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# THE SRIMAD- THE BHAGABATAM

VOL. 1

J. M. SANYAL









THE  
SRIMAD-BHAGBATAM  
OF  
KRISHNA-DWAIPAYANA VYASA

Translated into English Prose from  
the original Sanskrit text.

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BY  
J. M. Sanyal

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## FOREWORD.

The Srimad Bhagbatam was composed by Vyasadeva under instructions from Narada in order to attain that ever-lasting peace which he could not derive even after the composition of the Mahabharata and the compilation of the Vedas. Every page of the sacred Purana abounds with charming and ennobling hymns in praise of the Almighty God and the Purana describes the divine sports (lila) of the Lord in detail, so that even a mere reading of the sacred book ensures some amount of spiritual progress to the most ordinary man. This sacred piece of literature is invaluable to the adept who discovers in it all the secret mysteries of spiritual discipline (Sadhana), and pleasing to the ordinary man who finds himself absorbed in the charming narratives about the birth and the action of Sri Krishna.

Like the Bhagbat Gita, it is a wonderful book of synthesis and the narrow partisan spirit displayed by the Purana literature in general, is entirely absent from it. Jnana, Bhakti and Karma, are assigned their respective spheres; Karma is prescribed for the attached (Asakta), Jnana, for the detached (Virakta), and Bhakti for those who are neither very much attached nor very much detached and indifferent. It preaches Bhagbat-dharma or the religion of Love that is as universal in application as catholic in its principles, that is as safe as sure, as easy as efficacious.

The Bhagbatam declares incessantly that God alone is, everything else is not. God alone was before creation, He alone is after creation, and He alone will remain after destruction. God exists in all things of this universe and yet He transcends them infinitely. To realise God everywhere and always and in every situation of life is the be-all and end-all of life, and attaining God-consciousness, the

human being reaches consummation. The Bhagbatam tells us that the only problem for the seeker of truth is to find out the All-Pervading Being that exists always and everywhere, and shows us the ways for attaining the answer to the Problem.

The Srimad Bhagbatam is at once a philosophy and a religion, a practical guide and a direct healer. It teaches us that the One Absolute God alone is and that God-consciousness alone can yield salvation, shows us the way to attain God-consciousness, and attempts to fill the reader with God-consciousness at almost every page. It is really a wonderful book and it unquestionably deserves the widespread popularity that it enjoys. It is the richest treasure hidden in the bosom of the liberated, the incomparable solace to the disturbed soul and the Guiding Angel to the lost wayfarer.

The Oriental Publishing Company has undertaken a great and noble task. The rich lore that is embodied in the Srimad Bhagbatam ought to be within easy reach of all, and an English translation of such a work is no doubt highly needed. Such a great task can be accomplished only with the help and sympathy of the reading public, and I hope that sympathy will certainly be extended to the Publishers.

*Dated, Calcutta,*

*The 1st July, 1929.*

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N. K. BRAHMA, M.A., P.R.S.,

Prof. Presidency College, Calcutta.



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# THE SRIMAD-BHAGBATAM

## BOOK I

### CHAPTER I

Om ! Maharshi Krishna-Dwaipayana Vyasa, the son of Parasara, could not feel full complacence even after the composition of the sacred Puranas and a thorough study of the numerous scriptures. Thereupon, Devarshi Narada advised him to set his mind on composing a sacred book full of the glories of God. In compliance with the Devarshi's advice, Vyasa, the illustrious sage, undertook to compose the wonderful Purana, the Srimad-Bhagbatam. Before, however, actually commencing the composition, the great Rishi Dwaipayana, first of all, meditated upon the Most High in these terms :—

"Let me meditate upon the Absolute Truth, whose Being bestows reality upon all created things, and due to whose want of support things like 'sky-flower' etc. are altogether unreal, who is the source of the creation, preservation and destruction of the universe, who is omniscient and all powerful, who revealed in the mind of the Prime Poet, the four-faced Brahma, the Vēdas which the wise also fail to appreciate fully, due to whose under lying essence, the unreal creation of the threefold Gunas (Sattwā, Rajas, and Tamas) assumes the semblance of reality, just as there is the illusory appearance of water in mirage and crystal, and whose self-effulgence always dispels the darkness of ignorance which otherwise fails to find out his real essence."

In this highly esteemed sacred work, Bhagbatam, composed by the renowned Rishi Vyasa, is promulgated the ideal of a lofty religious conception which is the delight of the spiritually minded people who are by nature free from dross and untainted by envy. Herein contained is the blessed knowledge of the Supreme Good which radically removes the root cause of the three forms of miseries of mankind. Other scriptural texts, though not altogether useless, take a long time in producing the correct comprehension of the Reality of God, and prescribe arduous exertions on the part of their followers for the achievement of the same. Fortunate are, however, the people who would ardently aspire after hearing the narration of the Bhagbatam, containing comprehensive knowledge about the Most High—the knowledge which immediately throws an influx of light on the mind full of the darkness of ignorance, and piously illumines the inner-most recesses of the heart and reflects there the beautiful image of God.

“O ye appreciative and thoughtful ones! The Divine Sage, Narada, brought down from Heaven this Purana full of the glory of God—Bhagbatam,—the most efficacious fruit of the ambrosial *Kalpa* tree (capable of conferring bountifully anything asked for) constituting the Vedas,—and made it over to me. I then in my turn imparted this Divine knowledge to Suka, my son. Thereafter, Suka recited and circulated the Purana to the illustrious saints and sovereigns of mankind. Drink, ye virtuous readers, time and again, the elixir—the juice of that ambrosial fruit—all throughout your life till ye have acquired the beatitude of final emancipation.” [1—3]

### QUERY OF THE RISHIS

In days of yore, in the *Naimisha* forest, the sacred land of *Vishnu*, *Saunaka* and other sages, with a view to acquiring the virtue of attaining the Region of *Hari*, set themselves in performing the sacrifice known as *Satra*, which was

to last for long one thousand years. Once, at the dawn of a day, Ugrasrava, surnamed Suta, of great renown, approached the great sages of rigid vows, sitting at their ease after finishing the morning oblations to their respective fires. The Rishis present felt exceedingly glad to see him come of his own sweet accord. They paid due respects to him, and on seeing him comfortably seated, they very endearingly addressed him thus :—

“O thou stainless one, not only you have gone through the *Mahabharata* and the other various historical chronicles, but you have also properly explained and elucidated them. By the grace of the great Rishi Vyasa, of supreme knowledge of the Vedas, as also of the other Rishis of world renown, having full knowledge of the phenomenal and transcendental aspects of the Godhead, you too know in their minutest details all the scriptural works known by them, for the Preceptors are known to be unstintedly imparting the knowledge of even the most secret and subtle subjects to their dearest disciples. O Suta, you having thorough and profound study and knowledge of various sacred works of the three worlds, do thou, accomplished in speech now recite to us what in your esteemed opinion is conducive to the supreme good of man.” [4-9].

“O thou saintly minded one ! In this *Kaliyuga*, most men are short-lived, idle by nature, dull in intellect, over-whelmed with adversities and afflicted with ailments etc., and so they can not be fairly expected to derive much benefit for themselves from a thorough study of the Scriptures, numerous in number when viewed separately. Besides, the rites prescribed in the different scriptures are countless, and are, therefore, impracticable to be fully observed during the short span of one’s life, for fully realising the desired virtue. Do thou, O holy minded one, therefore, select and recite for the good of men the points of special merit in brief of all the scriptures, which will purify the soul.” [10-11].

“O Suta ! It is indeed true that *Hari*, the ruler and guide of all faculties and things of the universe, manifests Himself

in worldly forms for the protection, sustenance and benefit of the pious ones. And thou knowest for what in particular, He was born of Devaki and Basudev. We are very eager to hear about it, and it behoveth thee, therefore, to narrate it to us. In this world, men are helplessly entangled in the meshes of attachment and fascination, but mere utterance of the sacred name of the Lord instantly emancipates them, the Lord who terrorises terror itself; under whose protection pious sages, moving in the path of virtue, infuse purity in the minds of those that come in contact with their sacred association; the Ganges flows from whose feet and floods the three worlds with sacred water. The good deeds of the Lord are glorified and praised by sages of high renown; who could, therefore, be desirous of purity and yet will not praise or hear the adoration by others of the sacred name of the Lord, which instantly sanctifies the sinful influences of *Kali*? Oh the good deeds of God! He, in his kindness and playful revels, manifested Himself as *Brahma*, the creator of all created things, and *Rudra*, the destroyer of the creation; and *Narada*, the divine sage, and other sages of high esteem always sing of His glorious achievements under various manifestations. Do thou also narrate to us now the sacred stories of the incarnations of the Lord, and we are very eagerly assembled here to hear the glories of the Lord sung by you—good betide thee!”

“O thou foremost of the learned ones! Do thou recite to us the various forms of incarnations adopted by Him under the cover of *Maya*, His own illusive will. Insatiable is our earnest craving to hear the recitation of the glories of God, for the more we hear of them, the more grows our desire to hear them. Every one should learn the uncommon and wonderful deeds performed by the Lord, in deeply disguised mortal forms, as *Rama* and *Kesava*.” (12-20)

“O Suta! Being afraid of the sinful influences of *Kaliyuga* that approaches, we have engaged ourselves in a sacrificial rite of long duration here, in this divine land of sacred celebrity. We have enormous leisure to wait on you at ease and to hear from you in detail the discourse on God and His

glories. We were verily anxious to tide over the ocean of evils of *Kali*, so destructive of all that is holy, and by the grace of the merciful God, you have been brought in there as a pilot. Suta ! We would ask of you another thing in this connection. Now, that *Srekrishna*, the main stay of piety, and the coat of mail to religion, has merged into His real Divine Spirit and withdrawn to Heaven, do thou tell us, who now in mortal form is the main stay and protection of piety ?" (21-23)

## CHAPTER II

Ugrasrava, the son of Lomaharshana, being pleased with the aforesaid queries of the Rishis, and with due respect shown to them, began :—

"I do bow down to the son of Vyasa, the well renowned Suka, who, while roaming about alone in the world having taken initiation in Sannyasa, was followed and repeatedly called by his father, Krishna-Dwaipayana Vyasa, crying aloud 'O my son', deeply moved as he was due to the separation of his dear son ; who by his subtle power of yoga was able to respond to the call of his father by pervading his soul through a tree. This Purana is of immensely mysterious purport, the essence of all the Scriptures, and like lamp dispelling darkness, it dispels ignorance of the soul and illumines it, and opens out the avenue of a religious land. And I do now humbly take refuge with the son of Vyasa, the illustrious Suka, who having been moved by compassion towards the worldly-minded people, unfolded the deep mysteries of the Purana. And I do also bow down to Narayana, Nara, Superman, the goddess Saraswati and Vyasa. (1-4)

"Rishis ! Your queries please me much inasmuch as they relate to *Hari*, and are as such highly benign to the mortals.

What else in this earth could be more efficacious and pleasing to the soul ? The Supreme religion of the people consists in the self-less devotion to the Lord, and not in the rites performed with a view to attaining heaven and happiness. Devotion to Narayana begets aversion to the world and knowledge of the self. The knowledge of the self, sublime as it is, is free from dry and nonsense argumentation. O Ye Munis ! The religion that does not spontaneously generate interest and earnestness in discourses on Hari is useless and absurd, so that even when duly practised that knowledge would not yield any virtue, but would end in toil only. There should be no worldly interest in the religious rites practised for the acquisition of Salvation. In the opinion of many, satisfaction of desire is not the object of wealth. Satisfaction of the senses, again, could not be due to worldly enjoyment, for worldly enjoyment is possible only so long as one lives. The goal of life is not therefore, to practise piety for the acquisition of Heaven etc., the real aim of life being enquiry after *Tattwa* (the Truth). There are many who would confuse *Tattwa* with religious rites ; that is not, however, correct. According to the *Tattwa-jnanis*, *Tattwa* is eternal knowledge of unchangeable merit. The followers of Veda would call it *Parama* ; the worshippers of Vishnu call it *Paramatma* (the Super-Soul) ; the devotees would name it as *Bhagaban* (Possessor of wealth and power). (5-11)

Sages having implicit faith would first of all follow Vedanta which produces in them aversion to the world, and then in their sublime soul they behold the Super-Soul.

"Therefore, Ye Rishis, foremost of the Brahmanas, when the religious rites performed by the people according to the order of their caste-division, satisfy the Lord Hari, then only those rites bear fruit. For these reasons the devotees are to devotedly listen to, sing on, meditate upon and offer worship to *Bhagaban*, their protector. (12-14).

"O Ye Munis ! Who will lack in eagerness to listen to discourses on Him, through meditation on whom, as with



a sword in hand, the learned ones would cut through the meshes or bondages of actions. By pilgrimage or by performance of such other sacred works people serve God and thereby they derive regard for religion ; regard begets desire for hearing, which in its turn produces earnestness. Taste for the discourses on God drives all evils, for, those who hear discourses on Him, are saved by the Protector of the pious ones, by entering into their hearts, from all troubles within and without that are due to desire and lust etc. When all evils eliminated and discarded through regular service to God, there arises unflinching devotion to the glorious Lord. At that time undue cravings and avaricious affections that are due to predominance of *Rajas* and *Tamas* cannot move the mind, and thus the pure soul of spiritual fervour becomes translucent and remains satisfied. (15-19).

"Acquiring satiety through devotion to God, men disentangle themselves from the bondage of the world, and knowledge of the self or *Tattwa-jnana* dawns upon them, and spontaneously with the advent of the knowledge of the self they meet with their real-self. The bonds of illusion forged by egoism fall off, doubts are driven away, and the actions that did not till then fructify, wear away. For these reasons, the learned ones joyfully devote themselves to the service of Vasudeva, the Lord of power and wealth. *Brahma* is the Super-Soul. *Sattwa*, *Rajas*, and *Tamas* are the three natural influences. Hari manifests Himself as *Virinchi* and *Hara*. Yet good of all beings is due mainly to Hari, who is embodiment of *Sattwa*. It is obvious that compared to earthly wood, inert and expressionless as it is, smoke is superior having the power of moving. To the smoke, however, fire is superior, for it is the soul of Vedic sacrifices. Similarly, *Rajas* to *Tamas*, and *Sattwa* to *Rajas*, are superior, for *Sattwa* reveals *Brahma*. Therefore, Hari, the embodiment of *Sattwa* and emanation of purity is superior both to *Virinchi* and *Hara*. For this reason Munis of old meditated upon and worshipped *Bhagaban* as emanation of purity. Now, of old, those who will follow suit to the Munis, will also be doing immense good

service to the world. In sublime serenity of mind, the saints seeking for salvation reject the *Pitris* and other divinities, and worship *Narayana* and His manifestations. Yet, they do not bear any uncharitable sense towards any other goods. Those who are, however, themselves full of the influences of *Rajas* and *Tamas*, do, of course, worship the divinities mainly manifesting *Rajas* and *Tamas* with a view to acquire good graces, wealth and offspring. Vasudeva is the real essence and the ultimate object of the Vedas, Sacrifices, Yoga systems, Actions and performances, Knowledge, Meditation and religious rites. There is no way to the ultimate Good without worship of Vasudeva. (20-29),

Bhagawan Himself is devoid of any restrictive influences, yet all the creation issued from the essence of God in the beginning of creation, the mysterious power of the creation consisting in the active will of three phases, personifying *Prakriti*. Thereafter all those influence formed Ether etc. and the diverse determinate existences possessed of His defining qualities, showed to be emanated from His active influences. He is aloof and above all material restrictions, for He is an emanation of purity and the soul to the Soul. Just as the the same fire glows differently in different objects, so also the Super-soul manifests in apparent variety in all things

Pervading through the things of His own creation, the Lord in the form of determinate existence—matter, senses and mind—enjoys the respective pleasures of determinate objects. The embodiment of Sattwa and the Protector of the universe, Hari, revelling in His playful veins manifests the universe; revelling in His playful veins manifests Himself in all things and puts in the different nature into different hearts, (30-34),

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## CHAPTER III

### DESCRIPTION OF THE DIVINE MANIFESTATIONS

Suta said,—“O Saints ! Being desirous of creation, the Lord first of all assumed the form of Purusha composed of *Mahat* (intelligence), Egoism and the five subtle rudiments of matter, or in other words, the Grand form was consisting of sixteen attributes *viz.* the five fundamental elements and eleven senses. In the *Padma-kalpa* (*Kalpa* is time, and the point of time has been denoted by the Pauranic name *Padma*) that Grand form of the Purusha lay asleep locked in self-communion and at that time a lotus formed out of His lake-like navel, and from out of that lotus originated *Brahma*—the foremost of the creators. From the contour of the Creator's figure the diversity of the universe was determined. The identity of *Brahma* in reality is transcendent of purity (*Sattwa*) untainted by *Rajas* or *Tamas*. Sages of profound knowledge and having eyes of insight, behold that form of the Lord—Purusha—possessing innumerable hands, legs, heads, ears and noses, equipped with shining crowns and resplendent ear-rings. That Grand form of the Lord is the eternal seed, so to say, of all His manifestations. He is the One Eternal Reality ever indestructible, and He is the origin and ultimate end of His numberless manifestations, and out of His partial emanation are formed the gods, the beasts, the birds and the human beings. (1-5).

“Initially the Lord assumed himself as the Purusha. and there after desiring *Kaumara* (Celibate) creation, He practised as a Brahmana the austere vow of *Brahmacharya*. Next to that, the Lord manifested Himself as a Boar with a view to raising up the Earth sunken into an abyss. The third manifestation of the Lord is *Devarshi Narada*—the Divine Sage. As *Narada*, He promulgated the doctrine of *Vaishnava-Tantra* (the doctrine propounding the science of Devotion to the Lord and of aversion to the world), whereby men can free themselves from the binding power of *Karmas* (actions). In the fourth, the Lord was born of a duly married woman and

in the form of Nara-Narayana, when He practised absolute self-control and austere penance. In the fifth, He manifested as Kapila, the potentate of the potent ones, and revealed to Asuri, a Brahmana, the Sankhya system of Philosophy, wherein is promulgated the whole system of essential entities which was almost lost at that time. Dattatreya was the sixth form assumed by the Lord as a son to Atri as desired by him. In this form, He clearly revealed the nature of the Soul to Alarka, Prahlada and other. He was born as Jajna of Akuti by Ruchi in His seventh form, and with His sons called as the gods Yamas, He ruled during the Swayambhuva Manwantara (cycle). In the eighth, the Lord was born of Merudevi by the son of Agnidhra and was known as Rishava, who revealed to the learned-ones the path of the pious, known as Paramahansa, the path held in reverence and awe by all orders of sages. (6-13).

"O Brahmanas ! Prithu was the ninth form of Narayana. As prayed for by the Rishis, the Lord in this form was born as a King and brought into light various precious gems and efficacious plants out of the earth, and for this reason this manifestation of the Lord is known as the fairest of all.

Thereafter in the *Chakshusha* cycle when the earth was sunken in the dreadful deluge, the Lord, in the tenth incarnation, assumed the form of a Fish and saved Vaivaswata Manu by embarking him on a Boat which was in reality the Earth itself. In His eleventh incarnation, the Lord assumed the form of a Tortoise and supported on its back the Mandara mountain wherewith the gods and the Asuras churned the ocean. The Lord assumed His twelfth incarnation as Dhanvantari, and issued forth from the depth of the ocean with a pot of Amrita (Nectar) in hand. In the thirteenth, He assumed the form of a beautiful lady, known as Mohini, (that which infatuates) and by infatuating the Asuras with the bewitching beauty of the female form, He gratified the gods with delicious draughts of Nectar. The Lord assumed his fourteenth form as Narasinha. Just as a rope-maker tears *Eraka* grass to make rope with, Hari in the form of a

Narasinha (half man, half lion) placed the over-proud lord of the Asuras, Hiranyakasipu, on His own thighs and tore him to pieces even with His nails. (14-18).

In the fifteenth incarnation, the Lord assumed the form a Dwarf, and in that puny form He appeared at the sacrificial ceremony performed by Vali; and with a view to tactfully recovering the three regions of the universe from the domination of Vali, He prayed for only three paces of earth. In the sixteenth incarnation, the Lord was known as Parasurama, who being enraged at the insulting attitude of the Kshatriya-kings towards the Brahmanas, stripped the world of the Rshatriyas as many as three times seven. In the seventeenth, the Lord was born as Vyasa of Satyabati by Parasara, and perceiving the dull intellect and short retentive power of the people, he divided the tree of the Vedas into different branches. In the eighteenth manifestation, the Lord was Maharaja Ramachandra, the eldest son of Dasaratha and performed many uncommon feats such as building bridge over the sea etc., to serve the purposes of the gods. Thereafter, in the nineteenth incarnation, being desirous of lightening the burden of the earth, the Lord assumed the form of Rama-Krishna. Now that the Kali-yuga has set in, with a view to delude the demons, the Lord will be assuming the form of Buddha, as the son of Anjana in the neighbourhood of Gaya. In the long last, at the expiry of the Kali-yuga, when the kings will be found to be behaving as highwaymen, Narayana will be assuming the form of Kalki, as a son to a Brahmana Vishnujasha by name. (19-25).

"O Saints! Innumerable are the incarnations of the Lord, the fountain-head of Sattwa, the spring of purity, and how can I exhaustibly narrate them to the end? Just as innumerable streams issue out of one lake of unending waters, from Parameswara, the One Absolute emanation of Sattwa, numberless incarnations are formed. Prajapati, the Lord of the universe, the gods, the sages and Manu with his sons are but emanations of Hari. Of all the manifestations referred to above, some are parts of God Himself and the others are

✓ but His emanations ; but the incarnation of Sri-Krishna is identical with the Lord Himself. When the demons, the enemies of Indra, the king of gods, assume themselves in mortal forms in the Earth and oppress the humanity, Hari manifests Himself as aforesaid in various incarnations in different cycles to save the oppressed ones. The devouts who with pure mind devotedly recite at dawn and in the evening the names of the different mysterious incarnations of the Lord, attain salvation from the bondage of the world, full of miseries of all sorts. The soul of the individual (Jiva) is noumenal in reality, and its existence rests only on knowledge. The universe-form, or phenomena, is formed by the Lord through His own active illusory will. A mass of clouds hover over the upper stratum of air but the ignorant people wrongly take it to be ethereal sky itself merely for the fact of its floating in the ether, and the gray colour of earthly dust is wrongly attributed to the air by which the dust is carried. Similarly, due to ignorance, men ascribe form to the Soul which is in reality devoid of any form. (26-31).

“O best of Brahmanas ! Ignorant men can't not only conceive subtle form of the Jiva-soul, but also ascribe to it gross body. The soul has no form whatsoever, neither is it visible, but for this reason the existence of soul, however, cannot be altogether denied, as by the subtle conception of it the title and existence of the soul is imaginable. Again, even though the existence of the soul can be admitted through its crude form, as Jiva-soul, yet without the conception of the subtle form transmigration of the Jiva-soul cannot occur ; so that the subtle form must be admitted. Due to mist of illusion, both crude and subtle forms are attributed to the soul. When knowledge of self dispels the mist of illusion and removes error, then only the Jiva (creature) can understand his real self to be identical with the Omniscient Brahman, the Great-Soul. So long as the Jiva-soul is under the illusory influence of wonder-making *Maya* (the creative principle personifying the active will of God) the mist of illusion remains ; but when that illusion is changed into knowledge of



the self, the error of crude and subtle form of the soul subsides, and Jiva-soul merges into the Great-Soul and shines in its native effulgence and glory. The Omniscient Lord has no bond of action or birth ; but the learned ones say that under cover of Maya, the Lord assumes mysterious birth and works wonders, yet He being verily distinguishable from the Jiva (of His own creation) The Lord creates, preserves and destroys the universe with ease. He awakes in all hearts, and at will tastes the pleasures of the senses at the same time not being concerned in anything, for He is independent and Himself is the regulator of the six senses. (32-33).

“Evil-natured men, led by their erroneous sense cannot understand the utility of His playful ways. The Lord is like an actor on a stage. By thought and speech, He gives birth to forms and sings the glory of names. How can ignorant men understand His glory ? It is only His devotee, who meditates ever with deep concentration upon the Lord holding the irresistibly destructive wheel (*Chakra*, more commonly called ‘*Sudarsan-chakra*’) in His hand, that knows a bit about Him. Blessed are ye Rishis, for you have the unflinching devotion to Vasudeva. Jivas having such devotion to Narayana do not suffer the dreadful miseries of births. O Munis ! Vyasa composed this blessed Purana equal in merit to all the Vedas taken together, containing the essence of all Puranas and and Historical works and conducive to supreme good of the universe. First of all, Vyasa taught this Purana to his own son Suka, the best of disciplinants. Herein, has been narrated in detail the sacred incidents performed by the glorious Lord. When Maharaja Parikshit, being determined to die by fasting, sat on the bank of the Ganges, being surrounded by Brahmanas, Suka recited the Purana to him. At the advent of Kali-yuga, Sri Krishna withdrew to His own celestial abode in company with Piety and Knowledge (personified) and therefore, all men have been blinded by the darkness of ignorance and to nispel which the Sun of this Purana has risen. O Sages ! When Suka of immeasurable power was reciting this Bhagbata Purana to Maharaja Parikshit, through his<sup>2</sup>graced I

in that assembly of Brahmans and listened to it from the beginning to the end with wrapt attention. And I do now recite the said sacred Purana unto you from my memory exactly as I had heard it. (37-45).

## CHAPTER IV.

### APPROACH OF NARADA.

On hearing the aforesaid words of Suta,—Saunaka, the follower of Rigveda and the oldest and the foremost of the sages engaged in that sacrificiale rite of long duration, showed all eagerness and spoke as follows :—

“O Suta ! O best of speakers ! Do thou now recite to us the sacred discourse about the Lord, which illustrious Sukdeva had formerly recited. At what time the Bhagbata was for the first time brought to light ? Where and why Krishna-Dwaipayana composed this Bhagbata-Samhita ? By whom was Vyasa impelled to undertake the composition ? Sukdeva, the son of Vyasa, is one of the best of yogins, knower of Brahma and devoid of the sense of distinction. His concentration is unflinchingly fixed only on the Most High. He is never overwhelmed with the illusion of *Maya*, and for this reason, others take him to be ignorant and idiotic. I have heard that when Sukdeva went out on pilgrimage in a naked state and was passing by a lake, some *Apsaras* (celestial nymphs) were sporting in the water of the lake. The nymphs did not display any flutter of shame at the sight of Sukdeva who was naked, but when Vyasa, though clothed, arrived at the in persuit of his son, the nymphs hurriedly got up from the water and and and put on their respective clothes. Thereupon, the Maharshi was much surprised and said,—“What is the cause of your this strange behaviour ? Suka was naked, but you did not show any flutter at his sight, whereas, though I am clothed, you seem to be blushing at my sight.” Thus asked by Vyasa, the nymphs answered, “Venerable sage!



You are alive to the distinction of sexes, but your son, Suka, has no such knowledge of distinction." (1-5).

Suta ! How was Suka led to the *Kurujangal* (belonging to the Kurus) territories at first and to Hastinapura therefrom, in course of his wanderings like a lunatic, when he feigned to be deaf and dumb ? How could the citizens recognise him ? How did the conversation come about between Suka and Parikshit, the worthy scion of the glorious Pandavas ? Suka was known to be occasionally arriving at and thereby sanctifying the abode of householders, but he was not in the habit of staying at any place for a long time. He used to stay at a place only for so long as would be required to milk a cow. It seems strange, therefore, as to how he recited the Bhagbata Purana. Suta ! Do thou now recite us the wonderful incidents of the birth of Parikshit, the son of Abhimanyu, to whom Suka is reported to have recited the Purana. Why did that king of kings, the glory of the Pandu family, renounce the glory of the empire with its wealth and happiness, and arrive at the bank of the Ganges, determined to starve himself to death ? Even the kings of repute, though inimical to him, being solicitous of own welfare used to offer him precious presents. But why he whole-heartedly make up his mind to give up the imperial honour and prosperity even in his youth ? No king, however, can do this, persons desiring fame and devoted to God do not live for themselves, but they devote their lives to the wealth, prosperity and welfare of the world at large. Why did Parikshit, being himself devoted to God and being the stay of innumerable people, resolve to die ? Suta ! We presume you are versed in everything but the Vedas, and do you now speak about all that we have asked. (6-13).

On these words of Saunaka, Suta said, "By the revolution of the wheel of time when, Dwapara, the third cycle, approached,—as a partial emanation of Hari the sage Vyasa was born of Satyabati, the daughter of Vasu, by Parasara. One day, the son of Parasara, the knower of the past and the future, performed his ablutions and morning

prayers in the waters of the Saraswati just after sun-rise, and sat in a lonely place, being deeply absorbed in mind in the Badarikasrama. At that time, the then condition of the world flashed upon his mind. Through his perfect knowledge, he saw that with the mysterious and speedy whirling of time, the duties of the different cycles are being conglomerated, and thereby the crude forms of beings were losing powers. Men have not their former devotion to the gods. Their patience is no more and their intelligence is weakened. Their span of life has been shortened and they have been beset with misfortunes. He then weighed in his mind as to what ; was, likely to be conducive to the all round welfare of all the castes. (14-18).

Vyasa, the illustrious sage of profound knowledge, then decided that rites prescribed in the Vedas if performed by the priests of four different schools could effect purification of the soul. Accordingly, he divided the Veda into four viz. the Rig, the Yajus, the Sama and the Atharva. Itihasas (Histories) and the Puranas are termed as the Fifth Veda, Of the aforesaid Four Vedas,—the sage Paila studied and obtained mastery over the Rig ; Jaimini, the Sama ; Vaishampayana, the Yajus ; and the sage Sumantu, adept in the art of spell, studied and mastered the Atharva. My father, Lomaharshana, became versed in the Itihasas and Puranas. Those sages divided their respective Vedas into different sections and taught them to their respective disciples and those disciples again in their turn taught them to their disciples. Thus each of the Vedas has been ramified into innumerable branches. (19-24).

Poorly-gifted men now-a-days study these branches. Divine Vyasa, therefore, so divided the Vedas being moved with pity towards the poorly-gifted ones. The degenerated twice-borns, the Sudras and women are barred from the holy truths of the Vedas, and, out of compassion for them, Maharshi Vyasa composed the Mahabharata. But, O Brahmanas, the pious sage could not find satisfaction even after composing these works for the welfare of beings, and he thus argued

within him sitting on the sacred bank of Saraswati : "I have offered due worship to the Vedas, to my Preceptor and the Fire god, strictly adhering to austere vows. I have never transgressed their injunctions, and in the composition of Bharata I have presented the sum and substance of all the Vedas, so that, therefrom the women and the Sudras and the sects in the still lower category can understand what is real religion or otherwise. But, Alas ! Even though my Jiva-soul is full of the transcendent joys, it looks imperfect and untrue in contrast with the shining splendour of Brahman. I have not been able to satisfy the Paramahansas by my special discourses on the Lord in the Bharata etc. Is my dissatisfaction due to that ?" Maharshi Krishna-Dwaipayana was thus thinking in self-despising mood, sitting on the bank of the Saraswati, when Narada, worshipped by the gods, came to him. On seeing that best of the devouts, Vyasa immediately rose from his seat and paid him due honours. (25-33).

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## CHAPTER V

### INTERVIEW BETWEEN NARADA AND VYASA

Suta said,—“Saints ! Afterwards, Narada, the Divines age of wide fame, comfortably seated and with smiles upon his lips thus addressed Vyasa, who was seated close by :—“O son of Parasara of good grace ! Are you faring well bodily and mentally ? Have you been able to fully comprehend what is right or wrong in religious matters ? Have you been practising all religious rites without any difficulty ? I presume everything is being done by you properly, for, you have composed Mahabharata, which is full of the religious purport of all different scriptures, and as such deemed to be a unique work. You have solved the mysteries of the nature of eternal Brahman, and realised the Absolute Truth. Why then have you been bewailing like an unsuccessful person ?” (1-4).

Thereupon, Vyasa replied : “O Divine-sage ! Indeed your presumption about myself is correct, yet my soul knows no bodily or mental satisfaction. I do not, however, know the real cause of this dissatisfaction. You have been born of Brahma himself, and your knowledge knows no bound. I, therefore, enquire of thee about the real cause of my discontent. You know the real significance of all mysteries, for you worship that Prime Person, who is the cause of creation, preservation and destruction of the universe and who controls causes and effects. Like the Sun, you are going round three regions of the world, and like air entering into men’s hearts and knowing their thoughts, so that I request you to explain to me fully all about me. Why my soul is not enjoying undisturbed peace, although I have been able to realise Absolute truth through my power of yoga and have become versed in the Vedas by thorough study.”

In reply to the above words of Vyasa, Narada began.—“Vyasa ! You have not discoursed on the holiness and glory of the Lord in detail. In Bharata and other works indeed, you have exhaustively recounted everything about religion

and about what is not religion, but you have not done so about the glories of Vasudeva. Practising religious rites without dwelling upon the glories of the Lord does not please Him. (5-9)

"A discourse though of delightful composition, yet without the wonderful glories of the Lord is supposed to attract selfish and low-minded people only. Just as swans would discard foul sink for crows and sport in the clear waters of Manas-Sarowara (a lake of that name, having transparent water and known to be revelled in by gods and celestial beings), so also people full of Sattwa or purity, referred to in scriptural language as 'Parama-hansa', would attach little value to the so-called selfish discourse and, on the contrary, would dive deep into spiritual works full of sanctifying renown of the Lord, and thereby their souls remain ever in communion with Him. A work, in every sloka of which the unending glory of the Lord has been sung, can destroy sins of men, and it is, therefore, that holy men hear, recite and sing the sanctifying sacred name of the Lord. Even knowledge or actual realisation of Brahman, that is free from all misconception and false distinction, does not shine as it should if dissociated from God. Need it be said that actions actuated through desire or otherwise, if not dedicated to the Lord, cannot be of any beneficial worth? Veda-Vyasa! You are of unerring insight, of spotless fame, attached to truth and well practised in vows of *Sama* and *Dama* etc. Do you now, therefore, call to your mind through your power of yoga the glorious deeds of that Grand Purusha, Vasudeva, and discourse on them to set the people free from the bondage of the world. If you set your mind on composing works on other themes, you will have no harbour of rest, and, like a boat in a whirl-wind, your uneasy mind will be wandering amidst superficial forms and names only. (10-14).

In Bharata and other works, you have commended blameworthy actions arising out of desire and sought to promulgate their religiousness to people naturally, inclined thereto, and thereby you have done wrong,

in as much as those people would take it as the best of religion and would set at naught dissuasions by others possessing Tattwa-jnana, and would not even adhere to the injunction of Vedas. I deprecate deeds arising out of desires and serving passionate ends, but with this must not be included the discourses on the renown of Hari, for, persons of keen intellect are known to have realised the reality of His, eternally transcending joy in all conditions of time and space. But such *anubhuti* (experience) is inconceivable to others. Therefore, you should explain the glorious works of the Lord done in playful vein, with their real significance to those who are confounded in the conception of body and soul and are engaged in actions under the influence of Sattwa etc. Men unobservant of the conventional rules for their respective creed or class yet devoted to the lotus-like feet of Hari, cannot be overtaken by any evil due to the non-observance of the conventional rules of their respective class even though they meet with death and become unsuccessful in achieving perfect realisation. Whoever has realised the due end merely observing the conventionality of his class without being devoted to the Lord Hari? Conscientious people would strive after achieving only that state which cannot be had by souls wandering through the highest and the lowest regions. Like weal and woe, the worldly objects of the senses are brought to us in due course of time, as results of our actions done in previous lives, and for that none need look for and toil. A worshipper of the Lord may for any cause be born to lower category of universe-form, but then he would not be led by despicable delight like other worldly men of activity. Such a devout worshipper of the Lord having once the taste of honey as that of His lotus-like feet, can never forget the joy and ever clings to that sweet memory. The world is an emanation from Him and yet the Lord is separate from the world, for the creation, preservation and destruction of the world is done by the Lord. You know it all yourself, yet I have advised you a little there on. You are an emanation of Hari who is

free from the bondage of birth, and you have been born for the good of the world, and it behoves you, therefore, to discourse at length on the glories of Hari. Conscientious people would take glorification of the sanctifying renown of the Lord to be the virtue of meditation, study of the Vedas, sacrifice, chanting of mantras, knowledge and charity. (15-22)

"Vyasa ! In my previous birth I was born of a maid-servant of some Brahmanas versed in the Vedas. In the rainy season, the Brahmanas engaged themselves in a religious vow known as *Chaturmashya*, and they lived together. At that time, my mother engaged me to the service of those Brahmanas. I left the wantonness and sportive pranks, usual with children, and devoted my days ever in faithfully serving them. I became very sparing in speech, and though the Brahmanas were impartial in nature, they became very fond of me and showed me particular favour. One day, with their permission I ate the remnants of food left in their platters. That day my sins were cleansed, and thereafter my soul gradually attained purity, and in me grew an attachment and earnestness for their pious practices. The Rishis daily sang rapturous glories of Hari, and I heard them through their grace. Through hearing of the sanctifying praises of the Lord sung by the Brahmanas of strict vows, there arose in me an attachment to Narayana. Then flashed in my mind an all-round intelligence, so that, by dint of it, I came to know that I was in reality identical with *Brahman* and that being so long under the influence of the illusory will of the Lord, I was thinking myself to be the body that merely garbed my soul, which is an emanation of the Great Soul. During the rains and autumn, the high-minded Brahmanas regularly recited the sacred praises of Hari, in each of the three divisions of the course of the day. I listened to them daily whereby arose in me unflinching devotion, which destroyed the natural influences *Rajas* and *Tamas* that were in me. I became cleansed of sin, devoted, and humble, and with constancy and reverence I served those Brahmanas. (23-29).



Thereafter, when the rains ceased, the sages, ever compassionate to the unfortunate and less-gifted ones, were desirous of leaving for distant places. At the time of their departure, the kind-hearted Brahmanas secretly imparted to me, the otherwise unknowable, knowledge, which was revealed by the Lord Himself. Through that knowledge, I was able to understand the *Maya* of the Lord Vasudeva, the Creator of the universe. The knowing of the Lord's *Maya* leads *jiva* to equality with the Lord. Dedication of all actions to the Lord who controls everything in the universe, is the most efficacious remedy to get rid of the three kinds of miseries viz. *Adhyatmika* (mental afflictions), *Adhibhautika* (physical afflictions or the miseries caused by the elements) and *Adhidaibika* (the pains caused by accidents or by supernatural agents or forces). Disease caused by a particular thing cannot be cured by that very thing, but it becomes effective only when mixed with proper medicine. Similarly, though actions are but causes of bondage and births, yet when the actions are solely for His service, they serve to set the soul free from the bondage of actions, and, therefore, from the chains of births. (30-34).

Actions done for the satisfaction of the Lord, produce devotion towards Him, and that devotion produces knowledge. The practices of the pious men are in accordance with this order, for performance of actions in due course produces in all persons the desire of devotedly reciting His name and rapturously singing of the glories of the Lord Vasudeva. He is the real *jnanin* (possessor of real knowledge) who meditates saying, "I do bow down unto the Lord Pradyumna and the Lord Aniruddha and the Lord Vasudeva, whose emanations are the former two Divinities," and who thus meditates upon the image formed in his mind as prescribed by his spiritual *mantra* (the technical name or formulæ of meditation). Vyasa! I followed this advice of the Lord. Thereupon, Hari endowed me with the grace of His Perfect Knowledge and imbued in me earnest devotion to Himself. Do you too sing of the unending fame and eternal glory of



the Lord of the Universe. Learned men ever crave for this. Besides this, there is no other means to save the mortals from the unbearable miseries of manifold nature, again and over again. (35-40)."

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## CHAPTER VI

### THE DESCRIPTION OF THE PREVIOUS

#### LIFE OF NARADA

Suta said, "Brahman ! Vyasa, son of Satyavati, having heard the brief account of the birth and deeds of Narada, asked the latter again,—“O Divine-sage ! When the Brahmanas, who imparted knowledge to you, departed for distant places, what did you do during your childhood ? What were the diverse ways of your passing the time and how did you give up the bodily form of a despicable son of a maid-servant when proper time came ? Time destroys everything. But how is it that you were able to retain the memories of your life, assumed so long back as in a different cycle of time ? Why the length of time such as a *yuga* could not destroy your reminiscences ?” (1-4).

Narada said, "Vyasa ! When the Brahmanas who imparted knowledge to me left for distant places, I now relate to you the things that I did in my childhood. I was the only child of my mother. Being but a woman, my mother was usually helpless and, besides, she was the more so as she was a maid-servant: I had none else to look after me, and as such she cared for me too much. My welfare was her only wish, but she herself being dependent on others, inspite of her will she could do nothing for me. Like puppets in the hands of players, dependent persons are not supposed to have any freedom whatsoever. I was at that time a boy of five years only. I was quite ignorant of any direction, country and time, and I

used to live in the same Brahman-family. Nevertheless, I was ever anxiously awaiting the day when I will have been free from my mother's cares. Thus passed away some time. One night, my poor mother went out of the house for milking a cow, and by chance trampled upon a serpent on the way. Her feet merely touched the serpent, but as though so deputed for the purpose by the Lord of death, that serpent immediately bit her. Thereupon, my mother instantly died. I was not a bit sorry for the sad death of my mother, on the contrary I looked at the incident as a gracious dispensation of the merciful Lord. After the death of my mother, I left the house of the Brahmana and proceeded on towards the North. (5-10).

I proceeded on and on and past many prosperous countries, cities, villages, pastures, many mines of gold and silver, agricultural tracts and villages on mountain-slopes. In some places, I saw mountain ranges tinged by variegated colours of various mineral substances, and looked wonderfully soothing to the eyes; peaks of the hills were lined by trees, the branches whereof broken by elephants were being gently moved by the blowing of breeze. In other places, lakes of transparent water was sparkling, though covered by various sorts of aquatic weeds. In the waters of these lakes, the gods were found to be sporting. On the banks of those lakes, birds were chirping and the black bees were flying hither and thither. I passed through the aforesaid beautiful scenery and found in front of me an extensive forest of dreadful sight. In the skirts of the forest, grew thick clusters of reeds, knotty bamboos and other trees and plants, and made the forest impassable. In the forest, were roaming about terrible snakes, tigers and other ferocious animals. At last, with the best of my efforts I succeeded in entering that forest. Due to the long journey I had already undertaken, I was very much tired and my limbs were too fatigued, and I was much overwhelmed by thirst and hunger; so that, first of all, I took bath in a river that passed through the forest and drank the water of the river. Thus being refreshed, I sat under a big

Baniam tree. I heard from the Rishis that the Great Soul resides in the heart. In that loneliness of the forest—in its serene silence—I began to meditate upon the Lord with the help of my concentration. (11-16).

As I meditated upon the lotus-like feet of the Lord with deep concentration and devotion, my eyes became full of tears, due to the extreme anxiety for realising Him. In the course of my meditation—too merciful towards the devotees as Narayana is—He slowly dawned upon my soul. Thereupon due to the indescribable joy that I felt at that time, the hairs on my body stood on their ends. Due to the unspeakable happiness and joy I was then merged in, I had no feeling of my separate existence from that Great Soul, I was meditating upon. But that indescribable and ever-craved for image of the Lord, capable of removing all miseries, did not last for long. With the fading away of the joyful image, my soul became again perturbed. I rose from my seat in all anxiety and again tried my best to concentrate my mind to have another glimpse of that image. Alas! Even with best of my attempts, like a blind man straining his eyes, I did not see the image any more. I was very much pained by the agony of the baffled enjoyment. Thereupon, the Lord, who is beyond description and comprehension, with a view to consoling me spoke these words in grave and steady voice "O ye Innocent one! I will not be visible to you any more in this your life. The sages who have not attained perfection by reason of the taints in them of the influences of desire etc, cannot behold me. Merely to augment your eagerness for me, I have revealed my form to you only once. The pious ones, fast attached to me as they are, can in due course renounce all desires. Do you remain serving the saints for a long time and thereby fix up your devotion unflinchingly on me, and only then you will be able to leave this world to live ever with me. Once your soul is solely dedicated to me, it can never thereafter be withdrawn or dissociated. He who fixes his mind upon me can retain his mind in me even after the Day of doom." (17-25).

"Like ether existing invisibly everywhere, the Great Being Hari vanished after speaking those words. I felt greatly favoured and gratefully bowed down my head. Thenceforward, I became free from pride and scepticism and began to freely sing of His glories and recite His sanctifying name. Thus I wandered over the countries, cheerfully awaiting the day referred to by the Lord. When I was thus passing my days singing of the glories of the Lord in my purified mind and deeply concentrated attention, even as a sudden flash of lightning, Death presented itself to me. As promised by the Lord before I assumed a pure and divine form, and my former crude form fell off like the cessation of an action. Thereafter, at the time of the dissolution of the world, Hari destroyed the whole Creation and lay down on the surface of the ocean. At the time I stole into His body with His breath. Thus elapsed one thousand *yuga*, at the end of which the Lord, desirous of creation, awakened from His self-communion. Thereupon, with Marichi, Angira and other sages I was born of His senses. (26-31).

"Thenceforward, I have been keeping my vow of Brahmacharyya strictly, and am wandering through the grace of Lord Vishnu everywhere in the three worlds. My access is not barred anywhere. The *Vina* (stringed musical instrument) in my hand is a celestial one, and the tune of this is in symphony with the word-symbol (*Om*) of *Brahman*. I rapturously play on the *Vina* and wander about everywhere. As I sing the glories of the Lord, Hari presents Himself in my heart, like a guest courteously welcomed. Vyasa ! For persons of weak mind, overwhelmed with desire and lust of passion, recitation of the glorious deeds of the Lord is the only means to tide them over the ocean of wordly cares. Persons attached to lust and greed cannot have peace through the practices of *Yoga*, but through Hari's service they can derive satisfaction of the soul. O ye sinless one ! In reply to your query, I have fully narrated to you about my birth, deeds and ultimate attainment of emancipation,—for your satisfaction."

Suta spoke,—“With those words, the Divine sage Narada bade adieu to Vyasdeva, the son of Satyavati, and led by his sweet will went on his way playing upon the lyre. Glory unto the divine sage, pleasantly playing upon his lyre and frapturously singing on the glories of the Lord, the divine sage soothes the three worlds ailing woefully.” (32-39)

## CHAPTER VII

### DESCRIPTION OF THE PUNISHMENT INFLICTED

#### ON ASWATHWAMA

Saunaka asked,—O Suta ! After Narada had left, what did Vyasa do in fulfilling the advice of that divine sage ?”

Suta replied,—“O Brahmanas ! There was a sacred Asrama, *Samyaprasa* by name, on the western bank of the holy river Saraswati. The Asrama was very thickly covered by a cluster of plum trees. One day, mighty Vyasa sat there and after performing ablutions, he concentrated his whole attention on the meditation upon the Almighty. Thus by dint of devotion, as he concentrated his unsullied mind to a focus, first of all, he beheld Him, and with Him he beheld also *Maya*—the personified illusory will of the Lord. Under the illusion of *Maya*, though fundamentally untouched by the three qualities (Sattwa, Rajas and Tamas), the Jiva-soul thinks itself to be possessed of them. Thus viewing itself to be possessed of the three qualities, the Jiva-soul thinks itself to be possessed of the three qualities, the Jiva-soul thinks itself to be the agent or doer of actions, really performed by those qualities. This illusory process also was then beheld by the Maharshi. He further perceived that devotion to Sri Krishna destroys all evils. Thereupon, the mighty sage compiled this Bhagbata Samhita, for the supreme good of men blinded by ignorance. Through hearing of this holy Purana, there grows in the minds of men devotion to Sri Krishna, the One Absolute

Being, and that spirit of devotion destroys avarice and attachment. O Brahmanas ! Maharshi Vyasa after having composed this Purana of precious merit, revised it and, first of all, he taught it to his illustrious son, Suka, devoid of wordly desires." (1-8).

Saunaka asked,—“O Suta ! Suk-deva was given to the practices of abstinence, and as such, he renounced every thing and remained ever rapturously engaged in meditation upon God. Even then, why did he take the trouble of reading the vast Bhagbata Purana ?”

Suta replied,—“O foremost of the Brahmanas ! Being immersed into the rapturous joy, arising out of the meditation upon God in the soul unfettered by ties, though abstained from any wordly desire, sages practise devotion to Hari, being merely drawn by His goodness. Such is the glory of His grace, that all liberated and unliberated show earnestness in offering devotion to Him. Ever fond of the *Vaishnavas* (the worshippers of Vishnu), Suk-deva studied the vast spiritual treatise being attracted by that glory of the merciful Lord. In the course of the narration of the glorious deeds of Krishna, I shall now speak unto thee about the birth, the deeds and the death of Rajarshi (Royal-sage) Parikshit, along with the endless sojourn of the Pandavas (the sons of Pandu). (9-12).

All the warriors of the both sides—of the Kauravas and the Pandavas—having died on the field of battle and thereby attaining heaven, Bhimsen (the second son of Pandu) smashed the thigh of Duryyudhana by a blow of his deadly mace. Thereupon, with a view to please the King Duryyudhana, Aswathwama broke into the camp of the Pandavas at night and killed the five sleeping sons of Draupadi. The son of Drona (Aswathwama) presented to Duryyudhana the five heads thinking that it will delight and gratify the latter, his master. But actually Duryyudhana did not at all feel any satisfaction. Terribly moved by the severe grief at the sad end of all her boys, Draupadi set up a frenzied wailing. Then, Arjuna addressed her these words of consolation : “O noble lady ! I will soon bring to you the head of that enemy, Aswa-

thwama, the villain among Brahmanas, by means of a shaft shot from by *Gandiva* (the celestial bow that Arjuna possessed). You shall then stand on his cursed head and take bath in his blood, to be avenged of the dastardly crime perpetrated by him." Having spoken those words of consolation to his wife, Dhananjaya (Arjuna) put on his impenetrable armour, held the terrible bow (*Gandiva*) in his hand and mounting a chariot chased Aswathwama, the son of his preceptor. Aswathwama, the slayer of innocent infant boys, saw from a distance that Arjuna was approaching towards him. Thereupon, he literally shook with fear, and tried his utmost to fly for life, just as Brahma is said to have fled out of terror of Mahadeva (Siva). But he could not find any one to save him, and his horses were too fatigued. Thus finding himself entirely helpless, and being unable to find out any other way of saving his life, Aswathwama thought of *Brahmastra* (a weapon that goes by that name) to be the only resort. (13-19).

The son of Drona did not know the process of revoking the *Brahmastra*, yet, in order to save himself from that imminent peril, he chanted the invocation of the spirit of that weapon and hurled it. Instantly, as it was hurled, terrible flashes of light burst forth from the weapon towards all directions. Thereupon, on seeing the peril that threatened his life, Arjuna very anxiously addressed Krishna :—

"O Krishna ! O Krishna ! O thou Lord of mighty arms ! You are the only protector of the devout, and you alone can save the mortals scorched by the fiery miseries of this world. You are the Primordial Being and you are the only Controller of the whole creation. You are the Lord of Prakriti (Nature personified) and you are the Prime source of creation, though you rest in spiritual aloofness. You lord over Maya through your animated will, and manifest yourself as the best of all joys. You are not influenced by Maya, yet You grant blessings to the worldly men, under the illusion of Maya. The purpose of this incarnation as Krishna, is not only to lighten the burden of the earth, but also for your



kindness to the pious ones, is evident, for your kinsmen and worshippers would ever meditate upon this image of your incarnation. O God of gods, where is it that this terrible flash of burning flames coming from and hastening apace, and how it has been caused?" (20-26).

Sri Krishna replied, "My friend! It is *Brahmastra*. Aswathwama, son of Drona, being afraid of his life, has discharged it. He himself, however, does not know the process of revoking a *Brahmastra*. A *Brahmastra* can be warded off by a *Brahmastra* only. You are well versed in the use of weapons. You do, therefore, ward off the enemy's weapon by a *Brahmastra*."

Suta said, "Partha, (a name of Arjuna—the son of Pritha, Kunti) the destroyer of enemies, hearing the words of Krishna performed *achmana* (a process of taking three sips of water uttering the name of Vishnu) and after going round the person of Sri Krishna, as a mark of respect, aimed a *Brahmastra* with a view to subdue the weapon hurled by Aswathwama. In a short time, the two weapons soared high in the sky and met each other. Then the dazzling flashes of both the dreadful weapons illumined the whole atmosphere. It seemed that, at the end of the creation, the effulgent flashes and flames of Sun and Fire had combined in the sky! Feeling themselves scorched by the burning flashes of the weapons, all beings of the three worlds became very much anxious and deemed it to be due to the fire of the Day of doom. Thereupon, in obedience to the desire of the Lord Vasudeva, Sabyasachi (a name of Arjuna) being afraid of the imminent destruction of the worlds, withdrew both the weapons. And then Arjuna caught hold of the villainous son of Gautami (Aswathwama) and bound him fast with a rope as a sacrificial animal, and dragged him thus bound up towards the camp. On seeing this, with eyes glowing with rage, the lotus-eyed Vasudeva addressed Arjuna these words:—

"O Partha! The life of this villain among Brahmans should not be spared. This cruel and mischievous rascal has butchered the innocent boys, calmly sleeping in the

camp at night. It is ordained that righteous men would never kill even an enemy, who is drunken, mad, unawares, surrendered, or without a chariot. Then, again, babies, women, inert and frightened ones are never to be killed. It is never sinful to kill a shameless and ruthless person who saves his own life by killing others, for capital punishment is fit for him, and it is like a penance to him. Without such a fit punishment, damnation is surely his end and he goes to hell. Besides, you have promised to Panchali the head of this your enemy who has slain her boys. This your promise I heard with my own ears. Therefore, you do kill this enemy. O hero ! The villain has not only caused irreparable loss to us, has greatly wronged his own master Duryyudhana too." (27-38).

Even though Krishna instigated Arjun to kill Aswathwama, the slayer of his sons as aforesaid, Arjuna did not kill him. He dragged him into his own camp and placed him before Panchali who was wailing for the loss of her sons. Draupadi saw him thus bound up by ropes like an animal. At that time, Aswathwama wore a very sorry figure for the perpetration of the ignominious and inhuman crime. Draupadi felt pity for the disdain and insulting behaviour accorded to the victim, and being unable to bear the sight of him thus bound up like a beast, she fell down on his feet and thus requested Arjuna :—

"O my lord ! Release this Brahmana. He is the son of our preceptor and as such, he too is a preceptor to us. It was the revered Drona from whom you learnt the art of archery, full with the relative formulae of hurling and revoking of the various arms. That mighty Drona lives now in the person of his son. Illustrious Kripa, the half of Drona's soul, is yet alive. She did not sacrifice herself on her husband's funeral pyre by reason of her having a heroic son (40-45)-

Noble Sir, it does not behave you to cause any harm to the preceptor's family, and, on the other hand, you should offer respect and and worship to them. My Lord ! Let not the daughter of Gautama shed tears like me, lamenting the

loss of her son. If any Kshatriya, being unable to control his anger, insults Brahmanas, then he suffers eternal grief with his whole family." (46-48).

Suta said, 'O ye Munis! The king Judhishthira, the son of Dharma, Nakul, Sahadeva, the mighty Vasudeva, Satyaki, Arjuna and all others present there unanimously praised in high terms the Queen Draupadi's above words, consonant with religion, in conformity with reason, and impartially true. But Bhimsena was not appeased. Burning with rage as he was then, he burst forth: "To kill him will be meet and fit atonement for his despicable crime. The loathsome villain has slain the boys sleeping soundly without any fault on their part, but thereby the evil-doer could neither achieve any personal gain, nor could he please his master. On hearing these words of Bhima and Draupadi,—Vasudeva assumed his Godly form with four hands, and standing between them, he smilingly addressed Arjuna, "My dear friend! A Brahmana is not to be slain, but one, whoever he may be, aiming at killing others shall himself be killed. In religious works I have ordained the both. You should observe both the above injunctions, and thereby will have been redeeming the promise you swore for consoling your wife, and yet it will satisfy Bhimsen, myself and Panchali." (49-54).

Suta said, "Arjuna thought that killing and saving the same life was an impossibility. With a view, however, to respect the wishes of Krishna, Arjuna cut away the gem that grew on Aswathwama's head. The son of Drona was already sorry for the shameful act of killing the sleeping innocent boys, and he became stripped of all glory and grace on account of the loss of the gem that grew on his head. Dhananjaya (Arjuna) thus humiliated Aswathwama, released him from the ties and drove him out of the camp. Throughout this action, all the words of Krishna were carried out, inasmuch as the shaving the head, robbing of riches and driving out of the country are the Sastric punishments for the Brahmana criminals.

Besides the above, there is no other physical punishment prescribed for them. Thereafter, the Pandavas with Draupadi, all overwhelmed with extreme grief for the loss, performed the last rites of the dead sons. (55-58)

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## CHAPTER VIII

### INVOCATION OF SRIKRISHNA BY KUNTI

Suta said,—“Thereafter, the Pandavas, with a view to offer waters to their departed kinsmen, proceeded to the Ganges with Sri Krishna, and according to the sastras they were headed by the train of women. They bathed in the holy waters of the Ganges which flowed from the lotus-like feet of Hari. With tears flowing from their eyes, they performed the rite of offering water to the departed ones. At that time, kind-hearted Yudhisthira sat there with his brothers with a heavy heart. Dhritarashtra, Vidura, Gandhari, Kunti and Draupadi were sorely mourning for the loss of their sons. With a view to console them, Srikrishna said, “All of you give up mourning, vain as it is, for at the day of doom every creature dies, and this end is ever irresistible and inevitable.”

“O Munis! Duryyudhana and the other wily ones had shortened the span of their lives by cheating and despoiling the territories of virtuous Yudhisthira and by dragging Draupadi by her locks. They met with death by the will of Srikrishna and the Kingdom of Yudhisthira was won back. To the evil-workers death was the fit atonement. Once again, Yudhisthira was formally installed on the throne, and he was initiated in three successive horse-sacrifices and in every case the sacrifice was performed with entire success. Thereupon, the holy fame and renown of the Pandava king spread in all directions, like that of Indra, the king of heaven. (16).

Thereafter, wishing good wishes to the Pandavas, Srikrishna desired to return to Dwaraka with Satyaki and Uddhava. On hearing that Srikrishna will be going away, Dwaipayana and the other Munis began to worship him. Srikrishna also duly honoured the Munis according to the sastric practices. Sreekrishna was about to enter the chariot. Just at that time, he saw that Uttara, the wife of Abhimanyu was running towards him in a frantic mood, and she was heard crying in dismay. "O the best of Yogins and the Lord of the universe ! save me, save me. You are the only One in the universe who has none to fear from. Man is mortal, O thou Great God of self-communion ! I find a dreadful arrow of burning flames approaching me. O Lord ! I do not fear at all for my own life, but I fear lest it kills the child in my womb." (7-10).

Suta said, "O ye Brahmanas ! On hearing the words of Uttara, the Lord, fond of His devotees, expressed that Aswathwama has hurled Brahmastra again with a view to extirpate the Pandavas from this world. In the meantime, finding the dreadful arrow nearing them and threatening their lives, the Pandavas took up their respective arms to ward off the arrow. But a Brahmastra could not be neutralised by any other weapon. So that with a view to protect the Pandavas from the smminent peril, the Lord neutralised the arrow by His Sudarsana (a weapon of revolving disc). The Lord dwells within all, through His power of yoga. In His subtle form He entered in the womb of Uttara, the daughter of the king of Virata, and protected the child in the womb by His impenetrable cover of illusory will or Maya. O thou glorious scion of the Bhrigu's race ! Even though the Brahmastra of Drauni was irresistible and unfailing, yet it was neutralised by the Lord's fiery weapon. You must not slight the incident, merely thinking on the improbability thereof. To the Lord there is no impossiblity, everything is possible in him. By His mere fanciful will the Lord creates, preserves and destroys the whole of the

transcendental universe. There's nothing that cannot be effected through His will. (11-16).

Hrishikesh, the son of Devaki, after protecting the Pandavas in the manner aforesaid, was ready to leave for Dwaraka. At that time, Kunti with her sons and daughters-in-law (sons' wives) began to sing of the Lord's glories. "Krishna! Thou art never younger in age, for thou art the Primordial Being, and we do therefore bow unto thee. You are the Lord yourself. Nature itself itself being thy manifestation, you are not merged in her. She is controlled by thee. You are transcending all creation within and without, yet thou art invisible because of thy cover of Maya. O Lord, knowledge of senses are but vain to thee. Thou art without any decrease. Just as a person with defective eye-sight cannot recognise an actor playing a part, so Jiva with the pride of the gross body cannot realise your truly Divine nature. Such is the material body cannot realise you truly Divine nature. Such is the greatness of your glory that even Munis of stairless soul and conscience, free from dross such as anger, hatred etc cannot have your vision, and as such how can we women behold thee? Again, how can we have proper devotion to thee without knowing thee? Therefore, O Krishna, O Vasudeva, O son of Devaki, O son of Nanda—the king of the Gopas, O Govinda, O thou possessor of lotus-like navel, O thou wearing a garland of lotus, O thou of lotus-like eyes,—neither by devotion or knowledge, nor by any other means you are knowable. We do not expect to know you in that way. We have been charmed by your goodness and we do bow down to your lotus-like feet. (17-22)

Hrishikesh! You released Devaki suffering from immense grief, on account of her long imprisonment by the cruel king Kansa. You have also saved me and my five sons many a time from various perilous troubles, but, I have marked your special favour on me than that you showed to your mother. She had many helpers, and

yet she had to suffer long imprisonment. She had been suffering from successive griefs on account of the successive loss of her sons, and even then you released her long after. But Krishna, I have no other resort. I fell into troubles time and again, and every time you rescued me and my sons at the earliest time, and thereby shown your particular favours. O Krishna, only through your grace my sons were able to save themselves from poison, from the planned burning of the house of lac, and from Rakshasas such as Hirimba etc. You have also saved my sons at the time of the gambling of dice, at the time of their exile into forest and from the threatening dangers to their lives, from the weapons of the mighty enemies. And now, you have saved us from the Brahmastra of Aswathwama. O thou Lord of the niverese ! I pray that dangers may befall us always, so that we may ever expect your graces. Jiva having your vision does not suffer from the bondages of births and deaths. O God ! I have known that there is no good in prosperity, for due to the concomitant pride of noble births, wealth, erudition and luxuries, people become unable even to utter thy holy names. Hari ! Thou art the wealth of the poor. Thou art visible to him who is bereft of all worldly possessions. I do, therefore, bow unto thee. Thou art ever bountifully showering your favours on your devotees, and they are everything to you. You are not particular about religious rites, wealth or desires. Thou art self-content. Being without the influences of attachment and other senses, you are enjoying ceaseless peace. Only thou art capable of granting salvation to the soul, and therefore do I bow unto thee. (23-27)

I do not think of you to be merely the son of Devaki, on the contrary, I do think of you to be the Primordial Being, Controller of the creation, the ultimate End of all and the Destroyer of everything. Thou art existing everywhere at the same time. People do quarrel amongst themselves over your identity, whereas there is no real cause for this. O God, none knows the real purpose of



thy manifestations. There is no one dear to you, nor any one otherwise, so that it cannot be believed that you do show favour or ill-will to any one. O Thou soul of the universe, you are without birth, and yet you assumed the form of a Boar, as Rama in human form, as Nara-Narayana and others in the order of Rishis, and as a Fish in the order of aquatic animals. You have no imperative work to perform, but I find you creating the universe etc. O Lord! What these mean? It is very wonderful, Krishna! You are terror to terror itself. When, however, you broke a pot of curd in childish inadvertancy, and as your mother Yasoda approached you to tie your hands with a rope, you showed much fear, and with extreme perturbation of mind you cast your look on the ground. At that time tears rolled down your cheeks and washed away the paint of collyrium of your eyes. O Madhava! I feel perplexed when I think of your strange conduct. I cannot make out anything clearly. The world is charmed by your Maya or illusion. Therefore, many people, being unable to understand anything clearly misinterpret in different ways the purpose of your incarnation. Some people say that just sandal-wood grows in the Malaya mountain to make the mountain the more famous, so you also took your birth in the noble Yadu family, with a view to spread the wonderful virtue and unsullied fame of Yudhishthira throughout the world. (28-32).

Some people, however, say that in their previous birth, a Sutapas and Prishni,—Vasudeb and Devaki prayed for having you as their son. To fulfil that prayer and also to destroy the demons for the supreme good of the world, you have been born as Krishna of Devaki. It is heard from others, however, that on seeing the earth hard pressed under heavy burden, like a heavily loaded vessel in the ocean, Brahma prayed for your incarnation. Again, many others say that Jivas perform actions under illusion of ignorance for the satisfaction of their various worldly desires, and

eventually suffer manifold concomitant miseries. You had made your manifestations to relieve them from those miseries. Those who hear your glorious deeds, sing of them and repeatedly recite those glories, meditate upon them and become pleased on hearing them recited by others—do soon attain your lotus-like feet and achieve liberation from the bondage of births and deaths. O Lord ! You should not leave us now, thinking that you have fulfilled the prayer of your relations. We are not only related to you, but we are also dependent on you. Specially, at this time, when having caused displeasure to the various kings, we have no other shelter than that of your lotus-like feet, and no other object to expect consolation from. (33-37).

The Yadavas and my sons have been well renowned in the three regions of the world as heroes. They are still alive. But without you they will be bereft of their courage, strength and prosperity. Then we shall be slighted as too insignificant and weak. O Gadadhara (Weilder of a mace), this our extensive territory is looking abounding in delightful scenes and grandeur of prosperity for bearing your foot-prints having divine marks of Dhawaja, Vajra and Ankusha etc. (Astrological signs of a Divinity). Good grace and grandeur will vanish as soon as you depart. Merely for your holy presence the cities are beaming with prosperity, the trees and plants are bearing ripe fruits and beautiful flowers in due season, and forests, mountains and lakes are looking so full of attractive sights. And even yet I cannot request you to remain here for ever, for the Yadavas are our relations and I cannot bear to think of their pining away for your absence and separation. But on your departure, our woes will know no bounds. Therefore, Krishna, you do please solve my dilemma. Be you good enough to remove from my mind the sense of attachment I bear towards the Yadavas and the Pandavas. Then only, will my soul be unflinchingly fixed on your meditation, and undivided concentration of my mind will remain focussed on

you, just as the Ganges flows on ever towards the ocean. O Krishna! O the Charioteer of Arjuna! O the king of the Vrishnis! O the Master of Yogas! O Lord of the universe! O God! I do again bow unto thee. O foremost of the Yadavas, you destroy the Kshatriyas who cause injury to the world, but your might does not diminish thereby. You possess the wealth of the Desire-yielding cow. You do assume incarnation to remove the miseries of the gods and the twice-born ones. (38-43)".

Suta said,—Being thus praised by Kunti in voice sweet and melodious and with words consonant in all the aspects of His glories,—Krishna smiled a little. That gentle smile was nothing else than Maya, and, as such, it fascinated all like a spell from a magician's wand. Thereafter, Sri Krishna entered Hastinapura assenting to the earnest prayer of Kunti. There he asked for leave of Kunti, Uttara and other women and became ready to leave for Dwaraka. But, out of deep and sincere affection, Yudhisthira could not readily bid adieu to Madhava and held him back saying,—“Do thou live here for sometime more.” O Munis! Bhishma was a great devotee of Sri Krishna. For this reason Sri Krishna, God incarnate, accompanied by Yudhisthira desired to see Bhishma. Yudhisthira the king, was too overwhelmed with grief on account of the loss of so many of his kinsmen. Sri Krishna desired that he should receive advice and consolation from Bhishma. For this reason, even Veda Vyasa and other sages were not able to console king Yudhisthira, even though they attempted so to do by citing various incidents and eventful stories from the Puranas. Even the words of Sri Krishna Himself did not, for the same reason, bear the desired fruit. King Yudhisthira, due to the illusory mist of ignorance, became too overwhelmed with grief for the loss of the most of his kinsmen. With voice choked with emotion, he burst out saying, “Alas! What a fool I am! What an evil-mind do I bear in my heart! I did not think before that I would be killing the

eighteen Akshauhinis (one chariot, one elephant, five foot soldiers, and three horses form one Patti; three pattis make one Sena-mukha; three sena-mukhas are called a Gulma; three gulmas, a Gana; three ganas, a Vahini; three Vahinis together are called a Pritana; three pritanas form a Chamu; three Chamus, one Anikini; and an Anikini taken ten times forms, as it is styled by those who know, an Akshauhini), of warriors of both sides for this my body, which would turn into food for the jackals and dogs etc. Shame to me, I have caused to be slain young boys, Brahmanas, kinsmen, friends, uncles, brothers and the preceptors. My horrible and despicable sin on account of this will not be fully expiated even after suffering ten thousand years of hell-fire. The Sastras prescribe that a king who protects his subject, does not incur any sin for killing his enemies in a battle rightly fought. But this scriptural prescription does not afford me any consolation. It is further prescribed in the Sastras that a king may be slain by others when he oppresses his subject. But Duryyudhana was known to have treated his subjects as though they were his children, and there was no room to blame him in this respect. I have killed him through greed of kingdom. I have killed sons, husbands and friends of others, and, as such, I have indirectly injured women too. By no religious rites or pious practices, generally observed by house-holders, can I expect to wipe away my sins in this respect. Just as mire cannot be wiped off by mire, and as no quantity of wine would purify an article made already impure by wine,—similarly no scriptural rites would absolve the sin contracted by killing others' lives." (44-52).

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## CHAPTER IX

### REGAINING OF KINGDOM BY YUDHISTHIRA

Suta said,—The king Yudhisthira became very much apprehensive of having incurred great sin on account of killing so many lives. Being, therefore, disconsolate and fearful, he went to Bhishma, who was lying on the battle-field of Kurukshetra,—to hear from him various religious discourses. He was accompanied by his brethren, Brahmanas, such as Vyasa and Dhaumya and others. He was carried on a golden chariot, driven by well-bred horses. Sir Krishna, with his friend Arjuna followed Yudhisthira in another chariot. Amidst his followers king Yudhisthira shone like Kuvera (the god of riches) in the midst of Guhyakas (an order of demi-gods) Thus, the Pandavas with Sri Krishna and other followers arrived at Kurukshetra. There they saw Bhishma lying on the earth, as a god fallen from heaven, and all of them bowed down before him.

To see the son of Ganga (Ganges personified) there assembled at that time Brahmarshis (sages of the rank of Brahma), Devarshis (sages such as have found a place among the gods) and Rajarshis (sages who were kings). O Brahmanas, thereafter, gradually arrived there with their respective disciples sages such as Parvata, Dhaumya, Narada, Bharadwaja, Parasurama, Vasistha, Indrapramada, Trita, Ghritsamada, Asita, Kakshivan, Gautama, Atri. Kausika, Sudarsana, Sukdeva, Kasyapa and Brihaspati etc. The pious Bhishma was well versed in the knowledge of duties and manners with regard to time and place. On seeing the great assemblage of so many Maharshis before him, Bhishma paid them due honours. He knew of Krishna's glories very well. The Lord had been ever existing in divine and subtle form in his heart. Yet through His own illusion, He was now present before Bhishma in human form. Seeing Krishna thus before him, Bhishma duly worshipped Him also. (5-10).

The sons of Pandu were then deeply moved with affection and compassion, and were seated with their heads hung down. Then Bhishma on seeing them thus seated close by, began to shed tears. The flow of tears obstructed his vision. Then he began to tell in a sad tone,—

“O the Pity! O the evil enterprise! O the sons of Pandu, you are devoted to the Brahmanas, righteousness and Narayana. Why are you yet thinking of the world to be woeful and feeling unwilling to carry on your life? At the time of Maharaja Pandu's death, you all were but infants. For this reason, your mother Kunti had to suffer various troubles for the sake of all of you. Alas! You are entirely innocent and and righteous, even yet you had been so seriously distressed at different times. You are not to be blamed for this. It is eventful time that drew you into distress. In the cycle of time is rolling this universe. Just as the clouds depend on the wind, so also creatures are dependent on the tide of time. How irresistibly powerful Time is! It can work miracle. Even those had to suffer from various troubles time and again, who had the son of Dharma as their king, and Bhimsen of unlimited prowess, Arjuna the best of warriors, Gandiva, the best of bows, and the Lord Srikrishna as their protectors. (11-15).

O Yudhisthira, none can understand the will of Srikrishna, the son of Vasudeva. Even erudite Pandits become baffled in their attempts at knowing the will of the Lord. O the best of the Bharata race, knowing every thing to be dependent on the tide of time, do you too act up to the time. O king, protect your subjects dutifully. This Vasudeva is the first of all beings, but through His own Maya He has assumed Himself as the son of the Yadu family, and the people, in their ignorance, believing Him to be as such, He is the all-powerful, eternal Time. He is the divine Lord and you should ever follow Him. His might is rather unknowable. Only Siva, Narada and Kapila know of Him. O my boy, He is the Lord Himself whom you take to be the son of your maternal uncle, a friend and well-

wisher, and who in his turn had served you as a minister and charioteer. You will do well to ever act according to his directions. You should not think Him to be otherwise, because of His serving you as a charioteer. He is omnipotent and He views all things with an equal eye. He has no desire, no hatred, no pride nor partiality. It is, therefore, that He does not view that merit of an action from its propriety or impropriety. To God all is equal. But with regard to the devotees, He is partial to a degree. Knowing that my end is imminent, He, the Lord, has come up to me. (16-22)

The sages recite His name and concentrate their minds on Him through yogā, so that when they die in that state they go beyond the influence of actions, and as such escape re-birth. My earnest prayer, therefore, is that the Lord may be pleased to remain before me till the end of my life. That what other people will meditate upon their soul, I should like to see with my own eyes that possessor of lotus-like eyes, matching the sublimely graceful face, beaming with fascinating smiles."

Suta said,—O Brahmanas ! Yudhisthira was exceedingly pleased to hear the aforesaid words of his grand-father, Bhishma, and he enquired of the latter advice on various religious problems. O Munis ! Thereupon, the son of Ganga, according to the query of the king Yudhisthira, discoursed on *Dharma*, *Artha*, *Kama*, *Moksha* and various other religious and irreligious, matters, merits of charity, emancipatory rites, duties of kings, duties of females, and the observances of set rites for the service of God in astrological order of the 12th day of the moon etc. Bhishma spoke on the above subjects with anecdotes and examples. He also spoke on the laws ascribing different modes of religious practices according to the people. Bhishma was a great Yogin, and his death was dependent on his will. He had the earnest desire to die during the *Utarayana* (the astrological division of the year, when the sun turns to its Northward march), and for this reason he was lying on



the bed of arrows even for such a length of time after the last day of his fight. As he went on discoursing on the religious topics with Yudhisthira, the *Uttarayana* season arrived. At that time, he stopped speaking, entirely withdrew his senses from worldly matters and concentrated his whole attention in meditating upon that Primordial Being, Sri Krishna, having four hands and wearing yellow coloured clothes; but his eyes did not close. Due to the purity of that concentration of mind and on account of meditation upon the Absolute Truth,—all evils ceased. Through the kindly look of Sri Krishna, the excruciating pains of the arrows also assuaged with the cessation of the pains, and the influence of the senses was removed. Thereupon, Bhishma began to praise the Lord, as a preliminary to his shuffling off the mortal coil, (23-31).

Bhishma said,—I do dedicate unto the feet of the Lord—ever merciful towards His devotees—my mind completely withdrawn from the worldly things and this act of dedication produce in me an unflinching attachment towards the Prime Being, Sri-Krishna. The Lord is of transcendent glory and is fully merged in the enjoyment in Himself, only at times in revelling vein He doth join with Prakriti, wherefrom issues forth the flow of creation. He is a friend of Arjun, the possessor of the celestial bow Gandiva. His complexion green as the *Tamala* (a plant of that name) is fascinating to the three worlds. The lustrous yellow hue of His fine raiment with the rays of the sun on it, is unspeakably graceful. His lotus-like-face decked with pendent locks of curly hair present a very pleasant look. I have no other desire save and except that my mind be for ever attached to the Lord. Alas! In the battle-field, the thick cluster of curly hairs of Sri Krishna was made brown by the dust kicked up by the hoofs of horses. Beads of sweat on his forehead, due to labour, made His lotus-face look more fascinating.

My sharp shafts piercing through His shining armour produced a sparkling spectacle. Now, I do earnestly pray that my mind be firmly attached to him. How singularly attached is He towards His friend Arjuna. In the battle-field, on being so asked by Arjuna, He, Sri Krishna, posted the chariot between the two hostile parties and robbed the might of the heroes of the opposite side by merely glancing on them. Let my mind cling to His feet. When on seeing us at the front of the opposite party, Arjuna was overwhelmed with grief of being the cause of our impending destruction, his kinsmen He revealed to him the nature of the Soul, and thus dispelled the delusion of Arjuna's mind. Therefore, let my mind cling to Him. (32-36).

At the beginning of the battle, Sri Krishna swore unto the Pandavas that while He will be helping them in all possible ways, He Himself would not hold any weapon. But I had an earnest desire of getting Him bear arms on the battlefield. Being immensely merciful to His devotees, He could not but fulfil my desire, and even though at the sacrifice of his own promise. He jumped out of the chariot with a wheel in His hand and rushed on towards me. At that time, the outer wearing apparel dropped off His person and trailed on the ground. With hundreds of keen-edged arrows I pierced his *tamala*—complexioned body. He was literally bathed in incessant flow of blood. Arjuna, again and again, dissuaded Him, but He was not dissuaded, like a lion unto an elephant, He proceeded on towards me. Now, I do earnestly pray that the Lord of the universe be my last resort to-day. The Lord who is not attainable even through meditation, engaged Himself in the lowly service as a charioteer, merely for the great affection He had for His friend Arjuna. Thereby He afforded a very pleasing spectacle. At this fag end of the span of my life, let my attention be fixed unto Him. Such is the unspeakable glory of the Lord, that by merely looking on Him, the warriors

that fell in the battle attained heaven. This son of Nando enhanced the goodwill of the Gopa-women through His graceful gait, fascinating smiles and askance-look of amours. With that pride of winning Him they followed His glorious deeds and, at the end, attained Him. What to speak then of the heroes of the Kshatriya race, leaving their bodies on the battle-field ! Let my mind remain ever clinging to this merciful Lord. In the Rajsuya sacrifice of Yudhisthira, the celebrated kings of various territories, and the pious Munis present there were immensely struck with wonder thinking of his great glories. What a good luck mine is ! The glorious Lord of the universe is before my eyes in human form at this end of my days. ! I have attained self-complacency. The Lord Vasudeva is without birth and He is the Soul of the universe. He creates the creatures and subtly remains hidden in their hearts. Just as the same sun appears different due to the different lenses looked through, so also He appears to be different according to the different aspects of mind that different men have. Taking resort to at the Lord's feet, I have no more any attachment to the world and my vision of difference has been removed. (37-42).

Suta said,—O Brahmanas ! As aforesaid, Bhishma concentrated his mind, speech and sight upon Sri Krishna, of whom he was an emanation, and thereby became merged in Him. At the last, his breath did not escape outward, but it stopped within him. On seeing the great grand-father merging into the indescribable *Brahman*, all present there became silent and moody, just as birds at the end of the days. Celestial music commenced, and the pious minded persons amongst the kings present began to praise him, and flowers were strewn over him there from heaven. Yudhisthira performed the obsequial rites for Bhishma and expressed his sorrows. At that time the Munis began to recite the different names of Srikrishna and sang the glories of the Lord. With thought of God in mind every one departed. Thereupon, king Yudhisthira also returned to Hastina-

pur with Srikrishna and consoled Dhritarashtra and Gandhari. Dhritarashtra gave his consent to Yudhishthira's ascending the throne. Krishna also consenting to the same, Yudhishthira ascended the throne and ruled religiously the kingdom once ruled by his forefathers. (43-49)

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## CHAPTER X

### SRIKRISHNA'S RETURN TO DWARAKA

Saunaka asked.—“Suta, those persons fought for wealth and prosperity, and Yudhisthira, the best of pious ones, killed those enemies, but became overwhelmed with grief and felt loathed the enjoyment of worldly pleasures. At that time, what he intended to do with his brothers?”

On being thus asked, Suta said, “O Ye foremost of the Munis, Srikrishna, the Lord of the three regions of the world and the protector of piety—protected Parikshit and saved the descendant of the Kuru family from the burning flames of wrath, and was verily pleased to instal Yudhisthira to the throne. The whole universe is within the control of God, and none can do anything independently. King Yudhisthira heard this truth from Bhishma and Srikrishna, and thereby the mist of ignorance of his mind in this respect was removed. He did not any more think himself to be the killer of the enemies, his kinsmen, and did no more think of leaving the kingdom, being mortified with grief. Thereafter, he, with his brethren, began to rule the kingdom, like unto Indra ruling in heaven. The enemies having been killed and Yudhisthira, the son of Dharma, ascending the throne,—the clouds poured down adequate amount of rains, the earth bore all sorts of produces, the milch cows over-flooded the pasture-ground with milk: oozing out of the teats, of their udders, the mountains became adorned with green verdure of plants and creepers, and the trees and plants growing in abundance in the forest bore the season-fruits in plenty, throughout the different seasons. The three-fold miseries, Adhyatmika, Adhidaibika and Adhibhautika, of the subjects were removed. (1-6)

With a view to console the friends in grief and also to comply with the earnest entreaty of Subhadra, his sister, Srikrishna lived in Hastinapur for some months, and

thereafter with the consent of Yudhisthira, and having according him friendly embrace, boarded the chariot to proceed to Dwaraka. At that time, some embraced him, some bowed unto him and others showed him due honours, Dhaumya, Dhritarashtra, Kripa, Nakul, Sahadeva, Bhima, Jujutsu—the son of Dhritarashtra born of a Vaisya woman, and Subhadra, Draupadi, Kunti, Uttara, Satyawati and the other women,—being unable to bear the separation of Srikrishna, fell into swoon. The learned ones on hearing the glories of the Lord Srikrishna from the pious sages, care not for their wives and children and others, but beome attached to the sages and wish to live in their company, The Pandavas became very deeply attached to Hari, by reason of their constant association, seeing, embracing, talking, eating and lying down with him for a long time, and it was, therefore, very hard for them to bear the separation of Srikrishna. On seeing that Vasudeva was about to depart, all wistfully looked at him. Every one was rooted to the spot, he stood on. Only at times, some of them left the place to fetch articles of presents and worship (7-13).

When the son of Devaki left the inner apartments of Hastinapura, the women of the harem were all bathed in tears. But lest their tears would forebode evil unto him, they suppressed their tears in their eyes. All sorts of musical instruments were played in concert. The women of the Kuru family mounted on the roofs of palaces to have a parting look at Sri Krishna and poured on him flowers and garlands with look full of love and affection. Arjuna held on the head of his dear friend a white umbrella, the handle of which was set with diamonds, and the skirts had frills of pearls. Uddhaba and Satyaki fanned him with two chamaras. Under the shower of flowers, and with the garlands in his neck, Sri Krishna, the king of the descendants of Madhu, looked wonderfully graceful. The Brahmanas present there blessed him to be happy. Even

though Sri Krishna was both without attribute and ever enjoying eternal bliss, because of His the then human manifestation, the blessing of the Brahmanas were both fit and redundant for him. (14-19).

The women of the family of Kuru began to enjoy all sorts of topics on Sri Krishna. At that time, every ear seemed to be alive as a coperate being and enjoying the pleasure of hearing the discourses on Sri Krishna! They began to say amongst themselves that Sri Krishna was God Himself. There goes He who existed before the creation of the creation and naming of the attributes, and also existed in Himself at the time of destruction of the creation, full of illusion, though He Himself is beyond the illusion.; and who conjoined with Prakriti, an emanation of Himself, with a view to create different names and forms of the varieties of the creation,—there goes that Primordial Being. He revealed the Vedas with a view to set ritual rites and practices. How can we, ignorant women as we are, expect to see His lotus-like feet, on whom the austere sages, mediate in mind by controlling breathe and the senses. Therefore, He should not be allowed to go far from us and must be followed by us. In Vedas and in all sacred scriptural treatises, He has been named as God pervading all through the universe. He creates, preserves and destroys the whole creation, and yet He does not become attached to anything. (20-24).

When kings become too full of the influence of Tamas and thus become altogether bereft of intellect and try to sustain them by ignominy and sin,—then does He, the emanation of Sattwa or Purity, manifests Himself in different yugas in different forms and maintains wealth, truth, sacred promise, the glory of the devouts and accomplish many wonderful feats. Ah! the glory of the Yadu family where the Lord has assumed Himself this human form. Oh the fortunate aspect of the Brindavana, even the dust of which place has been turned holy by coming in



contact with his feet. And there is no limit of the glory of Dwaraka, and even the earth is fortunate in having the place in her bosom. The heaven itself looks now dull in comparison with the present fame and glory, of the earth, for, in Dwaraka the people have ever the vision of the Great Soul, and thus they need have no anxiety in having His blessings. But do the gods even in heaven can have so easy access in seeing Him? The Gopis of Brindavana must have earned various virtues in their past lives to be blessed with the touch of His blissful palms. They had the opportunity to wistfully look at his lotus-like face. He showed wonderful prowess in the field of battle and having defeated the mighty Sisupala and other kings of valour he married Rukmini—the mother of Pradyumna, Jamvavati—the mother of Samva, Nagnajiti—the mother of Amba and Satyabhama and others and he also married thousands of other women after killing Bhauma. Those are the ladies who brought glories unto the obscure and ever-dependent name of women, for that possessor of lotus-like eyes, Vasudava, did not go elsewhere from home by leaving those ladies. Even He sought to please them by procuring Parijat-flower (a celestial flower of that name) and other precious presents with a view to please them. (25-30).

While passing by them, he heard the ladies of the Kuru family thus speaking of him, and he cast a look at them, and thereby their words were greatly honoured. To safeguard him from all possible troubles, king Yudhisthira sent with him an adequate number of four kinds of soldiers. Vasudeva saw the Kauravas, being deeply moved by his separation, were following him upto a long distance. He then addressed them in sweet words, consoled them and asked them to return from thence. And with some dear ones He proceeded on, towards his own kingdom. Gradually, he passed through Kuru-jangal, Panchala, Surasen, Jamun, Brahmavarta, Kurukshetra,

Matsya, Saraswata, Maru and Swalpatoya provinces, one after another. The inhabitants of those provinces presented him with various presents and worshipped Him. In that long journey, the Lord journeyed throughout the whole of the day in chariots. But even then his horses did not feel fatigued. Thus passing through many provinces, Sri Krishna arrived in Dwaraka, the country known as Anarta territory, lying between the borders of Sauvira and Abhira. (31-36).

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## CHAPTER XI

### SRI KRISHNA ENTERS THE CITY OF DWARAKA

Suta said,—O Ye Brahmanas, on reaching the city of Dwaraka in the country known as Anarta, Sri Krishna began to blow the best of conch-shells, celebrated by the name of Panchajanya. The sound of the conch signified the approach of Sri Krishna, and it, therefore, allayed the grief of the people. With the reflection of his coral lips and crimson cheeks, the milk-white colour of the conch shone beautifully, and the conch itself being blown in the hollow of his lotus-like palms, resembled swans carotting in the cluster of full blossomed lotuses. The tremendous sound of the celebrated conch of Sri Krishna produces terror into the hearts of the terrors of the world. So that it pleased the people, who earnestly approached their king, and felt immensely glad at heart. Vasudeva was perfect emanation of the Lord of the universe, He enjoys within Himself, and he has nothing outside him to seek for pleasures. Yet, like that of offering light to the Sun-god, the citizens offered him various articles of presents. (1-4).

As children address and converse with their parents, similarly the citizens addressed their king and protector with faces, beaming with joy and in accents full of emotion. They said,—“We do bow unto thy lotus-like feet, O Lord, the feet adored even by Indra Brahma, Sanaka and the other Rishis and even by Indra—the king of gods. Those who aspire after supreme good in this world, have got nothing else to take shelter under than that of placing themselves at your feet. For, Death, which is all powerful and even overwhelms Brahma, is but powerless at thy feet. We do, therefore, bow unto thy feet. O thou adored of all in the universe, thou art our friend, master, father, preceptor and God of gods; Thou art the cause of our being; we have been greatly pleased to have been able to place ourselves at your command; therefore, do thou protect us all. O Lord, Thou art our king, and we have

the fortune of beholding thy face beaming with smiles, singifying supreme welfare, which the good even covet after.

What fortune could we expect than that? O thou lotus eyed! When you go to Hastinapura or Mathura with a view to see your friends there, due to your separation even a moment seems to us as long as one millions of years! Just, as absence of the sun causes darkness, similar was the case with us for want of your sight. All his evils are destroyed, on whom you do even once smilingly look. It is, therefore, O Lord, that we are unable to pull on our existence without seeing your fascinatingly gladsome face. (5-10)

On hearing the citizens so praising his glories, Sri Krishna smilingly looked upon them as a mark of favour and entered the metropolis of Dwaraka. Just as Bhogavati (river of that name of the nether region) is protected by the serpents, similarly Dwaraka was so long being gaurded by the might of Madhu, Dasarha, Kukur, Andhaka and Vrishnis, who were powerful like Krishna, The natural scenery of Dwaraka is ever beautiful and captivating. Here the plants produce flowers of all the six seasons uniformly for ever. Dwaraka is ever embellished with lakes full of lotuses, gardens full of variegated fragrant flowers and woods, and orchards full of beautiful trees and shady bowers throughout all the different seasons. Now, on hearing that Sri Krishna was coming, the citizens added to the already beautiful natural sceneries of the city. They erected beautiful arches in front of the city and front doors of the houses and adorned them with flags and flagstaves of various designs and colours. Due to the decorations the sun's rays fell on them but could not shine in full into the city. Specious roads, stræts, squares and shops etc were cleanly swept and sprinkled with scents. Fruits, flowers, sun-dried rice and tender sprouts were strewn everywhere. Every house-door was decked with curds, grains of sun-dried

rice, fruits, sugarcanes and with pitchers full of water and with holy offerings of incense and candles, (11—16).

On the return of dear Sri Krishna from abroad after a long time, Basudev, Akrur, Ugrasen, Balaram, Pradyumna, Charudeshna and Samvo became overwhelmed with joy. They cared not for sleep, rest or food, and headed by one of the foremost of elephants fully decorated, and with Brahmanas holding big bunches of flowers, they proceeded towards Sri Krishna by chariots. The sounds from conches, Turiyas, and chanting of mantras by Brahmanas filled the atmosphere. And also advanced in chariots hundreds of women of the city, all eager to behold Sri Hari. Their fair faces being fluttered over with curly locks wore a very charming spectacle, and the beauty of their faces was the more enhanced by the glowing reflection of their brilliant ear-rings. Actors of repute, dancers of celebrity, singers of note, scholars versed in antique lore, highly accomplished eulogists and bards, all sang the wonderful glories of the son of Basudev of great fame. (17-21).

Lord Sri Krishna then showed due honours to his kinsmen, citizens, friends and dependents by bowing, saluting, embracing, touching of the hand, looking smilingly presenting coveted gifts, and assured them all of his protection, and in due course he accorded due respects to the revered ones down to the low-born Chandalas (lowest category of the Sudra-sect). Then having received benedictions from superiors, of Brahmanas with their wives, and being followed by the chorus sung by the bards and others, he entered into the city of Dwaraka. As Sri Krishna advanced along the broad roads of Dwaraka, the women of the harem mounted upon the terraces of mansions, all jubilant at the sight of Sri Krishna. They were accustomed to behold him ever always, yet their longing for his sight was never satiated. Could the craving for His sight be at all expected to be fully satiated? His bosom was the abode of Sri (Lakshmi), his fascinating face was the

drinking cup of all eyes, his arms were the might of the protectors of the regions and his lotus-like feet were the resort of the devout people. So that the more they behold Him, the more grow their desire therefore, and the desire could never be fully satiated. (22-27).

The Lord, proceeded on the road with garlands on his neck, which enhanced the beauty sky-blue complexion of His, and the yellow colour of his clothes. White umbrellas were held over his head. From both his sides, he was fanned with chamaras. Showers of flowers were poured on him from the terraces of palaces. With those he shone even as a cloud with the combined beauties of the sun, moon, rainbow, stars and lightning. In due course, Srikrishna entered the house of his father, and worshipped his mother Devaki and the seventeen stepmothers, and bowed unto them touching his head on the ground. They also in their turn very affectionately embraced him and shed tears of joy on his head, and being beside with joy, they got their son on their laps and, due to the overwhelming joy in their hearts, their breasts began to automatically pour milk. He, the Lord, capable of granting all covetable objects, thereafter entered his own palace unsurpassed in point of beauty. That huge palace contained so many as sixteen thousand different suits wherein lived his sixteen thousand queens ! All the queens had so long abstained from smiling, going to the houses of friends, attending societies and festivities and merry-making and even they did not take care of their persons, practising as they did strict vows during the absence of their husband. Now that when they saw their husband was returning home after a long absence, all the queens sprang up in a flurry of joy from their seats, with flushed faces and abashed looks. On hearing of the approach of their lord, first of all they embraced their husband in their hearts by dint of the depth of their soul, even before they actually saw him with their eyes. When in due course the Lord came, to their sight, they embraced him with their eyes ! And when the Lord actually came in front of them,

they embraced him in the person of their children. All of them were possessed of patience, they were restraining the tears of their eyes so long on account of their shyness, but with the growing emotions of their heart, they could no longer check the flow of tears, which dropped from their bashful and blushing eyes. The queens sat together in privacy and used to look up the pair of his lotus-like feet, which assumed new beauty every moment ! Which woman could remain unobservant of his feet which even Kamala (the goddess of riches), fickle as she is known to be in her attachments, does not ever forsake ? (28-34).

Sri Hari incarnated Himself on the earth, and had sown the seeds of hostility among kings, whose births and Akshouhinis of their soldiers only increased the burden of the already over-loaded earth. Just as the wind subsides after reducing to ashes the clusters of bamboo-canes in a forest by the fire caused by their mutual friction—so also Srikrishna caused the kings to kill one another with their respective numerous hosts, and, at length, attained tranquillity and repose, and with a heart full of joy and self-complacence. He, the Lord, now revelled among the best of women, even as an ordinary human being, full of lust and frolicsomeness. Even Mahadeva (Siva) dropped down his bow and arrow being charmed by the fascinating smiles and coy glances of ladies, but Srikrishna's serenity of mind could not be agitated even by the amorous wiles of women of wonderful beauty. He is ever free from attachment, of any kind and only due to ignorance of their mind, and also due to the likeness of a human being that the Lord had possessed, that they thought him to be attached to actions. Even that illusory influence over the human being is the active will of the Lord. Just as the mind, even though associated with the soul, could not merge in the super-mundane joy of the soul, so the Lord though associated with Prakriti, is never affected by its qualities. Even His queens could not fully comprehend



His sublime greatness. Silly women as they were, the queens, unaware of His greatness, thought him to be their slave, endeavouring to minister to their humours. (36-40).

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## CHAPTER XII.

### THE DESCRIPTION OF PARIKSHIT'S BIRTH.

Saunaka said,—O Suta, the mighty Bramhastra as hurled by Aswathwama, almost destroyed the embryo in the womb of Uttara, but Kṛṣṇa mercifully restored it to life. How that embryo grew into Parikṣhit of high intellect and of great in mind? How was he also killed? And how did he fare after death? We are eagerly anxious to hear all these. If you will so please, do thou narrate all those incidents to us. Parikṣhit received initiation of knowledge from Suka. We are, also for that reason, so eager to hear all about him.

Suta said, "Yudhisthira—Piety and virtue incarnate—had ever unflinching devotion to the feet of Sri Krishna. For this reason, he was able to keep himself above the influence of the senses, and with such an abstract mind he, like unto his sire, righteously ruled the kingdom. His subjects were fully happy under his rule. King Yudhisthira's wealth, religious sacrifices, the virtuous merits thereby acquired, the illustrious wife and brethren, and his sovereignty over the earth, encircled by the oceans, were objects which even the gods in heaven highly esteemed, but these could not however engross the king's mind. The whole thought of the king was, so to say, rivetted upon the meditation of Sri Hari's lotus-feet. O thou of Bhrigu's race, as a hungry man's mind is fixed upon the rice, and not to be diverted by the thought of the articles of luxury, so also king Yudhisthira did not feel attached to prosperous kingdom and its wealth. (1-6).

O son of Bhrigu, while in the womb of his mother for ten months, scorched as he was then by the fiery Bramhastra of Aswathwama,—that great infant hero Parikṣhit beheld a Being of the dimensions of a thumb. That being was wearing a yellow raiment bright as a flash of lightning and the two pairs of His arms reached upto His knees,

and ear-rings of the brightness of pure gold were swinging down from His ears ; His eyes were blood-shot with rage ; and in His hand was a mace, glowing like a meteor, which He was blandishing with ceaseless celerity in all directions. Just as the sun dispels darkness by the rays, that mighty Being also neutralised the fiery Brahmastra by His dreadful mace. On beholding that celestsal Being so near, Parikshit began to think as to who he was. Instantly, then unapproachable by thought that mighty Lord of the universe vanished, (7-11).

Thereafter, at an auspicious moment, when all the propitious planets combined to signify the climax of blessings, the hero of the Pandu's dynasty, Parikshit, was born, a second Pandu in prowess. On hearing that the grand-child was born, king Yudhisthira who was conversant with the duties of the time, was jubilant in mind and got the birth rites of the child performed by Brahmanas like Dhaumya and Kripa, and pronounced blessings on him. Then did the pious king give away gold, cows land, villages, elephant and other precious gifts to the Brahmanas, who were, thereupon, exceedingly pleased and said, "O thou best of the Kauravas, this unsullied link of the family of Kurus was almost lost on account of the irresistible influence of fate, but he has been saved by the All Powerful Lord Vishnu on account of His great love towards you all. You have got the boy alive only due to his mercy, and for this reason, let him be named as Vishnurat *i. e.* Vishnudatta. There is not a shade of doubt that this boy will turn out a great hero and wonderfully pious."

Yudhisthira asked,—“O Ye Brahmanas ! Will this child in due course be able to follow the illustrious marks left in the world by my glorious forefathers ? (12-18).

The Brahmanas replied,—“Partha ! This boy will, in time, become a king with the avowed duty of protecting the twice-borns, like Ikshaku the son of Manu, and truthful like Ramachandra, the son of Dasaratha. He will become bountiful towards the poor and protector of those seeking

protection like Sivi, the son of Ushinara. Like that of Bharata his fame, will be spread all around. And again, he will be equal in archery to Arjuna, the son of Kunti, and to that of Karta'virjarjuna. He will be indomitable like fire, unthwartable like the ocean, brave like a lion, enjoyable to the pious like the Himalayas, forgiving as earth, patient like parents, impartial like Brahma—the father of creation, benign and easily accessible like Mahadeva, and he shall be the stay of all creatures like Srikrishna—the lord of Lakshmi. (19-23).

In glories of noble qualities, this boy will be like Srikrishna ; in broadness of mind, he will be like Rantideva ; and in devotion to Hari he will be equal to Prahlada. He will be like Vali in patience, and in merits of piety he will be equal like Yayati. He will perform many horse-sacrifices. He will be the progenitor of royal-sages. This your grand-child will show remarkable reverence to the aged. He will meet out proper punishments to those going astray from the path of religion, and for piety and supreme welfare of the earth he will punish Kali. And at long last, he will renounce all earthly pleasures and will die being bitten by the snake, Takshaka, to redeem the curse imprecated on him by a Brahmana's son, and ultimately attain to the lotusfeet of Hari. O king, Vishnurat will, at the time of his death, renounce his person in the water of the Ganges while hearing from Suka a faithful account of himself, and thereby he will attain with ease to the state of *Brahman* where there is no fear." (24-28).

Those Brahmanas, well versed in astrology, thus acquainted the king about the future of the boy and after being duly worshipped repaired to their respective houses.

The son of Abhimanyu, now being born, whenever he would see a human being would think within himself if he was the same Being whom he beheld when he was in the womb of his mother. Due to his thinking of the sort, he was known in the earth as Parikshit. Under the affectionate

care of his grandfathers, the prince grew up gradually, as the moon increases by degrees during the bright fortnight. Parikshit was by nature a devotee of Hari and, therefore, even in his early years he was very fond of all for his religious bent of mind. (29-32).

King Yudhisthira used to raise money by assessing revenues and by imposing fines. At that time, being desirous of performing a Horsesacrifice, he saw that he had not the necessary funds with him. He was, therefore, anxious for the means to raise the money required for the sacrifice. Thereupon, Srikrishna advised the other Pandavas to go to the North in quest of the money. He told them about a place where a good many golden articles were kept stored after the great sacrifice performed by Maruta. The Pandavas found out the spot and brought those golden articles and in exchange thereof arranged everything necessary for the Ashwamedh sacrifice. At that time, being joyful at the prospect of his desires being fulfilled, king Yudhisthira, who was very sorry and fearful on account of being the cause of destruction of his kinsmen, performed three Horse-sacrifices one after another, and thereby worshipped and propitiated the lord of sacrifices. On being invited, Vasudeva attended the sacrifice and had it duly performed by Brahmanas. After the performance of the sacrifice, Sri Krishna stayed for sometime at Hastinapura, on being so requested by his friends. Thereafter, he desired to return to his kingdom and, with that end in view, he took the consent of Draupadi and king Yudhisthira and, being accompanied by Arjuna and the Yadavas, he proceeded towards Dwarka, (33-37).

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## CHAPTER XIII.

### DHRITARASHTRA RENOUNCES THE WORLD.

Suta said,—O Brahman! While on pilgrimage, Vidura learnt from Sumantu that Sri Krishna was the ultimate goal of the soul. Having performed his tour on pilgrimage, Vidura returned to the city of Hastinapur. Vidura having gone out on pilgrimage, Yudhisthira with his brethren, Dhritarashtra, Jujutsu. Sanjaya, Kripa, Kunti, Gandhari, Draupadi, Subhadra, Uttara and the other women of their kinsmen and the friends of the Pandavas, all lived a soul-less life. Now, on hearing of his return, they stood up in joy and hurriedly advanced a long way to receive him in a mood which depicted animation of the body, with life reinstated therein. They came to him and received him with salutations, embracing and shedding tears of joy. After taking rest and refreshment, the high-souled Vidura was comfortably seated, when Yudhisthira showed him great reverence, and very humbly asked,—“Do you yet remember us? Just as the young birds would be reared up under the protecting wings of their parents,—you saved us with our mother with particular affection. All of us have been saved by you from poison and fire from the plotted-house of lac, (*Jatugriha* at Baranabata) and from similar other maltreatments of the enemies. You have visited the notable pilgrimages and journeyed throughout the earth. Please tell me now on what did you live during your pilgrimage and how did you get them? Please also tell me what are the pilgrimages of note that you have visited. Persons who are devotees of Sri Krishna, like yourself, are as holy as the sacred places. Those who have always in their minds the image of *Gadadhara* (Weilder of a mace—a name of Sri Krishna) do sanctify by their presence even the holy places. They have no other purpose to serve by visiting the pilgrimages. O thou, revered like

our parents, are our friends, the Yadavas, under the protection of Sri Krishna faring well in their capital city? Did you meet them? (1-11).

Thus being asked by Yudhisthira, Vidura related to him everything in order, but as an abrupt report of the mortifying incident might upset the minds of the Pandavas, Vidura did not mention the destruction of the Yadavas. Thereafter, Vidura lived there for some time being treated by his friends like a god. At that time, he imparted many noble advice to his eldest brother Dhritarashtra, which pleased the ever-blind king very much. Vidura was known by all as a Sudra, but he was not so in reality. In consequence of a curse of the Rishi Mandavya.—Yama (the god of Death) assumed himself on earth the form of Vidura. He suffered the curse for one hundred years. During the time of Yama's absence, the Sun held his sceptre and did his duties. On seeing the face of the grandson king Yudhisthira and his brethren thought that the line of the Bharata race has been preserved. Thereupon, they were overwhelmed with joy and became attached to the world. (12-15).

On their being thus attached to the worldly affairs with earnestness, the inevitable end approached them. Vidura understood this and spoke to Dhritarashtra saying,—“O king what have you been perceiving? A great Terror has been approaching you. Do you now go away from the kingdom. Behold the all powerful end has approached us all. It is an illusion and ignorance to think of the course of inevitable Time to be thwarted by any body whatsoever. Time is irresistibly inevitable to all. Time coming on, one has got to unavoidably renounce even his dearest wife and children even, far less to talk of the other riches. (19-20).

O king! your father, brother, friends and sons have all expired, and you have become very old. The vitality of your life has ebbed through old age and diseases and you are living in another's house. You are blind



from before and now you have become deaf, and the power of your understanding has become dull. Your teeth have fallen down, and your appetite has gone and your body has now become full of phlegm,—and even yet your attachment to the world is not gone. Oh the love of life! O brother, Bhimsena has destroyed your sons, and you are now eating like a dog the food left by him, and that too through the love of your life which is but an illusion. You conspired to burn them by fire, administered poison with their food, and badly insulted their wife, and now, O king, you have been living on the food offered to you by them. Of what use that life is to you? Alas! the life for the sustenance of which you are putting up with such humiliation would not last, and in time would be worn out and fall off like an old and worn out piece of cloth. (21-25).

He is called patient and tolerant who, when becoming weak and unable to acquire fame and piety, feels disgusted with the world and freed from all bonds of the ego repairs to the forest. He is called the best of men who by dint of his own keen intellect, or through advice of his well-wishers, would discard worldly pleasures and should leave the house for forest, meditating on Hari in his mind. You did not try to be the best of men in the past, and so it behoves you now to be patient. Without apprising anything to your relations, do you now leave the house and proceed on towards the North. O king! After this the inevitable time would in its inscrutable way come upon you and would eventually strip you off the patience and other good qualities." (26-28).

Being thus advised by the high-souled Vidura,—his younger brother,—pointing out the way to freedom and salvation of the soul from the bondage of the world,—the blind king had the vision of knowledge, and like one awakened from sleep and with the knots of worldly fetters snapped up, Dhritarashtra left the house

without delay. As the arrows would proceed to the opponent heroes with great velocity, so Gandhari deeply attached to her husband followed him to the Himalayas whither he proceeded, with a view to attain to the holy place resorted to by the saints. King Yudhisthira used to visit them every day and worshipped their feet. That day, after performing the evening prayers and finishing his usual practice of giving away to Brahmanas mustard seeds, cows, lands and precious jewels and thereby propitiating them went to the house of his uncles and aunt to offer them his salutes. But he did not find them there, and he saw only Sanjaya sitting there all alone. Being very much anxious, the son of Dharma then asked Sanjaya, "O son of Gabalgana, where hast my old, infirm and blind uncle gone? And where has gone Gandhari, my aunt, who has been greatly grieved for the loss of her sons? And also why do I not find Vidura, our friend and well-wisher? I am very evil-natured. I have killed his sons, and now has he, on that account, felt anxious about his life from me and jumped into the Ganges? After the death of our father, Pandu,—both of our uncles treated us very affectionately and saved us from all troubles. Where have they both gone to now?" (29-34).

Suta said,—Sanjaya used to accord great reverence to Dhritarashtra, and therefore he was very much grieved at heart for his absence. And overwhelmed so great was he then, that he could not give any reply to Yudhisthira readily. Thereafter, wiping off his tears with his own hands and consoling his mind by dint of intellect, he spoke to Yudhisthira, remembering the feet of Dhritarashtra with great reverence:—"O Yudhisthira, the worthy scion of the glorious family! I do not know where have your uncles and aunt gone to. I can tell you this much that the high-minded ones have played tricks with me." While Yudhisthira and Sanjaya were thus talking to each other greatly moved in mind,—there arrived then the divine-sage Narada

with the stringed musical instrument in his hand. On seeing the divine-sage, Yudhishthira reverentially stood up worshipped him befittingly, and thereafter humbly enquired of him saying,—“O thou godly one ! I do not know where both my uncles and my aunt Gandhari, deeply mortified by the loss of her sons, have repaired. Without finding them I have been thrown, as it were, into an ocean of anxiety and I do beseech you to tide me over the difficulty, like a helm-man steering a boat in troubled waters. Please be good enough to tell me where have they all gone to.” (35-44).

The divine-sage, Narada, thereupon replied, “O king ! do not be overwhelmed with grief. The world is controlled by God. Even Indra, the king of gods and the gods themselves protecting the quarters are but thereby serving God who is not dependent on anybody. As puppet under the controlling manipulation of the player, so also in this universe human beings are brought together and separated according to the will of the Lord of the universe. Then again, if you would regard the soul to be eternally indestructible and the body garbing the soul to be destructible, and again, if you would take both of them to be materially indescribable,—on no account it behoves thee to be aggrieved for any one either from worldly affection or through ignorance. There is no other cause of grief than that of affection arising out of attachment. Therefore, your anxiety as to how your uncles and aunt would live without your cares and protection and how much they might have been suffering from various discomforts are vain, and it does not behove thee to be affected thereby. Do you, therefore banish thy folly and fickleness caused by the weakness of thy mind. (40-45).

This earthly body is made up of five elements and is subject to the influence of Time and Actions, and body, therefore, falls off with the components being naturally separated. How can, herefore, this body may be

protected by another? O kind, one devoured by an *Ajagar* (a python of bulky size known by that name) cannot protect another. Every creature gets his livelihood according to the determined ordinance of Providence. Man lives on animals, and the animals, in their turn, live on vegetables. To state in brief, the inferior is the life of the superior, and on this earth one animal is the life of another. And as such what is the utility of your feeling anxious for the sustenance of your uncle and aunt? Again, man, beast and bird are all identical with God, none has any separate existence, and God is one—not more than one. He eats and He is again the eatables, He enjoys and He is the objects of enjoyment. All apparently visible distinctions are but due to ignorance. It is merely by illusion that He is seen as many. O Maharaj! That great God has now assumed Himself as Time for the destruction of the Asuras and has been living in Dwarka. He has already served the cause of the gods, and is now awaiting the complete destruction of the remaining descendants of the Yadu family. When this mission will be fulfilled, He will then withdraw to His celestial abode. Do you all remain on this earth so long as the Lord is here. (46-50).

The king Dhritarashtra with his brother and wife has repaired to Himalaya—the hermitage of the Rishis on the south of Himalaya mountains. For the satisfaction of the Seven Rishis, here the Ganges has divided herself into seven streams, by reason of which the place is known as the holy shrine of seven streams. Bathing in that stream, drinking of its water, offering oblations into fire and abstaining from food, there lives King Dhritarashtra, having controlled his mind by processes of the eight disciplinary yogas, and released himself from all earthly desires. He is no longer anxious for his sons. By process of yoga he has practised different postures of sitting and controlled the flow of his breath. Due to devotion to and meditation upon Hari, the three influences of Sattwa, Rajas

and Tamas have been lost on him. He has, therefore, been practised in concentration and meditation. He has now understood the separateness of the soul from the body which is the object of the ego. He has also been able to understand the real real soul and the intellect, the latter as the instrument of intuition. Just as the demarcated portion of the sky visible in the earthen pot disappears with the breaking up of the pot, so also the individual soul fully merges into the Great Soul or Brahman. O king! Your uncle has been able to understand this much also. So that he has been able to appreciate an union of the individual soul with the Great Soul. To disengage the mind from yoga is known as *Buthhan*. There is no such possibility of *Buthhan* on the part of your uncle, for he has baffled the future result of *Maya* and has controlled the senses and the mind. For this reason he is no longer desirous of enjoying the earthy pleasures. He lives there as firm as the trunk of a tree. (51-55)

The bondage of his actions has been destroyed. Therefore, do not be his hindrance by getting him to return thence. On the fifth day from this day, he shall renounce his body, and thereupon that body shall of itself be turned into ashes. When his body will be burnt in the *Homa* fire along with the thatched cottage of the hermitage,—*Gandhari*, so firmly attached to her husband, shall also follow him. O Ye king of the Kuru-race, you should not also go to fetch *Vidura*, for he will be overwhelmed with joy and grief on seeing the wonderful death and the nature of the merit thus obtained by his brother. Thereafter, *Vidura* will proceed therefrom on pilgrimage." Saying all these, *Narada*, with the stringed instrument (*Vina*) in his hand, repaired to his celestial abode. And *Yudhisthira* consoled himself and renounced his grief by meditating on the words of the Divine-sage (56-60).

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## CHAPTER XIV

### QUERY OF THE KING YUDHISTHIRA TO ARJUN

Suta said,—Brahman, Arjuna went away to Dwaraka to learn all about movements of Sri Krishna and the other friends and relations there. But although seven months elapsed after his departure, Arjuna did not return to Hastina. In the meantime, king Yudhisthira was always seeing various terror-inspiring evil omens. The course of time became gradually the more dreadful. The seasons became changed, inasmuch as the fruits and flowers of a particular season would be found to be borne in other seasons. The people were found to be given up to anger, avarice, and falsehood, and they sustained themselves by sinful acts. The conduct of the people became deceitful. Dissensions between sons and parents, friends, brothers and between husbands and wives grew unusually. The king observed the tendency of the people towards all sorts of avarice and vices and also espied the evil omens of various description, and thereupon, he said to his younger brother Bhimsena,—“Brother, Arjun has gone to Dwaraka to see Sri Krishna and the other friends and relations there and to know all about their movements. Seven long months have passed away thereafter but Arjuna returns not. I do not know the cause of this. I understand from Narada, the divine-sage that Sri Krishna now desires renouncing his earthly body assumed by illusion. O Bhimsena, is that time really come? From Sri Krishna followed all that we have achieved and from him we have received all our worldly possessions such as wealth, kingdom, wives, lives, family, sons and victory over the enemies, and also the piety that we have acquired through the performances of the vedic sacrifices at the instances of Sri Krishna,—the virtues by dint of which we shall attain heaven. Brother, it seems that the words of Narada have now been fructified. Behold the earthly, divine and physical dreadful omens are

now seen always. This clearly portends that our fear is but near. My breast, eyes, hands and heart are throbbing as from grave fear, and from this I apprehend calamity will befall us very soon. (1-11).

"O my brother, see then that just on seeing the rising of the sun, jackals, having faces like glowing meteors, are crying their loudest emitting fiery flames as it were. The dogs are not showing any the least fear at my sight, and are, on the other hand, jumping and barking. The cows and the like other animals of auspicious look, are for the last few days going about keeping me always on their left. The asses and the like other animals of ominous look are going round me. My horses are shedding incessant tears. Yonder you see the pegasus which looks like a harbinger of death. The owl there and its rival in shrill cry the crow are shrieking in a dreadful way that shakes my heart. They have combined, so to say, to divest the universe of all creatures. The horizontal lines look like a grey circle. The earth with the mountains on it is shaking frequently. The tremendous reports of thunder without any cloud in the sky are heard. Ah, you see, how hard the wind blows bearing fiery flames with it and envelops the earth with darkness by dust in whirlwind. The clouds are pouring on all sides showers of blood! See you the sun lost its lustre. The planets in the firmament are at war, as it were, amongst each other. The earth and the heaven are set ablaze through the combined effects of the evil spirits and ominous animals. (12-17).

Rivers, streams and lakes have been perturbed. All beings are uneasy in mind. Wonder is that even with clarified butter fire does not burn! I am unable to ascertain what more calamities the future would reveal. The calves are not suckling and the mother-cows also do not give milk, and they are weeping all the time. The bulls are not roaming about in their usual majestic gait in the pasture ground. The images of gods and goddesses are always



perspiring and shaking as if through fear, and they look to be in tears and are moving about in extreme anxiety ! All habitations, villages, cities, gardens, mines and hermitages are shorn of their respective beauty and gracefulness. I do not know what a calamity awaits us. Perhaps, the earth has been bereft of its prosperity, and has been deprived of the stamp of banner and mace etc as displayed by the Lord Sri Hari's feet." (18-21).

O Brahman, when king Yudhisthira was thus meditating upon all those evil omens, Arjun having the monkey flagstaff upon his chariot returned from the city of the Jadus, and he bowed down before the king, his elder brother. The king saw that Dhananjaya was weeping profusely and his look was fixed on the ground. Drops of tears flowed down incessantly from his eyes which were like a pair of blue lotus. His ever courageous heart was palpitating and his features looked shorn of all his usual gracefulness. The king had never before seen him so much dejected, and remembering the prediction of Narada, he became extremely anxious. Then Arjuna having taken rest, the king asked him in anxiety before his friends and kinsmen,—“O Arjuna, how our relatives and friends the Madhus, the Bhojas, the Da<sup>s</sup>arhas, the Ahas, the Satyatas, the Andhakas and the Vrishnis are faring ? Does our venerable maternal grand-father, Shoorā, fare well ? Is it all right with our maternal uncle Basudeva and his younger brother ? Our seven aunts Devaki and her sisters, are they faring well with their daughters-in-law ? The son of the king Ugrasena is a villain and I, therefore, would not ask anything about him. Is Ugrasena himself as also his younger brother living ? How do Kritavarma, Jayanta, Gada, Sarana, Satrujit and the other brethren of Krishna, as also the merciful lord of the devotees, Balarama, faring ? Is that great warrior, Prādyumna, of the family of Vrishnis all right ? Is Aniruddha, who wears wonderful costume and contour in the battle field, without any trouble ? (22-30).

Are the reputed sons of Sri Krishna viz. Charudeshna, Shusen, and Shamba, the son of Jamvavati, faring well? Are Rishava and others faring well with their sons? Srutadeva, Udhava and other followers of Sri Krishna, and Shunanda, Nanda and other great devotees, live absolutely upon the graces of Balarama and Sri Krishna. We are in very good terms with all of them; are they all faring well? O my brother, do they all remember us often? Is Sri Krishna, the ever well-wisher of the Brahmanas, living happily in his own quarters, wherein is established the arena named *Shudharma* as of the gods in heaven. That Primordial Being, Sri Krishna, and also the eternal Godhead Balarama have been born in the family of Yadus, for the welfare, sustenance and salvation of the people. They are living in the city of Dwaraka protected by the might of Sri Krishna, and thus they are living happily being respected by all in the three regions of the world. The sixteen thousand wives of Sri Krishna,—Satyabhama and the others,—do prefer serving the feet of their husband rather than giving themselves up to religious course of discipline. The king of the Yadavas fetched them the celestial flower Papijata etc by defeating the gods in heaven, so that they live on this earth like Sachi, the queen of Indra, the king of gods. The heroic Yadavas are protected by the might of Sri Krishna, and ever undauntedly they tread upon the arena of the celestial assembly *Sudharma* worthy of the gods. Is that great Govinda faring well? (31-38).

Art thou yourself well, my brother? Why do you look so dejected and damp in spirit? Yow were with the friends for an unusually long time and did you, therefore, meet with any uncourteous behaviour accorded by them? Have you been sent away with words savouring slight and unbrotherliness? Have you been unable to give any thing to the seekers of alms for your own want? Or were you unable to redeem your promise of giving any thing to any body? You are are ever a protector of the people,

and have you been unable to protect a Brahmana, a boy, a cow, an old man, a patient, female, who might have sought your shelter? Have you visited any unworthy woman living a vicious life? Have you forsaken any worthy woman merely on account of her being poorly dressed? Hast thou been defeated on the way by any one either superior to thee or thy equal? Have you taken your meals forsaking a hungry boy or an old man? Well, have you committed any act of iniquity? Have you been separated from Sri Krishna, best of your friends? There must, at any rate, be some evil falling upon thee, or else why have been suffering this sort of grave mental affliction? Be that what it may, tell me the of this your mental trouble." (30-34)

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## CHAPTER XV.

### YUDHISTHIRA AND HIS BROTHERS REPAIR TO HEAVEN.

Suta said,—O thou Indra among the Brahmanas, Arjun was already very much emaciated on account of his separation from Sri Krishna. Moreover, on seeing that king Yūdhisthira anticipated various sorts of calamities, Arjun felt his tongue and throat dried up, and he was shorn of all gracefulness. He was, at that time, meditating upon his lord (Sri Krishna) and, therefore, he could not readily reply. With great effort he subdued his grief and controlled the incessant flow of tears. He became gradually more overwhelmed at not finding Sri Krishna before him. Thereafter, remembering the many friendly and brotherly deeds of Madhava, with his voice choked with emotion, he addressed his elder brother, king Yudhisthira, the following words :—"O Maharaj,, Hari has played tricks with me in the guise of a friend. he has taken away my great effulgence which created astonishment in the minds of even the gods in heaven. (1-5).

Just as the departed souls of dear parents are called Pretas (Spirits), similarly even on momentary separation from Sri Krishna all people lose their gracefulness. It was through the mighty of the Lord Sri Krishna that I was able to defeat the powerful kings possessed by passion and assembled at the Swayamvara of Draupadi, at the palace of the king Drupada, and shooting down the golden fish by an arrow I won Draupadi. It was through the help and favour of Vasudeva that I offered the Khandava

forest in whole to the god of Fire (Agni), defeating Indrara with all other gods protesting. It was through the favour of my Lord Sri Krishna that I was then able to save the wonderful artist Maya (a Rakshasa), possessing magical powers, by whom was constructed the wonderful arena at the time of your great Rajasuya sacrifice. It was through the might of Lord Sri Krishna, that your younger brother Bhimsena, possessing the prowess of an *ajuta* (ten thousand) elephants, was able to kill Jarasandha who kept subdued under his control all other kings. You may yet remember that when you undertook to perform the Rajasuya sacrifice,—that king Jarasandha also initiated himself to the Mahabhairava sacrifice and for that purpose kept confined in his capital city all the kings of the earth. Bhimsen released all those confined kings and princes by killing Jarasandha, and those kings then brought grateful tributes to your sacrifice. O king, the vicious minded Dushasana and other sons Dhritarashtra held your wife, Draupadi, by the beautiful braid which had been sanctified by the sprinkling of holy waters at the great Rajasuya sacrifice. Being thus insulted by them, your devoted wife Yajnaseni with tears in her eyes fell at the lotus-like feet of Sri Krishna. It was through the grace of the Lord then that Bhimsena rendered husbandless the wives of those evil minded ones and shorn them of their hairs. (6-10).

When we were in the forest, at the instance of the evil-minded Duryyudhana, the mighty sage Durvasa came to us to be fed with his ten thousand disciples,—and we were then fallen into a great calamity in the shape of incurring imprecation of a curse from that sage. At that time, Madhava saved us all from that predicament by Himself eating the remnant of vegetable that was with the cooking utensils, by which act of His, the sage with his disciples bathing in the water of the lake, felt themselves fed to their fill and went their way thence.

It was through the might of the son of Basudev that I surprised *Siva* and *Durga* by my skill in arms and they then were pleased to award me the *Pasupata* weapon, and similarly the other divinities also were pleased to give me various celestial weapons. It was through the favour of the lord Sri Krishna that I went to heaven in this my human form and Indra, the king of gods, offered me to sit on the half of his great seat. O Maharaj, it was by His might that these my powerful pair of arms holding the Gandiva bow were sought by the celestials headed by Indra having been cognisant of my power of arms for the destruction of Nivatka-vacha and other demons. O Maharaj, I have now been separated from that friend and protector who now assuming His own self has played upon me. It was by his friendship that I in a single chariot succeeded to cross over the ocean of the Kaurava army consisting of heroes gifted with invincible prowess such as Bhishma and others. Also at the time when the Kauravas invaded the capital city of the king of Virata and intended to forcibly take away the cows of the king I was able to defeat and keep the Kauravas spell-bound, seized their wealth and snatched away from their person the gem-studded turbans etc. At the battle of Kurukshetra the lord Sri Krishna was before me in the shape of my charioteer and by his mere look He deprived Bhishma, Karna, Drona, Salya and other heroes of the enemy army of their enthusiasm, tenacity, strength, and skill in the use of arms. (11-15).

Maharaj, as in the days of yore the *Asuras* in spite of their best efforts were unable to inflict any injury to Prahlada,—similarly having been sheltered by the pair of arms of Narayana, ever merciful to the devotees, I was able to baffle the irresistibly powerful weapons of Drona, Bhurisrava, Susarma—the king of Trigarta, Salya, Jayadratha and Balhika. Alas! What a foolishness I

had then. I engaged Him to serve me as a charioteer whom the best of men meditate upon for absolute salvation. In the attempt at killing Jayadratha, when my steed of the chariot became fatigued, I had them drink water raised from earth pierced through by an arrow. At that time my enemies could easily kill me by shooting arrows on me, but as willed by the Lord my enemies were just at that time unmindful of the opportunity and therefore they were unable to prevail upon me. O King, the selflessness and friendly treatment that Madhava accorded towards me and also the sweet words of His in addressing me as 'O dear friend', 'O Partha', 'O Arjuna', 'O the son of Kuru', all those are stored up in my mind. I feel my heart pressed hard and twisted as it were whenever I recollect on them. Due to our very close intimacy, we two used to sleep on the same bed, sit on the same seat, eat from the same plate, walk together and admired one another. If on any occasion per chance anything happened contrary to His words, then I used to slight him saying 'Oh what a speaker of truth thou art'. But just as a friend excuses the fault of a friend and a father forgives the folly of his son, Sri Krishna in his magnanimity used to excuse me for all my faults. O king, what you anticipated has really come to pass. That Great Purusha has now left me. My body is now soul-less. I was escorting His sixteen thousand wives. In my way some low born Gopas attacked and defeated me as easily as they could do a helpless woman. (16-20).

I have got the same bow, arrow, chariot and horses, and I myself am the same. In the past the enemy kings had to lower their heads before all these. But instantly with the separation of Sri Krishna, the Lord of the Universe, everything has become useless. Just as offering of oblations of clarified butter in ashes even with due utterances of proper mantras would not serve any purpose, and just as receiving of wealth from a magician



does not prove a real gain, and as sowing of seeds on barren soil does not produce fruits,—similarly on account of separation from Sri Krishna I have become worthless. O king, you have enquired of the welfare of our friends, the Jadavas. Under the curse of a Brahmana, and due to drinking of wine they seemed not to recognise each other and slew each other striking by *Eraka* grass held in their clenched fists. Some four or five of them are now surviving. It is the will of the Lord Narayana that all beings of the universe would sustain and destroy each other. O king, just as big fishes in the water swallow up the small ones, so also comparatively stronger creatures destroy those inferior to them. By the same order Sri Krishna got the weaker ones of the Jadavas killed by the stronger ones, and thereby lightened the burden of the Earth. Maharaj, I am unable to go on with the narration any longer. I am fully overwhelmed on remembering the significant words of consolation spoken timely by Govinda." (21-27).

Suta began,—Arjuna began to meditate upon the lotus like feet of Sri Krishna out of deep intimacy that existed between them. Thereby his intellect became free from grief and cleansed of the worldly attachment. The instructions on Jnana line that Vasudeva imparted to Arjuna at the time of the battle of Kurukshetra, had remained enshrouded in Arjuna's mind on account of the influence of time, earnest attention to actions, and attachment towards wordly possessions. But now that the table had turned, with the meditation of the feet of Hari, his devotion towards the instructions worked with great vehemence, and it destroyed his passions entirely. So that Jnana prevailed upon predominantly in his mind. With Jnana prevailing he understood himself as *Brahman*, and that understanding destroyed from his mind the illusion of ignorance. With the destruction of *Avidya*

or ignorance, the influence of the three *Gunas* viz *sattwa* etc ceased. With the cessation of the influence of the *Gunas*, his mist of doubts on the duality of God and the Universe was removed. Thus Arjuna with the knowledge of his real self *atman* became conscious of his soul being separated from his gross body and understood his past spiritual ignorance and its actions. The king Judhishthira,—learning of the course of the Lord Sri Krishna and the destruction of the Jadavas,—then made up his mind to renounce the world and repair to heaven. Kunti too on hearing from Dhananjaya the destruction of the Jadavas and the course adopted by the Lord, had her mind concentrated through her single-minded devotion to Hari, and retired from the world.

O Brahman, I have already recited the various points of difference between Sri Krishna and the other Jadavas, and now you may yourself understand it from the course of action adopted by Him. Like that of extricating a thorn by a thorn, He assumed His body as a Jadava and thereby He destroyed the burden of the Earth. (28-34).

Like an actor acting on the stage, He assumed and renounced His different forms such as a Fish and others (as referred to in the ten incarnations of the Lord). From the day the Great Mukunda withdrew His human form from the world, Kali Yuga, the source of evil to the ignorant, set in. The king Judhishthira was very wise and on perceiving the approach of Kali in his city, kingdom, palace and on themselves, and understanding the order of avarice, falsehood, hypocrisy, envy and other sins, he resolved upon to repair to heaven and accordingly dressed himself. Thereafter the emperor Judhishthira installed in the throne of Hastinapur his grandson Parikshit, who was his equal in accomplishments, as the emperor of the kingdom girt

by the ocean. He also appointed Bajra, the lord of Surasena in the city of Mathura. Thereafter the king performed the sacrifices relating to Prajapati and the gods and by virtue of yoga placed within himself the three forms of fire viz, Garhapatya etc. At that time the king threw into the fire his bracelets, ear-rings and the other ornaments as usually worn by kings. He also became free from affections, pride etc and severed all worldly attachment. Thereupon he offered his power of speech as an oblation to the mind; mind into Prana (vital air); Prana into Apana; and Apana with all bodily activities he offered to the God of Death; death into the component of the five elements (body, the elements being *Khiti, Ap, Teza, Marut,* and *Byom*); the body into three qualities (*Sattwa, Rajas* and *Tamas*); he offered the three qualities to his own self and finally he offered himself unto the One Absolute Ultimate Brahman—the Great Soul. He wore tattered clothes, observed fasting, refrained from speaking and his hairs remained dishevelled, so that he appeared to be a stupid, maniac or a wizard. He did not pay heed to any body's words; he did not wait for any body; he alone left the Palace and meditating in his mind upon the Parama-Brahma (the One Absolute Ultimate Brahman) he proceeded on towards the North. His great ancestors had also, at the end of their days, repaired to the North, whence no one returns. And his brothers (Bhima, Arjuna, Nakula and Sahadeva) also beholding their subjects possessed by the evil influences of Kali yuga resolved upon and followed their elder brother Judhisthira. (35-45).

They had performed all religious rites, and considering the lotus-like feet of the Lord of *Baikuntha* (Vishnuloka) as the summum bonum of life, they meditated upon them. Through meditation their faith increased and intellect became purified and thus they acquired whole-hearted devotion to the feet of Narayna who is the one

eternal refuge of those freed from sins, the glorious consummation which is never attainable by the sinful ones. Bidura also in the course of his tour on pilgrimage arrived at Pravasha and meditating in his mind Sri Krishna, the idol of his life, renounced his body and repaired to his habitation welcomed by the Pitris. On finding her husbands departing one by one without caring for the others, Draupadi also engaged herself to the meditation upon the Lord Vasudeva and attained Him. The Pandavas are the dear ones of the Lord Sri Krishna and their departure above referred to is highly holy. Those who will earnestly hear of this holy narration of the departure of the Pandavas from this world shall acquire devotion to Sri Hari and attain in the end release from future births. (46-56).

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## CHAPTER XVI.

### A CONVERSATION BETWEEN DHARMA AND BASUMATI

Suta said,—O Brahman Saunaka, thereafter Parikshit who was greatly devoted to God, began to rule the earth in accordance with the instructions of the Brahmanas. Just as a pious man would do the rituals relating to the birth of a male child according to the advice of Brahmanas conversant with the same, so also the king Parikshit discharged all his duties as a king with the permission of the Brahmanas. Parikshit married Irabati, the daughter of the king Uttara. He begot upon the daughter of the king Uttara gradually four sons viz. Janmejaya and others. The king Parikshit made Kripa his spiritual guide and performed on the banks of the Ganges successively three Horse sacrifices and distributed ample gifts. In those sacrifices of the king all the

ceistials were visible to the men present. While proceeding on in spreading his conquests, one day the emperor Parikshit saw Kali in the person of a Sudra wearing the apparel and insignia of a king, and striking with his feet the couple of a cow and a bull. (1-4),

Saunaka enquired,—O Suta, why did the king Parikshit at the time of making conquests merely punished Kali and did not kill him? He who was striking a cow wearing the apparel of a king was a lowly Sudra; why then did the king refrained from killing him? O thou great saint, if the subject matter of the narration enquired of relate to Sri Krishna or His devotees ever drinking the honey of His lotus-like feet, then only do thou relate to us the story, or else you need not narrate it; for fussy discourse is of no other avail than wasting ones life time. The God of Death who is the end of those having a limited span of life has been invoked and invited here to accept sacrifices of beasts. So long as the God of Death will stay here, no one shall be possessed by the influence of the cycle. It is for this reason that the great saints have summoned the God of Death (*Yama*). Now that people are without any anxiety, let them drink the elixir of the discourses on the glories of Hari. The life of the indolent and the evil-minded, limited as it is, is being spent uselessly, the night is spent in sleep and the day in unworthy actions, (5-10).

Suta said,—O Brahman, skilled in battle the king Parikshit while living in Kurujangal (Hastinapur) heard that Kali has entered into his kingdom. Burning with anger and being eager for battle. with pleasure he took up his bow for the purpose. Immediately his chariot yoked with blue coloured horses with the flag on it bearing the emblem of a lion thereon became ready well equipped. The king mounted on the chariot and went out for conquests surrounded by his own army consisting of chariots, horses, elephants and infantry. Gradually and one by one the

king conquered Vadraswa, Ketumal, Uttar-Kuru, Kimpurusha and other Varshas and exacted tribute from the kings of the territories. The people of the countries sung to him the glories of Sri Krishna and of his great ancestors, the escape of his own self from the perilous weapon of Asswathwama, the close friendship between the Jadavas and the Pandavas and their devotion to Sri Krishna. The son of Abhimanyu became very much delighted to hear them so singing. His eyes expanded with the inward joy he felt. With immense pleasure the king Parikshit conferred on the people valuable clothes and precious necklaces. (11-16).

He heard from the singers that Vishnu, at whose feet the three regions of the world bow down, served the Pandavas as their charioteer, the mediator, the president of their council, protector of the gates at night as a sentinel sword in hand, orderly, and praiser of their glories and that the lord even bowed down to the Pandavas. Thereupon Parikshit became devoted to His lotus-like feet. When Parikshit eagerly heard the glories of his ancestors recited by the people daily, a wonderful incident occurred, and let me relate the story to you. At that time the God of Piety in the guise of a Bull was roaming about on one foot and saw the Earth (Basumati) shorn of all graces in the guise of a cow that had lost her calf and with her face cast down weeping all the while. Thereupon Dharma came by Basumati and asked : "O good lady, how do you do ? From your dull colour and pale countenance I presume you to have been suffering a deep mental agony. O my mother, are you pining for a relative away from you for a long time ? Are you aggrieved to find me on one leg and the three others broken ? Are you painfully thinking of the future when Sudra Kings will enjoy you ? Now-a-days people no longer perform any sacrifice, and are you therefore sorry for the celestials deprived of their share of sacrifices ? Are you sorry for the people suffering for

scarcity of rain as Indra do not now pour down adequate quantity of water in proper season? In these days the wives and the children are not protected by the husbands and parents and on the other hand they behave very cruelly, and are you sorry therefor? The Goddess of Learning (Saraswati) has now been living in the houses of Brahmanas devoid of their dutifulness, and even the best of Brahmins are serving the Kshatriyas who treat the Brahmanas with contempt, are you sorry for that reason, O mother?" (17-22)

Under the influence of Kali the Kshatriyas have now become idlers, are you sorry therefor? or are you sorry for the dismemberment of the kingdom of those indolent kings? Are you sorry, O mother, for the subjects who are, contrary to the injunctions of the sastras, at will and ease freely eating, drinking sleeping, staying, and enjoying women? The glorious deeds performed by Hari in different incarnations are more efficacious than even the heavenly bliss, are you sorry for His leaving you now and have you been lamenting over His sweet memories? O Basundhara, please tell me the cause of your agony which has rendered you so dull and emaciated. Has your good graces, once envied by the celestials, now been stolen away by the powerful evil influence of the present cycle of time?" (23-25).

The Earth replied,—O Dharma, you yourself know all about which you ask of me! Yet, I am telling you everything. In the past by the grace of the Lord Sri Krishna you were on your four legs and you were the cause of happiness and prosperity of the people and truth, purity, kindness, charity, forgiveness, contentment, simplicity, equality, controlling the senses, attachment to respective religion, asceticism, impartiality, resignation, indifference to loss or gain, study of the sastras, knowledge of the self, renunciation, self-control, bravery, strength of determination, might, dutifulness, independence.



tactfulness, beauty, patience, mildness of temper, sharpness of intellect, modesty, good manners, talent, sharpness of understanding, gravity, calmness, respectfulness, fame, devotion, want of pride, welfare of the Brahmanas, affording protection to the helpless, these qualities aspired after by the noble-minded saints ever existed in the Lord,—that Srinivasa full of those qualities and without any decay has now renounced his human form and left the world. And now the evil influence of Kali has fallen on the people. Alas ! That is the cause of my sadness. (26-31).

O thou best of the celestials, I lament for the future for myself, for you, the celestials, the saints, the Pitris, the four Varnas (Sects) and the Asramas (Stages). O thou foremost of the immortals, I am unable to bear the separation from Sri Krishna. Just consider, he, to behold on whom for a moment Brahma and other celestials even ever keep themselves engaged in meditation, and for the purpose of serving whose feet Kamala engaged herself renouncing her own habitation Kamalalaya (the house of lotuses) and being adorned with whose foot marks containing banner, club and hook I had the beauty matchless in the three worlds. My pride knew no bounds on the acquirement of the wealth imparted to me by God. Perhaps due to that pride the said object of pride has been lost and He also has left me. The hundreds of Akshauhinis of armies of the kings of Asuras formed huge burden on me. To lighten that huge burden on me, the merciful Lord assumed Himself in the family of Jadus in charming person. At that time you were also crippled of your legs but He restored you also to your happiness and you moved about with pleasure on your four legs. Can any woman bear the separation of that exquisitely beautiful person ? Even so grave and conceited women Satyabhama and others were moved by His amorous askance looks, sweet smiles and words, and then they could not preserve their gravity and they used to

take shelter of His lotus-feet. While Banamali (a name of Sri Krishna) treaded on my breast stamping the foot marks, my hairs stood on their end in the shape of young blades of green grass. Oh the beauty I had being smeared with the dust raised by the feet of Madhusudan (a name of Sri Krishna)." While the Earth and Dharma (the God of Piety) were thus conversing, the king Parikshit arrived at the bank of the river Saraswati flowing to the East. (32-37).

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## CHAPTER XVII.

### THE SUPPRESSION OF KALI BY PARIKSHIT.

Suta said,—O foremost of the Brahmanas, the king Parikshit arrived at the bank of Saraswati and there he saw a Sudra wearing the guise of a king and with a club in his hand beating a helpless bull and a cow. The bull was as white as a lotus-stalk. On being mercilessly beaten by the Sudra, the bull was frequently passing urine, and was trembling on his one leg out of great fear. The cow looked to be milched by the god of piety. She was greatly fatigued on account of the kicks on her by the Sudra. She became very weak and while weeping as a mother separated from her child, she was attempting at grazing grass. The king Parikshit saw all these from his chariot. He then put on his gold embroidered apparel and having set his bow with arrows addressed the Sudra in words so sounding like rumbling of clouds :—"Who are you? Why are you so audacious as to oppress my subjects? You have been appearing like an actor playing the role of a king in a stage. But your action proves you to be a Sudra. Krishna and Arjuna, the wielder of Gandiva, have now departed, and is it therefore that thou feel it safe to kill

innocent animals in lonely places ? For the great sin thus incurred you should be inflicted with capital punishment." (1-6).

Thereafter the king addressed the Bull in these words :—"Who art thou ? Art thou a celestial in the guise of a bull and roaming about on one leg to make us feel sad therefor ? How have you lost your other three legs ? The Kauravas protect the subjects in this earth and make them happy. I have not seen any one but you shedding tears. O son of Suravi, don't you shed any more tears. You have no more to fear from this wicked Sudra." Thereafter the king addressed the cow full of tears :—"O mother, you too do not weep any more. I punish the wicked. Myself living, you will fare well. O pious mother, that king loses his fame, longevity, and fortune in whose kingdom the subjects are oppressed by the wicked. The highest merit of a king consists in removing distress of the distressed, and I will therefore kill this Sudra who is a wicked and injurer of all beings." (7-11).

The king again addressed the bull these words :—"O the son of Suravi, you are a quadruped, who then has cut off your other three legs ? There is none so much aggrieved like you in the kingdom of the Kauravas depending upon Sri Krishna. You are innocent and saintly. Therefore, do thou name him who has thus injured you and thereby brought slur upon the fame and reputation of the Pandavas. May good betide thee. Whoever offends the innocent ones, will be deprived of his pair of arms by me, even if he be a celestial and immortal. The noblest virtue of a king consists in protecting those who follow the paths of virtue and in punishing the evil workers who oppress the innocent ones without any cause." (12-16).

There upon Dharma began,—“Maharaj, such words of consolation to the distressed indeed become of you of the Pandava origin—the Pandavas, attracted by whose merits the Lord Sri Krishna served them even as orderlies etc.

But, O thou foremost of men, we do not know from whom these miseries to all beings are following. We have been perplexed with the diversity of arguments. The Atheists in their own ways would say that the miseries of the soul are caused by the soul itself. The Astrologers would hold that these are caused by the influence of stars and planets. The Mimangshakas would however hold that they are outcome of the Karma or action performed by the Jivas. And others still would hold that our miseries are caused by our own nature. Some of the learned theists say that sorrow and happiness proceed from God who is beyond our understanding and perception of senses. O Rajarshi, you are an intelligent man and you can well discern the truth in these sayings by dint of your clear understanding."

O Saunaka, the best of the twiceborns, the king Parikshit, on hearing those words of Dharma, pondered very particularly on the statement and became free from the mist of ignorance, and with darkness of ignorance removed from his mind, he then recognised the stranger as Dharma to be sure. Thus coming to know the real identity of the God of Piety, the king addressed him saying,—'O thou conversant with morals of religion, it is so described in the scriptures that even though particularly known the name of the assassin ought not to be told, for by telling his name that person also meets with an equal end with the assassin. You are expressing the name of your enemy in an indefinite way and thereby you are speaking out the truth in a sastric way, and this denotes that you are Virtue himself, roaming about in the guise of a bull. And again, everything in the world happens through *Maya* or the illusory will of God. Therefore, man cannot ascertain, by understanding and speech, as to who the real evil worker and who the injured are. And thou having known this art not

definitely telling of him. In the Satya-yuga, you had four legs in the shape of meditation, purity, kindness and truth. Of these four, three have been destroyed through *Vishmaya* (Astonishment), worldly attachment (*Vishaya-shanga*) and Pride (*Garva*). And now only one of your aforesaid four legs i.e. Truth is the remnant. Upon truth only thou art intending to stay any how now. But Kali of the mighty influence is now desirous of breaking that one leg of yours through his gradual growth of iniquities. I now understand this cow to be the Earth in reality. God had lightened her onerous burden and thereafter He has left her. From now Sudras, inimical to the Brahmanas, shall enjoy her as kings Chaste, as she is, she has now been therefore constantly shedding tears like an unfortunate woman. (17-27).

Thus consoling Dharma and the Earth, the king Parikshit, took up his sword with a view to kill Kali, the source of iniquities. Thereupon Kali, on seeing the king about to kill him, became greatly frightened for his life and throwing off the apparels of a king that he wore, he bowed down his head at the feet of the king. Parikshit, ever merciful to the poor and helpless, finding Kali thus placed at his feet, considered him worthy of being protected and did not kill him. And the king then smilingly spoke thus,—‘O Kali, we are preserving the reputation of Arjuna, the friend of Sri Krishna. Since you are praying for life in folded palms, I will not kill you. But as you are the friend of iniquity, you must on no account live in any part of my kingdom. You living in the kingdom as a king, avarice, falsehood, theft, wickedness, renouncing of respective religion, poverty, deceit, quarrel and pride would prevail. O thou friend of iniquity, this land is known as Brahnavarta of which the inhabitants do live on virtue and truth. In this sacred land, those conversant with the details of the different

sacrifices are performing various sacrifices with a view to propitiate Hari, the lord of sacrifices. Therefore, thou art not to live in this land of sacred celebrity. In this greatly holy land of Brahmavarta the Lord Hari, worthy of being worshipped with performances of sacrifices, and appearing in the holiness of sacrifices, secures various well being of the performer of sacrifices. That Paramatma (the Super-Soul) pervades through like air within and without all mobile and immobile objects of the universe." (28-34),

Suta said,—O Saunaka, on finding the king Parikshit with sword in hand in front of him like the veritable God of Death (*Yama*), Kali had so long been trembling with great fear. Being thus commanded by Parikshit, he now addressed the king thus,—“O Emperor, you have asked me not to live in this land, but I am not able to think out the place where to live in. O thou foremost of the virtuous ones, you do roam about everywhere with bow and arrows in hand, and you yourself do, therefore, assign some place for me to live in and to carry out your commands.”

On being thus besaught by Kali, the king Parikshit spoke to him thus: “Do you live in the place where gambling at dice, drinking of wine, frequenting of bad women and slaying of lives prevail,” Kali then begged for further accommodations to live in and thereupon the king bestowed upon him untruth, pride, passion, envy and enmity. And Kali, born of iniquity, lived in the five places conferred upon him by the son of Abhimanyu. Therefore, person desiring emancipation and also pious kings, the lords of their subjects, must not frequent any of the above named places. (35-41)

Suta said,—O Brahman, the king Parikshit, thus punishing Kali, restored to Dharma, in the guise of the bull, the three broken legs in the shape of meditation, purity and kindness, and the king also greatly consoled the Earth giving her peace and



happiness. Parikshit of great might and world-wide celebrity sat on the throne of Hastinapura—the throne left to him by his grand-father the illustrious royal saint Yudhisthira who renounced the world. With the glory of the Kaurava kings, his predecessors, hallowing round him, Parikshit ruled the kingdom. The king Parikshit thus ruling the earth with even handed order and justice, you all were able to engage yourselves to the sacrifice.' (42-45).

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## CHAPTER XVIII.

### IMPRECATION OF CURSE BY A BRAHMANA ON PARIKSHIT.

Suta said,—‘O foremost of the Brahmanas! While in the womb of his mother, Parikshit was burned by the fiery weapon of Aswathwama. But due to the mercy of Lord Sri Krishna of wonderful actions, the life of Parikshit was resuscitated. He was whole heartedly devoted to God. For this reason even when the deadly Snake Takshaka came to him in consequence of the imprecation of a curse by a Brahmana,—Parikshit was not at all overwhelmed with the fear of losing his life. He became a disciple of Suk-deva, and became apprised of the knowledge about Sri Hari. As a result of the knowledge he forsook attachment to all worldly objects and renounced his body in the water of the Ganges. Those who enjoy always sweet discourses upon the holy glories of the Lord and ever meditate upon His lotus-like feet,—do not become confounded even at the time of their end. Thus, it was not at all unlikely that Parikshit, devoted entirely to God as he was, should be acting so justly. Even on the day and time of the Lord Sri Krishna’s leaving this earth, Kali, the source of all evils, has entered the earth. But

so long as the illustrious son of Abhimanyu (Parikshit) ruled as a paramount Sovereign over the earth, Kali's influence and power could not be fully developed and extended all throughout. (1-6).

The Emperor Parikshit always collected essence of things like a bee. He observed that in Kali-yuga all good deeds bore fruits even at the resolution therefor, but sinful actions would not produce the evil results till they are carried into practice. Indeed Kali was ever roaming about like a tiger in search of a pray, and for possessing on the inadvertent persons and inexperienced children, but that would not cause much injury. And for this reason although Kali was fostering evils, the King did not kill him. O best of Brahmanas ! You were pleased to ask of me about the virtuous life of Parikshit, and thus I have narrated it while reciting the life and works of Sri Krishna of Supreme good to the world. What more should I say than this that all narrations describing His good graces and actions ought to be heard by persons desiring their own welfare." (7-10)

The Munis said,—“O Suta, live you for ever. You have been singing at length the holy praises on Sri Krishna, by hearing which the fear of death is being removed from our mind. We have engaged ourselves in performing the sacrifice of long duration, but we are not certain about its success, for, there are many obstacles to it. We have been discoloured due to smoke, and at this time you have made us refreshed by offering us delicious drink of honey of the lotus feet of Govinda. We care not for emancipation if we have the company of those who are devotees of Vishnu. What then to speak of wealth and kingdom as coveted by worldly minded men ? God is the stay of pious persons. Those who are well acquainted with its fine taste cannot ever be fully satisfied with the praises of Him. Ever masters of yogas, Siva, Brahma etc are unable to attain



the end of His qualities—free from the influences of Prakriti and conducive to the Supreme good of the world. O thou learned one, you are the foremost of those devoted to the Service of God. Do thou, therefore, fully describe the most high and holy character of Hari, the stay of the devoted persons. We are very eager to hear it. Do you also relate to us fully the instructions that Suka imparted to .Parikshit who was gifted with keen intellect and greatly devoted to God, the instructions by virtue of which Parikshit was able to attain shelter at the feet of the Lord, the source of final emancipation. The highly efficacious Bhagbata Purana was narrated to Parikshit. In it has been promulgated many wonderful systems of Yoga. It is full of the endless glories of Sri Krishna and as such it is highly pleasing to the devout. Do thou relate unto us this pleasant Purana." (11-17).

Suta replied,—“O the wonder ! O the joy ! We are born of a mixed caste, yet we are welcomed and honoured by the aged and wise Rishis. Therefore, our birth is blessed to-day. Those who are mortified by grief consequent upon their lowly birth, may get rid of their distress by entering into conversation with the wise ones. Hari, the Lord of the Universe, is the stay of all greatmen. He is all-powerful and eternal. People perceiving His great qualities manifested in things that is great, do describe Him to be eternal. People singing on His holy names have no more to fear for the miseries of a low birth. Lakshmi was previously sought by Siva and Brahma repeatedly but in vain. Though never desired by Narayana,—Kamala of her own accord clings to the dust of His feet. This, therefore, sufficiently proves that not to speak of His superiors there is none even equal to Him in qualities. Again, just think of this that the water which Brahma offered to Siva as a mark of respect hallowed Siva and the world. That water however

oozed out from the lotus feet of Vishnu. Thus it is, that none but He can be called God. Pious minded persons renounce their firm attachment towards body and its inseparable pride. Then they dedicate themselves to His feet, and attain to the last stage or order of Asrama known as *Paramahansa*, the best of all religious order or Asrama. By virtue of the Asrama they become bereft of any envy. I shall now narrate to you, as best as I can, the history of Parikshit, as desired by thee. Just as birds soar high in the sky so long as they can, so also the learned ones sing on the glories of Vishnu to the extent of their knowledge. (18-23).

One day the king Parikshit went out alone on a hunting excursion. He pursued a herd of deers. At this he became tired, hungry and thirsty. Thereupon he searched for water to allay his thirst. Proceeding on in search of water, he arrived at the hermitage of the renowned Muni Samika by name. On entering the hermitage, Parikshit saw that the Muni was in a sitting posture with his eyes closed and his whole body motionless. At that time the Muni Samika had dissociated his senses, their activities, mind and intellect from all worldly objects, and he became detached from outward consciousness, dream and sleep; and as such he then attained the best of all stages of yoga viz. *nirvikalpa samadhi*. Thus, the Muni Samika in that state of samadhi having known himself identical with One Absolute Brahman,—all actions of his sense-organs ceased. His body was covered by dishevelled knotty clusters of his hairs and a deer-skin. The king Parikshit was so very much thirsty that he felt his throat and tongue perched and dried up. He, therefore, requested the Muni for water. The Muni was then in a state of self-communion, as aforesaid, and as such, far less to speak of his hearing the king's request for water,—the Muni was not even conscious of the king

Parikshit's arrival at his hermitage. How could he then observe any hospitality? At this the king became possessed with passion and thought, "I have come to this hermitage as a guest. The Muni has not offered me any mat of Kusha-grass or any other seat, and not to speak of showing any due honour, he has not even welcomed me with any sweet words. Perhaps due to pride of his excellence in *Tapasya*, the Muni is slighting me." (24-28).

The king again thought, "Has the Muni really controlled his senses and is merged in his meditation with his eyes closed? Or he is slighting me thinking that it matters not if the inferior Kshatriya guest goes away unattended to?" Stricken, as he was, with hunger and thirst the king's hatred and anger increased, and the king intended to insult the Muni. With this intention, while leaving the hermitage, the king took up a dead snake with the end of his bow and placed it around the neck of the Muni. This being done, the king left for his city.

Samika Muni had a highly effulgent son Sringi by name, who was at that time a tender boy. Sringi was playing then with his comrades in another place. One of his comrades went to him and said—"The King Parikshit has greatly insulted your father by placing around his neck a dead serpent." At this the boy Sringi instantly flew into fury. His voice became choked with burning anger, and he said,—“See you the viciousness of the kings whose avowed duty consists in protecting their subject! If a servant maintained by his master injures his master,—then what is the difference between him and a plump crow or a door-keeping dog? The Kshatriyas, inferior as they are to the Brahmanas, have been appointed by the Brahmanas as warders. How can the Kshatriyas, therefore, dare take their meals at the same pot, stationed as they are at the gate? Lord Sri Krishna,—chastiser of the wicked,—having departed, the king has transgressed

the respect of Brahmanas. Well, let me punish the king, and you behold my power." (29-35).

While speaking those words to his comrades, Sringi's eyes became blood-shot. On touching the water of Kausiki river, Sringi imprecated this curse: "The blackship of his family who slighted my sire's respect and insulted him,—at my words,—the great serpent Takshaka shall bite him within seven days from to-day."

Thereafter Sringi, the son of the Muni returned to the hermitage. On seeing the dead-serpent around his father's neck, Sringi became overwhelmed with sorrow and began to cry aloud. O Brahman! Maharshi Samika, a descendant of the family of Angira,—opened his eyes on hearing the loud cry of lamentation of his son. At first the Muni found a dead-serpent around his neck. He threw the snake off, and addressed Sringi thus,—“O my son! Why are you so crying? Has any one wronged you in any way?” Being thus queried by his father,—Sringi related everything from the beginning. (36-40).

The king Parikshit was not a person to be cursed. So that on hearing of the imprecation of the curse upon that Lord of men, the King Parikshit,—Maharshi Samika did not commend the action of his son. That great sage became very sorry and said,—“Alas! It is a matter of great regret. O my son, you have incurred a great sin to-day for the iniquity you have done. You have inflicted a severe punishment for rather a trifling offence. Your understanding is not yet ripe. You do not know that a king is the Lord of men and bears an appellation of Vishnu. You have erred in taking a king at par with an ordinary human being. Being protected by the unlimited prowess of the King, all people are enjoying blissful lives undauntedly. Without Narayana in the human form of a king, robbery and theft etc prevail among the people. So that there being none to protect them, the people meet with destruction soon just as the passing away of

a mass of clouds. The death of such a king has been caused to-day. Now robbers and thieves, having no one to fear from, will rob off and steal away the wealth and food-stuff of the people. Ah! We are the cause of this evil. The sins that has been incurred by causing this evil shall visit us, although we have had no concern there with. Alas! Now the people will kill one another. One will address uncharitable words to the other. Stealing of cattle, women and wealth among the people will multiply. The number of plunderers will be numberless. The virtue of the people, the four *Varnas* as per the Vedas, and the orders of the *Asramas* shall be deteriorated and degraded. The people will be running after wealth and desires alike apes and dogs. And degeneration and inter-mixture of races will result in consequence. (41-45).

“Raja-chakravarty (Sovereign, king of all other kings) Parikshit has been ruling his subject religiously. He is of great fame and he is ever devoted to God. He has performed horse-sacrifice. Being stricken with hunger and thirst he has been led to insult me, as he did. It has been therefore, improper on your part to imprecate the curse upon him.

“O Jagannath! God of gods! Thou art the soul of the universe. This my son of unripe understanding has done a great iniquity towards the innocent. It behoves thee, therefore, to forgive him. If, however, the king also imprecates a curse upon Sringi, then the sin thus incurred by Sringi may be atoned. But there is no such possibility. The king is ever so devoted to Great God. The devout although back-bited, cheated, slighted or oppressed by others do not take any revenge even when they have the power so to do.”

That illustrious Samika Muni became very sorry and much repented on the misdeeds of his son Sringi. But he did not show the least anger or did not express any

ill-will against the king who insulted him. This is the way of the saints. They do not feel delighted in pleasures nor they lament in misery, for, they are not at all concerned with joy or sorrow knowing, as they do, these to be but attributes. (46-50).

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## CHAPTER XIX.

### SUKA APPROACHES PARIKSHIT.

Suta, said,—O Brahman ! Thereafter the king Parikshit, reflecting upon that act of iniquity perpetrated by him, became very anxious, and said within himself :—"Oh ! What a wicked soul I am ! I have insulted an innocent Rishi. What a great dunce I am ! I was unable to understand the effulgence of *Brahman* hidden in him. By so insulting the innocent Rishi of hidden effulgence, I have insulted the Almighty. So that on account of my said vicious act of slighting the Almighty great disaster will soon befall me. I now earnestly pray that the disaster may befall on me personally, and not upon my descendants. If I myself be punished, I may not commit any more so vicious an act. I have committed a great sin, and therefore may all my kingdom, army and unending wealth be burnt down to-day with the fire of the Brahman's anger. If that be done, my understanding may not turn so vicious again towards cows, Brahmanas and gods."

While the king Parikshit was thus meditating within himself, a disciple of the Samika Muni came to him and conveyed to him the news saying :—"O king, as imprecated by Samika Muni's son Sringi, Takshaka, as death disguised, shall bite you on the seventh day from to-day and kill you."

On so hearing, the king again thought thus :—"I was so long absorbed in enjoying all pleasures and luxuries of the world, And now my mind shall of course be dissociated from the world."

For this reason the king preferred the fiery Venom of Takshaka. Thereupon he dissociated his mind from both this and the next world and decided the serving of Sri Krishna's feet as the best that can be done. Then he resolved upon meeting with death by starvation, and with this end in view he repaired to the banks of the Ganges (*Suradhuni*) and sat there awaiting death. (1-5).

Who can there be who would not repair to the banks of the Ganges on knowing of his imminent death? The water of the Ganges, as sanctified by the dust of Vishnu's feet and mixed with *Tulashi*-leaves, purifies internally and externally all people of the world along with the gods presiding over all quarters. Who will not serve her of such a holy stream, even knowing of death at his doors? The descendant of Pandu, having so made up his mind to starve himself to death on the banks of the Ganges,—began to meditate upon the lotus feet of Sri Krishna with undivided attention. He renounced all earthly attachments and undertook the austere vow of asceticism.

Thereupon arrived at that place to see the king the high-souled sages such as Attri, Vasistha, Chyaban, Saradvan, Aristanemi, Bhrigu, Angira, Parasara, Viswamitra (the son of Gadhi), Parasurama, Utathya, Indrapramada, Subahu, Medhatithi, Debala, Astisena, Bharadvaja, Gautama, Pippalada, Maitreya, Aurba, Karusha, Kumbhajoni, Dwaipayana, the divine sage Narada, Aruna and other great Devarshis, Maharshis and Rajarshis accompanied by their respective disciples. High-souled ascetics often sanctify the holy places by arriving there on the pretext of their going on pilgrimage. The king Parikshit, on seeing those great Rishis—each



one representing a *gotra* (a dynasty)—assembled there,—welcomed and duly worshipped them. When those Rishis were refreshed and were comfortably seated on their separate respective seats,—the king Parikshit sat before them with joined palms and with due obeisance to them, respectfully asked,—“O ye Munis ! I have resolved upon starving myself to death. Now, please tell me if it is proper or not. All the assembled Munis approved the king’s resolution. Thereupon the king Parikshit again began,—“Oh ! Blessed am I amongst the kings as my conduct to-day has met with the approval of the assembled great Rishis, who do not honour the family of the kings committing vicious deeds even with washing of their feet. I am sinful and I was verily attached to worldly objects. I presume, Narayana, the greatest of all gods, has therefore assumed the shape of a Brahmana’s curse on me, being mercifully inclined towards me. For, even though so very much attached to the world, on account of fear of the Brahmana’s curse I may be inclined towards renunciation of earthly objects. O ye Brahmanas present and the holy Suradhuni (Ganges) before me,—be ye all informed that hence forward my mind has been entirely devoted to the feet of the great God Hari. Do ye all sing the glory of Hari. As imprecated by Sringi, the son of the Rishi Samika, let Takshaka bite me,—and I shall not be the least moved thereby. I bow down to all Brahmanas Bless me ye all Brahmanas that my devotion may be increased again and again to the great and eternal Vishnu. May I have the association of saints devoted to the feet of Hari in all my subsequent births.”

The king Parikshit of tranquil mind made over the charge of the kingdom to his own son Janmejaya. Thus being relieved of his anxiety for the Kingdom, the King Parikshit, resolute in mind, sat on *Kusa* grass on the southern bank of the Ganges, with his face towards the



north. On seeing the King Parikshit thus resolved upon starving himself to death,—the gods in heaven being highly pleased showered celestial flowers upon the king, and blew bugles again and again. (6-18).

The Maharshis assembled there are ever bent upon doing good to the people and that being held by them to be their principle they could do so in this case, if they so willed it. The great saints, however, having sung the sanctifying glory of Sri Hari, began to praise the King Parikshit in high terms, saying,—“O thou best of Royal-sages ! It is not at all astonishing for you to be engaged in such an eterprise. You are born in the family of the Pandavas ever devoted to Sri Krishna. Desirous of remaining ever with the great God Sri Krishna, the Pandavas instantly renounced their Kingdom and the crown long enjoyed by them. O ye assembled great Munis ! Let us all remain here till this devout King Parikshit renounces his body and attains to that excellent state free from illusion (Maya) and sorrow.”

On hearing the impartial words of the illustrious sages, melodious like nectar, grave, true and significant,—the King Parikshit reverentially bowed down before them. Thereafter being desirous of hearing the praise of Sri Hari, the King spoke,—“Like the Vedas incarnate, of the regions of Truth, ye are assembled here from all directions with a view to favour me. For, the end in view of all your actions—either in this world or in the next—is to do good to others. Ye are never engaged in any action for yourselves. (19-23).

“O Brahmanas ! I now intend to ask of thee one thing. What are the holy actions that people should do as duty, more specially those persons who are on the verge of death ? Do ye discuss over the question and give me a fit reply.”

In answering the King's query some of the Rishis advocated religious rites, some of them professed the merits

of Vedic sacrifices, some spoke on meditation (*Tapasya*), some stood for yoga practices, and some sung on the virtues that can be attained by charity (*Dana*), to be holy actions. So that on points of merits of the diverse opinions there arose a quarrel among the assembled Rishis. Just at that time, roaming about of his own accord, there arrived Sukdeva—the illustrious son of Maharshi Vyasa. There were no signs of any particular *Asrama* (Bramhacharya, Girhastya, Vanaprastha, and Vikshuka) on his person. He was ever content of his constant *anubhuti* (direct experience) of the state of *Brahman*. He wore the garb of an *Abadhuta* (One having no worldly feeling or obligation, and as such looked upon by the people as an out-cast). He looked like a lunatic, and was therefore followed by a train of children encircling him with curiosity. The inner effulgence of his could not be perceived by outward look on him. He was only sixteen years old. He possessed tender hands, feet, thighs, arms, shoulders, cheeks and other limbs. He had a pair of beautiful and expanded eyes. His nose was high, and his ears were neither very long nor very short. His face was fascinating. The pair of his eye—brows was bewitching. His ears were very beautifully shaped, having three lines like a conch. The two knotty bones below his throat were covered with well-formed growth of flesh over them. His breast was broad and elevated. His navel was very deep and shaped like a whirlpool. His belly was beautifully decked with rows of hairs running downwards. He was naked, and his curly hairs fell all around his head. His arms were long and reached up to his knees. A lustre as that of Hari, the best of celestials, evinced out of his person. His complexion was green. The hallow of his full bloomed youth and sweet smile playing upon his coral lips were captivating to the hearts of women. Even though his effulgence was hidden and undiscernible, the great Rishis, cognisant of the marks on Suka's person, knew him to be

Suka and just on beholding him they stood up from their seats and welcomed him. The king Parikshit, a great devotee of Vishnu as he was, thereupon worshipped the coming guest by his head (i. e. bowed down). On seeing the king thus worshipping him,—the train of children and silly maidens that followed Sukadeva, taking him to be a lunatic, instantly dispersed. Then Sukadeva being thus worshipped comfortably sat on an excellent seat, (24-29).

Sukadeva shone more effulgent than any one there. Being surrounded by the Brahmarshis, Rajarshis and Devarshis present there, Sukadeva resplendently shone like the great Moon amidst the planets and stars. The king Parikshit greatly devoted to God, then approached Sukadeva and bowed before the latter by touching his head on the ground. The king bowed Sukadeva again and again and with folded palms and sweet words spoke to him, saying :—

“O Brahman, even being born as Kshatriyas,—inferior as they are,—we have become adorable to the pious, because by being a guest today you have sanctified us. O thou innocent one, the act of even remembering the great, as you are, makes holy the houses of the householders ; what then to speak of the virtue of seeing, touching and washing the feet of them ? O thou of great asceticism, as Asuras are done for by the mere look of Vishnu,—so also the great sins of the people disappear instantly in thy presence. (30-34).

The Lord Sri Krishna was ever fond of the Pandavas. I am born of the same race. Has then that great god Sri Krishna,—to please the children of his uncles,—done me today this friendly service ? As otherwise, how can I expect to see you come here to me just at the time of my death ? You have attained perfection ; and your movements are unknowable. Through the grace of the merciful Lord, thou art come to me. And thy presence actuates

me to enquire of thee what I am really anxious about in my mind to know. Thou art the greatest of the yogins. It is, therefore, that I solicit thee to advise me about the actions, that emancipates those who are on the point of death and specially those who are anxious to acquire salvation. What should be their duties? O my master, what should the people hear, recite mentally perform, remember and worship? What, again, the people should not do? Do thou, O lord advise me about these O Brahman! Thy sight is a rarity. I do know it for certain that thy stay in the houses of the householders does not ever cover more time than what is required usually to milk a cow."

Suta said,—“Having been thus solicited with wortht, words by the king Parikshit, Sukdeva, the illustrious son of the divine-sage Vyasa, possessing knowledge of all thay is called religion,—began.”

*The end of Book I.*

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# SRIMAD-BHAGBATAM



## BOOK II.

### CHAPTER I.

#### THE WAY OF FIXING THE MIND UPON THE DIVINE PERSON.

Suka said, "O king, thy query is about the foremost of all those whose names are worthy of being heard and recited and those who should be worshipped and meditated upon. This thy question is in itself the cause of emancipation and as such it is highly esteemed even by the liberated ones. O King there are thousand and one things that are worthy of being heard by the householders who are generally ignorant of the knowledge of the self (Soul). They are fast attached to worldliness and during their household works they harm creatures in five common different ways (known as '*Pancha suna*'; *Pancha* means five and *suna* means instrument of destruction). They do not discuss about *atma-tattwa* i. e. knowledge of the self or nature of the *Jivasoul*. During the whole span of their life, they pass the nights in sleep and sexual pleasures, and the days they spend in attempts at earning money and maintaining their families. They should know for certain, from the examples of their departed or long ago deceased ancestors that body, wife, children and the kinsmen etc though objects of affection are all transitory. Even yet they are so fastly attached to these and would not seriously see to what they always see. O thou best of the decendants of Bharata, seekers

of salvation should for this reason hear and recite the holy name of the Lord Sri Hari, the Great God. (1-5).

The *summum bonum* of the life of a man, mortal as he is, consists in meditating upon Hari in right earnest, or upon the chosen image of the Lord according to the school of *sadhana* (religious course of discipline undergone) the man belongs to. The *sadhaka* should discourse on the nature of the jiva-soul and practise the eight systems of Yoga. The real aim of man's life is to meditate upon God at least at the end of his life. O King, the Munis who do not observe the prescription or restriction of the Sastras (Religious Scriptures) and also the Munis who remain ever in communion (Samadhi state) with attributeless Brahman,—even they do express joy to hear the recitation of the wonderful glories of the Lord Sri Hari. The Purana that I would recite unto thee is named Bhagbata. This Purana is equal in merit to all the Vedas taken together. At the commencement of the Dwapara-yuga, I heard this Purana from my father Vyasa. It is true that my mind is ever in communion with attributeless Brahman, and yet my mind was diverted to the narration of the Purana by my father, as it contains the holy glories and wonderful deeds of the Lord of the Universe. O thou Royal-sage, it was for this reason that I heard the Purana wholly. Thou art a devotee of the Lord Vishnu and I will therefore recite the most holy Bhagbat-Purana to thee. Devotedly hearing of the recitation of this Purana gives birth to desireless devotion to Sri Krishna. (6-10).

O King, this recitation of the sacred names and glorious deeds of Sri Hari is capable of emancipating even those persons who are full of desires, those persons who are indifferent to worldly objects and pleasures derivable from their enjoyments, and also those who are Yogins practising withdrawal of their senses from external objects. That is to say, the merit of this Bhagbat Purana is capable

of granting the desired end to all alike. A man attached to the worldly affairs and living many years should deem his long life as spent in vain if he had not thought even for a short time at least (during his long life) that he had not been spending his time towards any useful purpose. On the other hand, if such a repentance at all arise in the mind of a man living only a short span of life, then that repentance, even though of a momentary nature, is conducive of virtue, for, that repentance incite the man to do pious deeds with a view to attain welfare of his soul at the end of the life. O Maharaj, in days long back, there was a king Khattanga by name. That king perceived that there was only a short time before the end of his life, and thereupon he renounced everything in a moment and took resort to the feet of Sri Hari. O thou descendant of Kuru, there are but seven days before the end of your life. Therefore, it behoves thee to perform even within this short time as many pious deeds as possible to lead you to a better state in the next life. The end approaching, a man should give up all fear for death and should sever all worldly bonds of attachment by the weapon of *Vairagya* (indifference). (11-15).

Thereafter, the person—calm in mind—should leave his home and bath in holy waters. Thus bathed in holy waters, he should prepare a comfortable seat in a lonely place—according to the instruction of Sastras—and seated thereon he should meditate upon the sacred *OM*, composed of three letters and beginning with the first letter of the vowel series of the Sanskrit alphabet. While thus meditating, he should try to the best of his power to control his mind by regulating his breath. Having attained mastery over his mind, he should guide the mind by the dictates of *Buddhi* (the intellect that unerringly leads to Truth). With the mind guided by such unerring *Buddhi* he should



then dissociate his sense-organs (eyes etc.) from worldly objects. The mind, hitherto attached to worldly objects through the sense-organs, should now be turned entirely towards divine subjects. Thus controlled mind should then be concentrated upon the symbolic image of God—the image of the chosen deity with all its limbs and in its entirety. At the stage of consummation of this concentration, the mind shall in due course be absolutely turned away from all objects and even any conception of any object shall no more be. This state of experience of the mind is known as *Samadhi*, when there shall not be any anxiety or fear or any sensation whatsoever. So that at this stage of concentration of the mind nothing whatsoever remains to be done or thought of doing. This serene and sublime state of the mind in unperturbed peace and rest is known as the *Parama Pada* (the Supreme State of Existence) of the Lord Vishnu. If at all such a concentration of the mind is broken and the mind comes down to a lower plane being disturbed by the influence of *Rajas* and *Tamas*,—then patient persons determined to pursue the course of concentration will be able to check that influence of *Rajas* and *Tamas* by constant efforts in keeping the mind engaged in meditation. It is only by such meditation that the *Sadhaka* can successfully cope with and ward off the evil influence of *Rajas* and *Tamas*. Being fully practised in meditation, the *Sadhaka* attains perfection in Bhakti-yoga in a short time.” (16-21).

At this stage the King asked—“Brahman, what is the prescribed way of meditation? What one should meditate upon? In what way the meditation should be practised with a view to purify the mind in the shortest time possible?”

Sukdeva replied the king,—“O King, one should first of all become practised in *Asana* (the different postures of sitting), *Pranayama* (regulating the breath), dissociating

the mind from all worldly attachment and in controlling the senses. Thereafter with the help of Buddhi, the entire and undivided attention of the mind should be concentrated on the symbol (image etc) of the Lord. The Lord is immeasurable indeed in dimension, and the symbol of the Lord merely helps the mind to conceive of such a grand form. All actions of the Past, Future and Present time may be conceived of manifested in that symbolic form of the Lord. The symbol is consisting of seven fundamental elements viz. *Khiti*, *Ap*, *Teza*, *Bayu*, *Akasa*, the egoistic senses and the Mahat-tattwa. The Great Soul as conceived of manifested in that symbolic form is the object of meditation. (22-25).

Under the sole of the feet of the Great God—the Creator of the Universe—of universe-form and having thousand heads, is the *Patala* (the region under the Earth), towards the front and hind part of His feet are the *Rasatalas*, the two ankles are the *Mahatalas*, the two legs are *Talatalas*, the two thighs are *Sutalas*, the upper and lower part of the thigh are *Bitala* and *Atala*, the *Mahitala* is His hip and His navel is the Sky. His breast is the *Sva-loka* (the abode of the celestials) His neck is *Maharloka*, His face is the *Janaloka*, His forehead is the *Tapaloka* and His heads are *Satya-lokas*. Indra, the king of gods, and the celestials are His arms. All quarters are His ear-holes. The sound is His organ of hearing. The pair of Aswinis are His nostrils. The smell is His organ of smelling. The flaming fire is His eye-balls. The Sun is His organ of vision. The night and day are His eye-lids. Brahma is His eye-brow. The water is His palate. The taste is His tongue. The Vedas are his temple (Crown). The God of Death (Yama) is His rows of teeth. The children and the other objects of affection are His teeth. *Maya* (the illusion) enchanting the people is His smile, and numberless other creations are but His looks. Play is His upper-lip and avarice is His lower-lip. Virtue is

His breast and Vice (Sin) is His back, Prajapati (the Great Patriarch) is His organ of generation. Mitra and Varuna are His pair of horns. The oceans represent His belly and the mountains are His bones. (26-32).

O King, the rivers represent the cavity of navel of that Great Purusha of universe-form. The trees and plants are the hairs of His body. The Wind of irresistible might is His gait (movement) and the destruction of the Creatures is His play. O thou foremost of the Kauravas, the clouds are the hairs on the head of the Great God. The evening is His cloth. The Nature is His heart. The Moon is His mind, the fountain-head of the different aspects of conscience. O King, the learned ones regard all sciences as constituting the essence of His greatness. The Rudra is His sense of pride. The horse, mule, camel and elephants are His nails, and the other beasts and animals are His hip. The feathery-race represent His artistic skill. The Swayambhuva Manu is His intellect. The men are His stay. The Gandharvas, Apsaras, Vidyadharas and Charanas are His recollections of the notes (Sharaja etc.) in Music. The Asura-armies represent His might. The Brahmanas are His mouth, the Kshatriyas are His hands, the Vaisyas are His thighs and the dark-complexioned Sudras are His feet. He is encircled by the deities such as Vasus and the Rudras.

Oblations of clarified butter as in the sacrifices are His cherished actions. Maharaj, I have related to you the manifestations of the limbs of that Grand Person. Person aiming at emancipation attempts at knowing these manifestations of His corporeal parts, which constitute everything in the Universe, and there is nothing else than that. O King, just as a Jiva (individual) fancies in dreams various bodies and feels everything through the diverse senses of those bodies, similarly the Great Soul (identical with the Jiva-soul) perceives everything pervading through the intellect of all individuals. So the Yogins

engage their mind in meditating upon and worshipping the Great Purusha, the source of Real Truth and Joy and they are not attached to anything else, the attachment that causes downfall." (33-39).

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## CHAPTER II

### THE EVOLUTION IN THE LIFE OF A YOGIN

Suka said,—“Maharaj, in time long back, at the time of dissolution of the Universe, Brahma had forgotten all about creation in the previous Cycle. Thereupon having pleased Hari, by Virtue of Dharana (a stage in the yoga system), Comprehension and through Hari's grace Brahma regained his lost memory. Thus having regained his lost memory and with the help of his clear understanding and precision Brahma again created this universe just in the same way as it was done before. He only is the fit person to practise Dharana in his pure mind in whom has arisen vairagya (indifference) as a result of desireless worship. This is why fruits of actions have been treated as derogatory towards attaining vairagya. Words or Sound is the emblem of Brahman. The Vedas are full of such words or Sound-emblem of Brahman. The course of the Vedas is such that the intellect of the *Sadhaka* (devotee) is engaged in and overwhelmed with thoughts about the fictitious names such as *Swarga* etc as coined in the Vedas, But, just as an individual hankering after the worldly pleasures would lie down and merely visualise objects of pleasures in dreams without actually enjoying the pleasures similarly he rambles in the heaven of illusory creation but does not obtain the real bliss. Therefore, the learned persons should not attempt at enjoying pleasures in name only. The wise would, therefore, resort to objects of

enjoyment only to an extent such as would be required to sustain the body, and even then they would not be ever attached to them, for this reason that they know it for certain that those objects cannot give real happiness or bliss. Then again, if sustaining the body can be done otherwise, the wise would deem the labour for getting the objects not worth the while and they would refrain from enjoyment of worldly pleasures. There is the earth to lie down upon and what use is of a bed then? There being the pair of arms what is the use of a pillow? The folded palms existing, where is the necessity of taking troubles for procuring different sorts of utensils for eating and drinking from? The quarters and bark of trees existing, what is the necessity of clothes? Are there not barks lying on the way? The trees bear fruits for the enjoyment of others; therefore, do they not give fruits if prayed for? Have the rivers been dried up? Have the caves of mountains been blocked by any one? Does not Hari—the Great God—protect His devotees any longer? Then why do the wise solicit the rich who are almost blinded with the pride of their wealth? (1-5).

Hari is of His own accord manifest in our hearts. He is the Soul and therefore most beloved. He is the embodiment of Truth, and is not vain like the other soul-less objects. He is fully equipped with all the attributes of being worshipped. He is endless. Therefore an individual (jiva) should worship Him being merged in the attempt at fully comprehending Him. Worshipping Him shall terminate *Avidya* (illusory ignorance) which is the source of the Universe. The Jivas of the world are as fallen in Baitarini (the river of that name having boiling water running around the Hell) suffering innumerable miseries in consequence of their imprudent actions. Beholding such sufferings of the others, who else but irrational and beastly in nature would leave meditating upon Hari to kill time being engaged in despicable worldly thoughts? Some of the

people would meditate through *Dharana* (Comprehension) upon the *Purusha* (Being) measuring a *pradesha* (the measure of a space as between the two fingers *Tarjani* and *Angustha* and living in the innermost recesses of the hearts within their bodies. He has four hands gracefully bearing *Sankha* (Conchshell), *Chakra* (a weapon of the shape of a disc, like that of a Sawing machine, revolving on one end of an axle the other end being held in hand ; the weapon used only by Sir Krishna) *Gada* (a mace) and *Padma* (a lotus flower). His is a smiling face and delighted countenance, and His eyes are expansive resembling the petals of lotus or *palasa* (a flower of that name). His cloth is coloured yellow like the filament of *Kadamba* flowers. He is wearing golden *Angada* (a sort of ornament worn on the upper arms) studded with shining precious stones. His crown and *Kundalas* (ornaments used on the ears such as ear-rings) are set with sparkling jewells of rare-value. The pair of His lotus-feet are always meditated upon by yogins in the innermost recesses of their respective hearts. His heart is stamped upon with the image of Sri (Lakshmi ; that is to say, His heart is the abode of Lakshmi, His consort), and on His shoulders shines the *Kaustava* gem. The garland of forest flowers of ever unfaded beauty is gracefully hanging down His neck, and His other limbs are beautifully adorned with price-less ornaments such as *Mekhala* (an ornament of three chains worn round the loins), rings, *Nupuras* (an ornament worn round the feet and remarkable for the jingling sounds produced on walking or dancing) and *Kankanas* (bracelets). His head and face look charming being gracefully adorned with fine, clear, curly and black hair and fascinating smile playing over His coral lips. And the artistic movements of his brows produced as a result of liberal and sportive smile are expressive of His bountiful favours. Therefore one should remain wholly engaged in meditation upon the Great God so long as the mind remains tranquil and fixed by *Dharana* (6-12).

The *Sadhaka* (devotee) should meditate, through comprehension, upon each of the limbs (from toe to temple) of *Gadadhara* (Weilder of the mace; a name of Vishnu the Lord of the Universe). The devotee should meditate upon commencing one by one from such of the lower limbs (feet, heels and ankels etc) as are generally kept open to one's gaze, and proceed gradually on towards the higher and important parts of the body. Continued meditation in the aforesaid manner will make the mind pure and tranquil. So long as devotion is not produced to the Greatest of the Great Brahma and the other celestials and the Manifestor and Lord of the Universe, till the time the devotee should go on along with his unavoidable daily duties meditating upon the gross corporeal manifestation of that Great Purusha. O King, thus ultimately when the yogin wishes to renounce his body then, without thinking of the favourable time and holy place, seated calmly on a comfortable seat and controlling his consciousness by the will-force of his disciplined mind, he should go on practising *pranayama* (regulation of the vital air; breath). He should control his mind by his clear buddhi (intellect). The buddhi, however, should be merged in the vital Spirit or power that perceives the *Atman*, thereafter that vital Spirit should be merged in the Pure Soul *Visuddha Atman* and at long last the Pure Jiva Soul (*Jivatma*) should be merged in *Paramatma* (the Great Soul)—when only will be realised that everlasting peace and serene beatitude and the yogin will completely desist from all actions (*Karmas*) whatsoever. (13-16).

The yogin having realised the aforesaid stage of perfection knowing himself identical with or as an emanation of Brahman even all powerful Time which lords it over all gods will have no influence upon his (the yogin's) soul; what to speak of the influence upon that soul by those gods influenced as they are by the Time? Again, even the gods having no power or influence upon that



Soul, what can then do the creatures who are dependent upon the gods? And in that state of the Soul the components of the Universe viz the three elementary qualities Sattwa, Rajas and Tamas too will cease to act upon, and also Prakriti (Nature), Ahamkara-tattwa (the Egoism) and Mahat-tattwa (Intellect etc) that are causes of creation cannot however create him again. That yogin then do not recognise anything else as *atman* beyond his own soul and rejects everything saying 'It is not the *atman*'. It is not the *atman*' ('*neti neti*'). He consigns the ego etc to the gross body etc and for all moments meditate in his mind, upon the lotus-feet of the Lord Sri Vishnu. No attachment for anything else remains in him any longer. Therefore that lotus-feet of Vishnu is the best and ultimate resort.

When the yogin can realise the whole Universe as manifestation of Brahman, his *Vishaya Vashana* (worldly desires) ceases automatically, and he becomes free from desires. Thereafter placing the heel of his foot obstructing the passage of rectum, he will be relieved from distress, and get the vital air gradually up through Six *chakras* (centres) viz navel etc. In this process, the yogin will first of all pass the vital air from the *Manipur chakra* in the navel to *Anahata chakra* in the heart; then to *Visuddha chakra* below the color-bones: thus having fully controlled his senses, the yogin should gradually pass on the vital air higher up to the palate; and then having closed the seven passages viz, two ears, two eyes, two nostrils and mouth, the vital air should be passed on from the palate to *Ajna chakra* at the mid point between the two eye-brows. If at this stage the yogin be absolutely without any desire, then the vital air will be there for only half a moment and having realised *Parama Brahma* (Super Soul) it will be passed on up to the *Brahmarandhra* (cerebrum; a cell or cavity at the top of the head). At the next moment the vital air will



break through the Brahmarandhra and leave the body and the senses, (17-20).

But, O King, if you wish to realise *Brahmapada* the excellent region which is the abode of those accomplished in piety the ethereal region soared up by birds, the eight *Siddhis* or wealth (*Anima* etc) or to lord over the Universe as composed of all qualities, then the vital air, while leaving the body, should be accompanied by the senses and the mind. The yogins, who are practised in worshipping devoted to the service of God, practised in the eight yoga systems, and who have attained the samadhi state, have subtle forms in the wind. Therefore they can traverse through everywhere within and without the three worlds. The Karma-yogins cannot attain to that excellent state as fruits of their *Karmas* (actions). The Karma-yogins, who perform sacrifices, are first of all led, after giving up of their body, through the ethereal course accompanied by the self-luminous *Susumna* (a very prominent tubular organ termed by that name in the Yoga system) to the God of Fire. O King, there they are cleared of all sins. Then they rise up still to the bright *Sishumara* region of Hari and attain to the different planes of that bright region beginning with *Aditya* etc and ending with *Dhruva*. Thereupon proceeding on through that *Vishnu-chakra* (region of Vishnu) which is known as the navel of the Universe, —and assuming a bright form alone arrives at the *Maharloka* which is the abode of those who realised Brahman and are worshipped by all. Bhrigu and the other learned ones are living there for a term of a *Kalpa* (a period of time extending over 4,320,000,000 solar years.) (21-25)

Thereafter when the Kalpa comes to an end, and the whole universe is burnt by the fire emanated from the mouth of that Eternal Purusha (God), then the *Maharloka* also becomes heated by that fire and the Munis thereupon proceed on to the next higher region of *Brahmapada* and

live there for two *Parardhas* (a great extent of time). There are innumerable vehicles used by the gods. Beyond tension of feeling, there is no grief, no decrepitude, no death, no physical distress and no fear or other miseries. From that region it is seen that Jivas are suffering the miseries of births and deaths on account of their not knowing the meditation upon the Great God.

As a result of that sight and out of compassion for those unfortunates the Munis feel mental distress, and this is their only distress there. Thereupon the Munis assume universe forms, but they are then bereft of the consequential fear. Thereafter they assume the form of water and after that the fiery form, and while maintaining the same shining brilliance they then get the airy form. After that they attain the form of ether resembling the form of *Paramatman*. Thereafter the Yogins smell through the organ of smelling, taste by the tongue, perceive forms by the eyes, feel touch by the skin, hear by the ears and perform actions by the respective organs. Thereafter they acquire the gross forms where the senses work, and experience mental and divine egoes. In this way attaining *Mahat-tattwa* also they are led to *Prakriti* (Nature) where the influence of the elements marge in, (26-30)

Thus being manifested as *Ananda* (Joy) their sense of distinction disappears, and therefore they then attain to the changeless eternal *atman* full of all joys, peace and bliss. O King, the Muni acquiring this divine realisation has not to return to this world any more. O King, there are the two eternal ways (Margas) viz. direct emancipation and evolutionary emancipation, described as above in the Vedas, of which you have enquired of me. Formerly being pleased with the worship of Brahma, the Lord Vasudeva recounted to him about those two ways (Margas) of emancipation. For men in this world there is no other thing more conducive to their welfare, for out of this grows devotion to the Lord Vasudeva. The means of

acquiring devotion to Hari was realised by the Great Brahma through intelligently perusing the Vedas thrice with undivided attention. That God is ever manifested in all hearts as the *seer* (Drasta) can be easily comprehended by the power of understanding and other visible things with the help of which we can imagine.

Therefore, O King, persons wishing welfare should always and every where hear, recite and recollect wholeheartedly the glories of Sri Hari. Persons who take by the ear the elixir of discourses on the Great God who is manifested as the soul of the Saints, become purified in thought and mind even though they may be originally vicious, and in due course they approach the lotus-feet of Vishnu." (31-37)

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### CHAPTER III

#### THE MEANS TO REALISE THE DESIRED END

Suk-deva said, "O King, you have asked me about the duties of the great men, specially those who are about to expire. I now relate to you in detail the topic as embodied in the Sastra (Religious Text). Maharaj, people worship different deities for realising different desires. He who wishes to acquire *Brahma teza* (the energy emanating from Brahma) should worship the Great Brahma the Lord of the Vedas ; similarly he who desires to acquire power of the sense-organs should worship Indra, the king of the gods. He who craves for offspring should worship *Daksha* and other *Prajapatis* (Patriarchs) He who desires good fortune should worship the Goddess Durga. He who wishes to acquire energy should worship *Agni* (the God of Fire). He who prays for wealth should worship the *Vasus* (the vasus are eight in number.) He

who wishes to acquire might and prowess should worship *Aditi* (the mother of the gods, Adityas). He who desires to attain Heaven should worship the twelve Adityas. He who desires a kingdom should worship the Viswa-devas. He who wishes for agricultural lands (or liberty of his subjects) should worship the Saddhyas. He who desires long life should worship the Aswinis. He who wishes to get nutrition should worship the Earth. He who wishes to ward off the dangers of losing their position should worship *Antariksha* (the space between Heaven and Earth.) He who desires beauty should worship the Gandharvas. He who wishes to get beautiful damsels should worship Apsaras (Urvasi etc.) He who wishes to lord over all should worship *Paramatma* (the Super-Soul or the Supreme Spirit). He who desires for fame should worship Vishnu named as *Jajna* (Sacrifice, ie. the Lord of sacrifice). He who wishes to hoard monies should worship Varuna. He who wishes to be learned should worship Girisha. He who craves for conjugal love should worship Uma. He who wishes to acquire virtue should worship Narayana.

He who desires increase of progeny should worship the Pitris (the manes.) He who desires to ward off the obstacles should worship the Yakshas. He who desires to increase strength should worship the gods. He who desires service under kings should worship the Manus. He who desires destruction of his enemies should worship Nirritis (Rakshasas). He who desires enjoyment should worship Soma, and he who desires Vairagya (indifference towards everything in this world but God) should worship the *Parama Purusha* (the best of all Beings) Sri Vishnu. (1-9).

But, at the same time, he who has no desire or he who desires all the abovenamed objects and also other objects, or he who is high-minded and seeks salvation, all of them should also worship that *Parama Purusha* Sri

Vishnu with singular devotion. Those persons who worship Indra and other gods as aforesaid may attain *summun bonum* of their lives, if through association with devotees of the Lord unflinching devotion to God be developed in them; or else all such worship of Indra and other gods prove fruitless toils. Maharaj. discourses on Hari brings knowledge which destroys the rolling waves of *Gunas* (Sattwa, Rajas and Tamas) as manifested by the passions Raga etc., so that the soul enjoys bliss, and indifference or repugnance towards the worldly objects is produced. For this reason it is called straight way to salvation or Bhakti-yoga. Therefore it is no wonder that he will feel most earnestly eager to hear discourses on Hari, the Lord of the universe, who has not been able to attain full complacence on hearing other discourses. (10-12)

The Saunaka Muni then asked Suta.—“O thou learned one, Suta, having heard all those things from Suk-deva the son of Vyasa, what else more the best of the Bharata-race, the King Parikshit, questioned about? We are very eager to hear it, and it behoveth thee to relate unto us all about that. In that assembly of pious persons there must have been raised various other discourses relating to the main discourse on Hari, which is the ultimate of all. That *Maharatha* (*Rathis* are those warriors who fight from a car driven by horses, and *Maharatha* means Great amongst such *Rathis*) the son of the Pandavas, the king Parikshit too was a great devotee of God. Worshipping Hari was the play of his childhood. Divine Suka, the illustrious son of Vyasa too was a devotee of the Lord Sri Krishna. Therefore in that assembly of devotees like them must have taken place a noble discourse on the glories of God, O Suta, with the rising and setting of the sun, the span of the lives of men passes away in vain. Only his life is fruitful who spends his time in singing on the glories of Sri Hari. Are not the trees animate?

and do not the bellows breathe? Do not the animals living in localities eat and have sexual intercourse? But the person who has not even heard in his ears the name of Sri Hari,—is to be treated as a beast. There is no distinction between such a person and a dog, a village swine, a camel or an ass. (13-19).

A person who has never heard the discourses on Sri Hari, his ears may be regarded as mere holes. O Suta the tongue of the person who has never sung on the glories of Sri Hari may be regarded as contemptible as that of the tongue of a frog. A head even though furnished with a crown or a silk turban, but never bending down to the lotus like feet of *Mukunda* (the Lord Vishnu) may be regarded as nothing but an useless burden to the body. The hands although adorned with golden bracelets but that have never been used to offer flowers worshipfully to the lotus feet of Sri Hari may be regarded as useless as the hands of a dead person. The eyes that have never seen the beauty of Sri Hari may be regarded as vain beautiful marks of eyes on the plumes of a peacock. The feet that have not walked to the places hallowed by the association of the Lord Sri Hari may be regarded as trunks of trees. The persons who have never taken the dust of the feet of devotees of the Lord, though physically living, are to be regarded as useless as corpses. And that who has not enjoyed the smell of the *Tulasi* leaves placed at Sri Hari's feet, although breathing, should be regarded as dead. The heart of the person may be regarded as hard as stone, who does not feel pricked with conscience and overwhelmed with *Bhakti* (devotion) on hearing Sri Hari's name sung, and even though moved in heart if his eyes do not shed tears and the hairs of his body do not stand erect with feeling of reverence and awe. O Suta, thou art the foremost of the Lord's devotees. We are at one with what you have been saying. Therefore, do thou relate to us what Vyasa's son Suk-deva, well-versed in the knowledge

of the soul, said unto the king on being duly solicited by the latter. (20-25).

## CHAPTER IV.

### INVOCATION BY SUKDEVA.

Suta Said,—Brahman, on hearing Sukdeva's instructions purporting to the knowledge of the soul, the King Parikshit, the son of Uttara, decided that there is none else to worship than Krishna. Thereupon he concentrated his mind on Sri Krishna. The affections which Parikshit hitherto had so fixed on his body, wife, son, palace, elephants and other animals, wealth and friends were then renounced by him. And on perceiving his end drawing near, he also renounced all actions relating to religion profit and desire, and he became very deeply attached to the Lord Vasudeva. You have asked me on the very same subject which Parikshit—having his eagerness aroused for hearing of the power of Krishna—asked Sukdeva saying, "Brahman, thou art omniscient. Therefore, on hearing thy discourses on Hari, my ignorance is being fully dispelled. (1-5).

"The way in which God by His own will (*Maya*) creates, protects and destroys the universe, cannot be fully comprehended even by kings. Brahman, do thou relate to me, how and on assuming what powers that eternally mighty Being Himself acts as though in play and also manifests Himself as many and causes all to act as in play. O Yogin, the objects of actions, of the wonder-working Lord are inconceivable even by the learned ones. Does that One Absolute God act at a time in the shape of *Purusha* (Male Being), assuming the attributes of *Prakriti* or does He do that gradually manifesting Himself as the



*Great Patriarch* ( *Brahma* ) etc. I do now pray to be told all these by you. I have doubts on all these subjects, and do thee, therefore, relate them fully unto me. Thou art initiated in *Savda-Brahma* ( word emblem of Brahman ) through inference, and in *Para-Brahma* ( Great Soul or Perfect Spirit ) through *anubhava* ( experience )" (6-10)

Suta Said,—Brahman, thus being questioned by the King Parikshit on discourses about Sri Hari,—Sukdeva remembering Hrishiksha ( a name of the Lord Vishnu ) in his mind, thus began to relate :—

"I do bow ( salute ) unto that Best of Male Beings ( *Parama Purusha* ) who even in a playful way assimilate within Himself the three kinds of fundamental attributes viz *Sattwa*, *Rajas* and *Tamas*, wherefrom is produced the Universe with all its material elements. His greatness knows no bounds. He is the best of all. He abides in the hearts of all *Jivas*, and His course of action is imperceptible.

"I do again bow unto him, who is the redeemer of distresses of the pious and represser or destroyer of the sinners. He is an emanation of *Sattwa*, and it is He who confers knowledge of the self as solicited by saints settled in *Paramahansa* stage or *asrama* ( the highest stage of a yogi characterised by the absolute renunciation of all earthly enjoyments ).

"I do bow unto Him again and over again, who is the maintainer of the devotees. The sham yogis are not capable of attaining Him. He is the One Absolute Possessor of the best of wealth and He enjoys within Himself the Beatitude of *Brahman* which is identical with His own Real Self.

"My repeated salutations are unto Him, singing on whose names, whose holy remembrance, rendering service to whom, hearing of whose glories, and worshipping whom the people are always purified of their sins, and on hearing whose auspicious fame people acquire virtue. (11-15).

"I do bow down again and again unto Him of holy

merits ( *Punyasloka* ) on serving whose lotus-feet conscientious people become free from all fears of this earth and also of the life beyond and with ease attain to the state of *Brahman*.

"I do salute repeatedly unto Him of pure fame unto whom only ascetics, yogins, charitable persons, persons of fame and reputation, persons conversant with *mantras* ( sacred syllables or formulaes ) and those practised on good deeds offer their respective *Sadhanas* (Tapasyas ) to acquire supreme welfare.

"Kirata, Huna, Andhra, Pulinda, Pukkasa, Abhira, Sumbha, Jabana, Khash and other races following iniquitous ways attain purity of soul by taking refuge under the great devotees of the Lord ; and I do therefore bow down unto that Lord of the Universe ( Vishnu )."

"May that *Paramatma* ( Great Soul ) be propitious unto me ; the Lord who in the form of His Real Self is worshipped by the steady persons, who is the Lord Paramount, who Himself is the Vedas, who is Virtue incarnate, who is ever-meditated upon, and whose image is gazed upon by His devotees with open heart and reverential awe.

"May He be graciously pleased unto me ; who is the Lord of Lakshmi ( the goddess of riches ), who is the Lord of sacrifice, who is the Lord of creation, who is the Lord of intellect, who is the Lord of the world, who is the Lord of the Earth, and who is the Lord and stay of the devotees of the Andhaka and Brishni families. (16-20).

"May the Lord Mukunda be propitious towards me,—the Lord meditation on whose feet in Samadhi State purifies *Buddhi* ( intellect ), and the wise then attain *Atma-tattwa* ( Knowledge of the Self ; spiritual mysteries ) ; the Lord who is identified as *Saguna* ( with attributes ) and *Nirguna* ( attributeless ) according to the *Buddhi* ( understanding ) of the respective *Pandits* ( learned followers of different schools of thought ).

"May that supreme Instructor ( God ) be pleased unto

me ; the Lord who in the beginning of the *Kalpa* ( cycle ) roused in the heart of *Brahma* ( the Creator ) recollection regarding creation ; the Lord urged upon by whom *Saraswati* ( the goddess of learning ) with her symbolic marks of different branches of learning issued out from the mouth of that *Lotus-origin* ( *Brahma* who is known to have issued out of the lotus which again issued from the navel of the Lord Sri Hari ).

“May that Lord of the Universe grace all that I say who having created with great elements this mansion (body) manifested by the corporeal frame has been lying in it in a subtle form ; and who Himself being the manifestor of the sixteen qualities viz. the eleven sense-organs and five great physical elements has again been bearing their influence.

“I do also bow down unto the illustrious Vyasa-deva, an emanation of the Lord Vasudeva, from whose lotus-mouth the devotees drank the wine of knowledge.”

Thereafter the great Suk-deva addressed the king Parikshit saying,—“O king, formerly Narada had enquired of *Brahma*, who had contained in him the Vedas, about this knowledge. And *Brahma* had told him exactly as he himself was told by Lord Sri Hari. (21-25).

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## CHAPTER V.

### THE CREATION OF THE UNIVERSE.

The Divine-sage Narada addressed *Brahma* with due respect in these words :—“O God of gods ! O thou Creator of the Universe ! O thou first of all Beings ! I do bow down unto thee. Do thou be pleased to impart to me instructions which will enable me to comprehend *atma-tattwa* ( the knowledge revealing the mysteries of the Soul ). O my Lord ! Do thou precisely relate in full unto me the

manner of manifestation of the Universe : its stay upon and controller of ; its creator and whom it merges in ; and also whom it emanates from Thou knoweth all these, because thou art the Lord of the Past, the Future and the Present. It follows therefore that this Universe is so well known to thee as an apple in the palm of one's hand is supposed to be. Who bestowed the special knowledge ( *Bijnana* ) unto thee ? Who art thy stay ? Whom art thou serving under ? What is thy real identity ? I know, thou under thy own sway, and under thy own *Maya* ( illusory will ) hast created the sum total of the *Bhutas* (the fundamental elements ; *Khiti, Ap, Tejas, Marut* and *Byom* ) ; and without undergoing any change thyself, thou art with ease maintaining them all in thy Great Soul, like a spider bringing out its energy out of itself. (1-5).

What object in this world is superior in quality or medium or equal compared to thee ? Names of men etc., forms of biped etc. and objects distinguished by colour of white, black etc and of material or subtle qualities,—all were known to me to have been created by thee only and none else than thee. But on seeing thee practising so rigid austerities, my *Buddhi* (understanding) has been perplexed. I am so led to presume, therefore, that besides thee there may be another *Iswara* ( God ). O thou omniscient one ! O thou Lord of all ! I now beg of thee to please so instruct me that I may understand all these."

Thereupon Brahma spoke,—“My child ! This thy doubt and query is quite praiseworthy. In the shape of this thy query, thou hast done me good, inasmuch as it behoves me now to recite the glory of *Bhagavan* ( the supreme Lord )

My son ! Thou hast called me *Iswara* ( God ), and it is not untrue ; because I do possess really the like qualities. But, perhaps thou knoweth not that there is One *Iswara* ( God ) superior to me ; and it is, therefore, that thou art so saying. Just as Sun, Moon and the

Planets and Stars etc make all visible objects visible, similarly I too more fully display as created the whole Universe which is manifested of itself. (6-11).

"I do bow down unto that Lord Vasudeva through the influence of whose irresistible *Maya* you all are calling me the creator of the world. But even that irresistible *Maya* is seized with shame on staying before His look. Those of small understanding like us become overpowered by the illusory influence of *Maya* and with vain vaunts profess themselves saying 'My' (thereby expressing independent authority, though in reality there is none else to claim any mastery save that One Absolute Eternal Lord.) In reality be it an object, an action, a nature and a *jiva* (individual living-being) or whatsoever else than these,—there is none or nothing superior to Vasudeva. Narayana is the source of all the Vedas, of *Punya lokas* (abode assigned for the pious or virtuous) such as the heaven and of the sacrifices. The dieties (celestial gods) have been emanated from the limbs of Narayana. Speak of *Yoga*, *Tapasya*, knowledge or the fruits of yogas,—Narayana is the central source of all. He has created me, and the whole universe also is His creation. But that soul of all, though the real creator is He, ever remains as an on-looker. Therefore so directed to by a glance of His, I do reveal again as a creator everything of His creation. (12-17).

"Indeed He is attributeless, but for purposes of creation, preservation and destruction He assumes through illusion the three qualities namely *Sattwa*, *Rajas*, and *Tamas*. *Dravya* (the fundamental elements), *Jnana* (knowledge represented by the deities personified) and *Kriyasraya* (the sense-organs) or, to put more clearly, the five great elements, the dieties and the three qualities serving as motive-power of the senses,—all these always associate Him who is ever-free and without influence of *Maya* (illusion) as an object under the influence of *Maya*. O Narada ! That Great Being *Adhokshaja* (a name of Vishnu) Himself is the

Lord of myself as well as of all else. Only his devotees are capable of comprehending His ways by means of the three qualities ( *Sattwa* etc. ) which form the name conception of the *Jivas*. That Lord of *Maya* being desirous of assuming diverse forms manifested Himself as Destiny, Deed and Nature by means of His active creative will. (18-21),

“Due to predomination of *Parameswara* ( the Lord of all ) Time, the equilibrium of the three qualities viz *sattwa* etc. becomes disturbed,—or the permutation and combination of the qualities are caused,—and thereby the motive power for the creation is produced. Variety of forms come out of Nature. And as result of Action comes out *Mahat-tattwa* ( Intellect ). Then, due to preponderance of *Rajas* and *Sattwa* over *Mahat tattwa* is given birth to the third quality viz *Tamas*,—which is called *Ahankara-tattwa* (consciousness of pride),—relating to substance, cognition and action. The *Ahankaratattwa* again when agitated can be differentiated into the three kinds viz *Sattwika Rajasika* and *Tamasika*. Of the *Sattwika-Ahankara* are born the deities (gods); of the *Rajasika-Ahankara* result the senses; and of the *Tamasika Ahankara* form the five great elements. *Tamasika-Ahankara* influenced again by *Tamasa* aspect produce the sky. Sound is the subtle form and special characteristic or attribute of the Sky. Sound indicates seer and the seen. For, if any one exclaims “there is the elephant”, “there is the elephant” from beyond a barrier through which one cannot see,—even then the hearer can understand the seer of the elephant and also the elephant so seen from that exclamation. From agitation of the *Akasa* ( sky ; the ethereal sphere ) is caused air, and touch is the attribute of the air. Air, being thus related to the sky through causation, is attributive to sound which is also an attribute of the sky. The air sustains body and puts energy to the senses, mind and body system. Through unseen causes of providential dispensation and also through natural influence when the air is agitated it forms energy ( *Teza* ). Form is the

natural attribute of energy ( *teza* ). On account of causal-relation, the sky-attribute sound and the air-attribute touch are manifest in energy ( *Teza* ). ( 22-27 ).

Agitation of energy produces water. Moisture is the natural essence of water. Due to causal-relation in water is manifest the sky-attribute sound, air attribute touch and the energy attribute form. Earth is the manifestation of water. Smell is the natural attribute of the earth. Due to causal-relation of the earth with water energy ( *tesa* ), air and sky the earth is the stay of sound, touch, form and moisture. The *sattwika* aspects of the *ahankara-tattwa* when agitated, produce Mind, Moon, Quarters, Air, Sun, Varuna (the god of water), the twin Aswinis, the Fire-god (Agni), Indra, Upendra, Mitra and Prajapati the gods who predominate over the senses. From agitation of the *Rajasa* aspect of *ahankara-tattwa* intellect are produced *Buddhi* (cognitive power, the power of Knowledge), *Prana* (the power of activity), ear, touch, nose, eye, tongue, speech hand, rectum, foot and the spine. The above elements, senses, mind and attributes unless combined together cannot form the body. Only through divine dispensation under their permutation and combination they produce both synthetic and analytic body. (28-33).

The mundane universe in embryo rested on the surface of water for one thousand years, and thereafter Paramatma, the emanation of consciousness, being manifest in Destiny, Time, Action and Nature breathed life (made conscious) to the same. Then that Great Being, the Primordial Purusha burst open that mundane egg and came out therefrom with thousand feet, thousand hands, and thousand faces etc. O King, the wise ones imagine that the world is evolved out of the limbs of that Male Being, and their conception runs thus :—From His seven lower parts (loins etc) were formed the seven nether regions ; from His seven upper parts (hips etc) were formed the seven upper regions ; and the Brahmanas proceeded from



His mouth, the Kshatriyas from His arms, the Vaishyas from His thighs and the Sudras proceeded from His feet. Towards the pair of His feet is the Earth, towards His navel is the *Bhuva-loka*, towards His heart is the *Svarloka* and towards His breast is the *Maharloka*. From His neck proceeded the *Jana-loka*, from His lips the *Tapaloka*, from his head the *Brahmaloka*, from his loins the *Atala*, from His thighs *Bitala*, from His knees the *Sutala* from His legs the *Talatala* from His heels the *Mahatala*, towards the front of His feet the *Rasatala* and under His feet is the *Patala*. Thus the Great Male-Being is manifested all throughout the worlds, and His feet rest on the Earth (*Bhurloka*) His navel is the *Bhuvarloka* and over His head is conceived of the *Svarloka*. (34-42).

## CHAPTER VI.

### THE DIVINE ATTRIBUTES.

Brahma said,—‘My son Narada ! What shall I speak to you of the numberless attributes of that Primordial Being, Sri Hari ? His mouth is the origin of our organ of speech and its presiding deity *Agni* (the God of Fire). Thus, from the seven humours of His body have originated the Vedas. From His tongue have been produced nectar and all other delicious things which are food of the celestials, of the manes ( the *Pitris* ), and of men From His nostrils have been produced our *Prana* ( consciousness ) and *Bayu* ( vital air ) His nose ( the organ of smell ) is the origin of the twin Aswinis, of the firmament and of the other variety of smells. From His eyes have originated all forms ( *Rupas* ) and lustres ( *Tezas* ). The Heaven and the Sun represent the pair of His eye-balls ( pupils ). The quarters ( *Dikas* ) and the Holy places ( Pilgrimages ) have originated

from His ears. His organ of hearing represent *Akasa* (sky) and *Savda* ( sound ). His body is the root of the essence of all things and fortunes. His organ of touch ( *twak*, skin ) represent touch, air and sacrifices. The hairs of His body represent all trees by which sacrifices are performed. His hairs represent the clouds. His beards are the causes of flashes of lightnings. His nails are the sources of stone and iron. His arms represent the presiding deities of the quarters ( *Lokapalas* ). His footstep is the stay of the three *Lokas* ) viz Bhurloka, Bhuvarka and Swarka. His foot is the root of the qualities of preserving acquired things, of protecting persons seeking shelter, of all desires and of all boons. ( 1-7 ).

“Then again, His male-organ is the root of water, seminal fluid, creation, rain and *Prajapati* ( Patriarch ); and His penis ( the tip of the organ of generation ) is the source of solace against attempt at enjoyment consequent upon begetting offspring. O Narada ! His annus is the origin of *Yama* ( the God of Death ), His organ of making water, and His rectum etc. are the root cause of origin of envy, ill-luck, death and hell. His back is the source of defeat, vice and ignorance. His intestinal tubular systems are the sources of rivers. His bones are the sources of mountains. His belly is the source of cooked rice, various other principal foods, oceans and the elements ; and His heart is the source of the components of our subtle bodies. The soul of that *Paramatma* ( Great Soul ) is the root of Virtue, thyself, my sons ( Sanaka and others ), Sri Rudra, Sciences and Sattwa. (8-12).

Myself, thyself, Rudra, Sanaka, Marichi and the other first set of Munis Suras ( the celestials ), Asuras, men, Nagas, birds, deers, reptiles, Gandharvas, Apsaras, Yakshas, Rakshasas, Bhutas, Urugas ( Serpents ), Beasts, Pitris ( the Manes ), Siddhas, Vidyadharas, Charanas, trees, Planets, Stars, comets, clouds and all other creatures living in water on land and in the sky, are all manifestations of that

Great Being (Purusha). He is the Past, Present and Future. Even though He is of ten fingers (*Dasanguli*; about 5 inches) in height, He exists covering the whole universe. Just as the sun being illumined in its own orbit also illumines everything else beyond its orbit, similarly that Great Being assumes innumerable forms and manifests Himself as well as all other objects within and without His Universe-form. (13-17).

He is the Lord of *Amrita* (nectar) and *Abhaya* (fearlessness) inasmuch as He is above the pale of actions which cause death (so that He is the Lord of emancipation which frees all being from fear). Such is the limitless greatness of the Great God! The *Bhurloka* and the other regions represent different parts of His body. Thus it goes therefore that all creatures and regions are situate at His feet *i.e.*, in regions about His feet. He is the head of the three regions. In the three regions (*lokas*) existing above Maharloka, He has placed *Amrita* (immortality), *Kshetra* (protection of the things acquired) and *Abhaya* (fearlessness). Strictly adherents to *Brahmacharyya*, *Banaprastha* and *Yati* (the three orders of religious asramas) are not to assume birth as sons to others; and therefore these three orders of asceticism represent His three feet and these three *Asramas* (stages) are situate outside the three regions. But the *Grihis* (those following Girhastya *i.e.* householders) do not adhere to the vow of *Bramhacharyya*; and therefore the Asrama of the Grihis is within the three regions. That knower of all stages of existence and the all-pervading Purusha with a view to create variety of objects traverses both ways that lead respectively to Enjoyment and Emancipation; and thus it is therefore that both Wisdom and Ignorance (*Vidya* and *Avidya*) rest on Him.

The mundane form of the universe and all forms of the universe possessing all functions of the senses have sprung from Him; but as the sun although bestowing heat all

over the earth is yet separate from it, so also He is separate from all universe forms and also the universe itself (18-22).

I myself have been originated from the lotus that sprang from His navel. I had no knowledge that the materials of sacrifices are separate from His limbs. Beasts, trees, *Kusa* (a kind of grass known by that name), sacrificial altar, spring and the other seasons, *Java* (Barley plants) and the other plants, *Ghrita* (clarified butter) and the other oily substances, honey and the other suit juices, gold and the other metals, earth, water, *Rik*, *Jaju*, *Saman*, oblations and other actions, *Jyotistoma* and the other names of *Yajnas* (sacrifices), *Swaha* and the other mantras (religious texts), *Dakshina* (gifts), vow, the invocation to dieties, *Kalpa* (the vedic texts), *Sankalpa* (resolutions of the ceremonies), the movements, mentality, penance and dedication of the performances to God,—though all these materials pertaining to sacrifices are scattered and separate,—I procured them all by His limbs! Having thus gathered all the materials of sacrifices by virtue of His limbs, I performed the sacrifice and thereby propitiated the Great God who Himself is the Sacrifice (23-28).

Thereafter thy brethren, the nine *Prajapatis* (Patriarchs), The Manus, the other sages, the *Pitris* (the Manes), the celestials, the *Daityos* (Asuras), and men, according to their circumstances took up their respective vows and with concentrated mind worshipped and propitiated by sacrifices the Great Purusha who is manifest in forms such as Indra (the king of gods) etc. and in subtle form of the nature of His Soul. My child! This universe exists in the Great Narayana. He is attributeless. But, at the time of creation, He becomes possessed of the great attributes by reason of His association with Maya. It is at His command that I am engaged in creation. *Mahadeva* (Siva) also is engaged in Destruction by His command. And He, the Lord Himself maintains the universe assuming

the form of Vishnu. Thus it is that the Great God is the possessor of the three-fold energies. My boy ! I have thus related to thee what thou wanted to hear from me. In the whole sphere of actions and the instruments thereof, there is nothing else than the Great God (29-33).

O Narada, I do ever meditate upon Hari in my heart with utmost devotion. It is therefore that my words and thought never proves untrue, and my senses do never go astray. I am all in Vedas and Asceticism. Even the *Prajapati's* the great patriarchs worship me as their Lord. I am ever merged in yoga with single minded concentration. Even yet I have not been able exactly to know Him from whom I have sprung into existence. Just as the limitless sky itself knows not its limit, so the great God Himself knows not the limit of his own *Maya* (illusory will) ; far to speak of the other gods, therefore. I do bow down unto His feet, *Jivas* (individual beings) attain freedom from the worldly bonds by taking resort to His feet. His feet are the sources of supreme auspiciousness in all spheres of welfares. When Rudra (Siva), thee and myself have not been able to precisively understand His Real self how can then the other gods do so ? We are all under the influence of His illusion and being so influnced according to our respective buddhi (intellect) we do indeed sing eulogy upon His manifestations and glories, but nevertheless we are not able to ascertain His Real Self (true tattwa about Him). Therefore I do bow down unto that Great God (34-38).

That Primordial *Purusha* (Male Being) who is without any birth, at each of the different *Kalpas* (Cycle of Time) begets Him on Himself by Himself and Himself maintains Himself. He is the embodiment of Purity, Truth and Knowledge. He is *Antaryamin* (abiding in all hearts at the same time), beyond any doubt and devoid of any attribute, and it is by reason of this that there is no agitation in Him consequent upon the agitation of the attri-

butes. He is true, perfect, without birth and death, without any attribute, eternal and One without a Second, When the Munis become purified in body, sense and the mind,—they then can know Him as above. But when the minds of the Munis become enshrouded with false reasonings, the aforesaid true image of the Lord disappears. Narada, the first incarnation of the great God was in the form of that *Purusha* who lorded over *Prakriti*, Besides that time, nature, the action, *Prakriti* as an agent of action, mind, the great elements, *Ahankara tattwa* (the sense of pride), the three-fold qualities (*Sattwa*, *Rajas* and *Tamas*), the physical body comprising the senses, the subtle body mobile and immobile objects, myself, *Rudra*, *Vishnu*, *Prajapatis*, the other *Devarshis* (divine-sages), the lords of *Svarloka* and *Kharloka*, the lords of human beings, the lords of *Patala* (Nether region) etc- the lords of *Gandharvas* *Vidyadharas* *Charanas* *Yakshas* *Uragas* *Nagas*, the best of *Rishis* *Pitris*, the lord of *Daityas* (*Asuras*) the lords of *Siddhas* *Danavas*, *Pretas*, *Pisachas*, *Bhutas*, *Kusmanda*, *Jadus*, the Kings of Beasts and Birds and all that is glorious in the universe having illumination, energy, mental-powers, prowess, forgiveness, beauty, wealth, shyness, intelligence, uncommon colour, gracefulness and ugly all these are the *Paratattwa* or the *Bibhutis* (attributes of distinction) or manifestations of the *Parama Purusha*, the great God. Narada, hearing of the glorious attributes and deeds of the great God destroys the impurity of the ear. I shall now relate all these unto thee and do thee drink the sanctifying theme by thine ears. (39-46).

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## CHAPTER VII.

### THE ACTIONS OF THE INCARNATIONS OF GOD.

Brahma said,—That Eternal Divine Person assumed the body of a Boar—the source of all sacrifices—and tore into

pieces with his teeth the first of the Daity race, Hiran-yaksha by name with a view to raise up the Earth from the abysmal depth of ocean. He was born as Sujajna in the womb of Akuti by Prajapati Ruchi, and Sujajna begat Susama and other foremost of the Immortals on Dakshina. He having thus removed the great distress and fear of the three worlds was named as Hari by Swayambhuva Manu. O Dwija, He was again born with His nine sisters by the Prajapati Kardama on Devahuti, and imparted to His mother *Brahmavidya* (the knowledge of Brahman) By virtue of that knowledge, even in her that very birth, her mind became cleansed of the dirt consequent upon the association with the qualities that spoliage the purity of the mind. Having thus acquired the purity of mind, she attained to the state of emancipation. My boy, Atri prayed for the God to be born as her son. Thereupon the merciful Lord was pleased upon her and spoke, "I have conferred myself upon thee." Accordingly He was named "*Datta*" Jadu, Haihaya and others purified their bodies by the sanctifying filaments of His lotus feet and thereupon achieved all enjoyments on earth and advancement in Yoga for final emancipation. At the beginning, with a view to create various lines of progeny, I engaged myself in the undivided penance known as *San*. As a result of my said penance the Lord assumed Himself as Sanatkumar, Sanaka, Sanandan and Sanatan all the four names beginning with the significant "San". Thereupon the Lord related to those Rishis the *atmatattwa* (the true knowledge of the self or the Soul) which Knowledge was lost in oblivion at the end of the preceding *Kalpa* (Cycle of Time.) Instantly with the revelation of the Knowledge unto them those Rishis had realised the fruition of that knowledge in their hearts. (1-5)

Thereupon the Lord assumed Himself as Nara-Narayana of wonderful might in the womb of *Murti*, the wife of *Dharma* (the God of Piety, and the daughter of Daksha



At that time the Apsaras, who are the followers of *Cupid* (the God of Love), attempted at disturbing Him from His *Tapasya* (practice on meditation). But when they saw that Urvasi and the other celestial nymphs of their like are issuing forth from His body, they became immensely bewildered, and their attempts ended in deserving defeat. Siva and the other divinities were capable of burning down *Kama* (Cupid) by their angry look, whereas they are unable to destroy their own sense of anger, which in its own way burns their heart unbearably. But even anger of so invincible prowess dares not to enter into the absolutely pure heart of the Lord Hari. How can, therefore, *Kama* agitate His mind? Thereafter Hari assumed Himself as *Dhruba*. He was very greatly aggrieved by the shaft-like poignant words spoken to him by his step-mother in the presence of the king *Uttanpad*. Thus sorely grieved at heart he went out into the forest even in his then very tender age to engage himself in asceticism. The merciful Lord was too pleased with *Dhruba's* meditation and conferred upon him habitation in *Dhrubaloka*. *Bhrigu* and other illustrious *Munis* residing in the region above as well as the *Sapta* (Seven) *Devarshis* (divine-sages) residing in the region beneath always pray for the *Dhrubaloka*. The King *Vena* treading in the paths of iniquity became shorn of his prosperity and prowess. The King was ultimately to have fallen in Hell. *Narayana*, the Lord was born as the king's son as prayed for by the *Rishis* and saved the king *Vena* from the hell (as called *Put*) and thereby justified the literal meaning of the word *Puttra* (a male-child). In this His incarnation as the King *Prithu* the King *Vena's* son the Earth was milched by him and various valuables were received. *Narayana* also was incarnated as *Rishabha* born of *Sudevi* the wife of *Nabhi*, the son of *Agnidhra*. In this incarnation as *Rishabha*, he meditated on the self in his mind, controlled his senses and dissociated from all worldly things he lived like an inanimate

object and thought of a state in *Sādhana* (religious discipline) denominated by the Sages as *Paramahansa* Stage. (6-10).

Thereafter, in the incarnation as *Hayagriba* the Lord became manifest in my sacrifice with a horse-head on, of golden hue, and as embodiment of all the Vedas, sacrifices and celestials. In this incarnation the melodious words or hymns of the Vedas were breathed through his nostrils. Vaivaswata Manu saw Narayana assuming the form of a fish that was the stay of all Jivas (creatures) of the earth at the time of dissolution of the universe at the end of a kalpa. At that time on seeing the work of dissolution I was so afraid that the hymn of the Vedas dropped from my mouth, and the fish sported in the waters taking up the Vedic hymn. When the Devas (gods) and the Danavas (demons) were engaged in churning the ocean of milk (Khira-Samudra) with a view to obtain Amrita (nectar), the Primordial Being Narayana assumed the shape of a Tortoise and bore on his back the mount Mandara that formed the churning-rod. At that time the revolving of the Mandara mountain on His back in the course of the churning seemed to be but itching on the back to cause His drowsiness. The Lord then assumed the form of *Nrisingha* (partly a human form and partly a lion; Man and Lion) and tore into pieces with His nails the Lord of the Daityas, Hiranyakasipu by name, who was approaching the celestials with a dreadful club in his hand, Hari thus removed a great fear from the minds of the gods. In this form His face worn a very dreadful sight by reason of the rolling eye-brows and grinding teeth. O my boy ! Once a huge Elephant, who was the leader of a herd of elephants, having been caught on the leg by a very large crocodile in the water and being very much distressed thereby, addressed very pitiously the Lord saying:—‘O thou bearing a lotus in your hand (Kamala Kara) ! O thou Prime Purusha ! O thou Lord of all the worlds ! O thou

of holy names ! O thou of sacred deeds ! Thereupon the Lord Hari having the *Chakra* (a discus ; the celebrated weapon Sudarsan-Chakra) in His hand hearing the prayers of the elephant knew him to be His devotee and seeking for His help quite compassionately appeared at the place of occurrence seated Himself on *Galuda* (the celebrated King of birds) and slew the Crocodile with a stroke of His *Chakra* and thereafter He raised the elephant from the water catching by his trunk. (11-16)

In the incarnation of the God as a Dwarf although He was the youngest in age of the twelve sons of Aditi, He was indeed the eldest of all by virtue of His accomplishments ; for He invaded the three worlds with His three feet. In this incarnation in the occasion of the sacrifice by the King Vali He obtained the three worlds from Vali by a tricky prayer for three paces of land. The Great God is indeed the Lord of all ; but the people treading the path of virtue should never be divested of their prosperity without being begged. For this reason the Lord as a dwarf asked Vali to give Him land to place His three feet. O Narada ! the King Vali held on his head the water washing the feet of the glorious Hari ; and even though prevented by Sukracharyya, being bent upon acting to the full satisfaction of his promise, he dedicated himself for the purpose of keeping the third feet of Hari upon his head. To such a highminded one as Vali was, can even the sovereignty over the three worlds be the object worth his manliness ? Never so. Thus it was that the Lord divested him of all that. O Narada ! When your devotion to Narayana grew to a great extent, He was very pleased towards you and He, in the shape of a Swan (*Hansavatar*), related to you the yoga systems and the various courses that lead to the true knowledge of the Self (*atmatattwa*). No one can attain to that knowledge who has not taken resort to the feet of the Lord Vasudeva. Satyaloka is above the three regions. The Lord performed many glorious deeds in Satyaloka and

assumed Himself as Manwantaras. The *Sudarsan-Chakra* is but the outward manifestation of His own energy. By that *Sudarsan-Chakra* He chastises the wicked Kings. Identical with His glories, the Lord in His incarnation as *Dhanwantari* (the physician of the celestials) destroyed merely by His names the various incurable diseases. That resuscitator of life, in His same incarnation obtained the due portion of the sacrifices which was forfeited by the Daityas, and promulgated the science of *Ayurveda* (The Hindu Medical Science). (17-21).

The Kshatriyas showed to have swarved from the paths assigned to them by the Vedas, and contrary to the Vedic instructions they acted against the Brahmins; this proved their willingly leading themselves to the path of Hell. Further, their actions seemed to show that God had given them so much might and prowess to cause harm to the world. Thus it was that the Lord Vishnu incarnated Himself as Parasu Rama of irresistible prowess, who exterminated three times seven the Kshatriyas, and thus removed the thorns of the world. That Lord of Maya, being compassionate towards us was born in four divine portions (Rama, Bharata, Lakshmana and Satrugna) in the race of Ikshaku. In this incarnation as Rama, in obedience to his sire's (the King Dasaratha's) order he went to the forest with his wife (Sita) and younger brother (Lakshmana). While in the forest, the wicked Rakshasa King Ravana came into conflict with him and was destroyed. As previously the Lord Siva was about to burn into ashes the city of Tripura with his angry looks, so also when Sri Ramachandra looked towards his enemy's (Ravana's) city (Lanka), with a view to burn it down to ashes, the ocean trembling with fear offered him (Rama) the way through. The wicked Rakshasa King Ravana having stolen away his (Rama's) beloved wife (Sita) he was agitated with great wrath due to which his eyes were turned blood-shot. By his (Rama's) wrathful looks the aquatic animals living in the ocean such

as the serpents crocodiles and whales etc. were greatly afflicted. On seeing which the ocean became much afraid and trembling with fear offered Rama to cross over. The tasks of Airavata, the elephant of Indra were broken into pieces when struck against Ravana's breast. With the white pieces of ivory as from the broken task of Airavata, the quarters were rendered white. On seeing this Ravana thought himself to have conquered all the quarters and laughed with pride for his victory. Rama strung his bow and put arrows to it which killed that stealer of his wife with his laugh of pride amidst the army of his own and also of Rama. (22-25).

Thereafter the Lord Narayana incarnated Himself as Ramakrishna (Balarama and Krishna) with white and black colours respectively. In this incarnation He saved the world from the aggrandisement of the army of the Asura-Kings, and performed various uncommon feats indicating His greatness. While He was quite a boy, He killed a Rakshasi Putana by name. When he was only three months in age, He broke a cart with a kick. While going on His knees between two huge trees, Jamala and Arjuna, rising with a jump high up He uprooted the trees. Who else than God could perform all those feats? When the cows on the pasture ground of *Braja* (Brindavana) as also the cowherds (Gopalas) lost their senses due to their drinking of poisonous water of the river *Junna*, Sri Krishna revived them with His favoured look, and He also entered waters of the *Junna* and controlled the deadly serpent *Kaliya*. To whom else than God those have been possible?

In the night following the day on which He subdued the *Kaliya* snake, the forest trees under the extreme heat of the day was being consumed by forest fire when the *Braja-Gopalas* were in danger. The lives of the *Gopalas* were at stake. The Lord Balarama of unlimited prowess sav

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feat also was absolutely uncommon. When Jasoda, His foster mother, intended to bind him with ropes, he assumed such a huge dimension that no amount of ropes, was sufficient to tie him. Thereafter once when he yawned the Gopi (milk-woman) saw in the cavity of his mouth all the regions of the universe and became much afraid. Thereupon she knew him to be the God. Was not this quite uncommon? To whom else than God it could have been possible? (26-30).

He saved Nanda from the fear of Varuna's noose, when Byom, the son of the demon Maya, had stolen away and kept the Braja boys hidden in a lake, Hari released them and he took to Baikuntha those Gopas (milk-men) who used to be busy during the day time to their respective works and slept in the night. This too was very uncommon. When he was only seven years old, the Gopas having put obstacles to the sacrifice of Indra the King of the Celestials was angry and poured down heavy incessant showers continuously for seven days. At that time being compassionate to the distress of the Brajabasis (inhabitants of Braja) rather with ease he held up the Gobardhan mountain in his hands. This feat also was inhuman. Being desirous of sports he was roaming about in the orchards over flooded with silvery moon beams in the full moon night and filled up the whole atmosphere with melodious songs in symphony with musical notes. Charmed with the enchanting songs the Brajanganas (the damsels of Braja) went out of their houses and followed him by the strain of the song. Thereupon among the followers of Kubera (the God of Riches), one Sankachura by name kidnapped the damsels, and therefore Sri Krihna chopped off his head. This work also was inhuman. Balarama etc are but His assumed names. Therefore, Pralamba, Khara, Baka, Keshi, Arista, Maila, Kubalayapid, Jabana, Kapi, Paundraka, Sallwa, Naraka, Balkala, Dantabakra, Saptaksha, Sambara, Viduratha, and Rukmi etc. and also Kamboja

Myatsa, Kuru, Srinjaya and Kekaya etc all that bore arms with great pride against Sri Krishna, the latter killed all of them and being slain in his hand they were taken to *Baikuntha* (the abode of God). These war-fares were also uncommon. (31-35).

Alas ! On seeing that the understanding of the people waning and their longevity decreasing under the influence of time gradually in the succeeding jugas.—Hari, the Lord of the Universe, thought : "It is becoming hard for the people to get at the end of the Vedas brought into light by me." Thereupon the Lord incarnated Himself as Vyasa on Satyabati and divided the Vedas into several branches. Asuras, the enemies of the celestials, became proficient in the knowledge of the Vedas, and having got made by *Mayadanaba* (an Asura of that name) an invisible city of velocity, engaged themselves in the destruction of the people. Thereupon the glorious God incarnated Himself as Buddha, and with a view to bring about a confusion of their understanding and to creat avarice in them taught them many false religions in the guise of a Pashanda (One setting the true religious texts at naught) At the end of the Kali-juga, when even in the house of the pious people will not be sung and discussed the glories of Hari ; when the Brahmanas, the Kshatriyas, and the Vaisyas will become atheists ; when the Sudras will be Kings and will rule over the earth ; and when the chanting of Vedic mantras such as Swaha, Swadha and Vasatkar etc will not be heard ; then the Great God will incarnate Himself as Kalki and will punish Kali. O my boy, at the time of creation, our undertaken religious rites, I myself and the nine *Prajapatis* (Patriarchs) ; at the time of preservation, Virtue, Vishnu, Manu, the King of the celestials and the Kings of the earth ; and at the time of destruction, Vice (impiety), Hara (Siva) and the angry Serpents and Asuras ; all these are but the manifestations of the all-powerful illusive will (Maya) and attributes of



the Great God. O Narada ! None can count the innumerable *Bibhutis* (attributes) of Vishnu. One who is capable of numbering the atoms of the earth can he even count the attributes of God ? Once Vishnu agitated the component of the three qualities with the velocity of His unagitated legs while moving, and thereby even the Satyaloka was agitated, and for this reason He then held the Satyaloka in its position. The Munis born before you and I myself have not been able to get at the end of this Purusha having the power of Maya. How then will those having their birth after us can know of it ? The *Adi-deva* (the first of the gods) Ananta having thousand mouths has not yet been able to chant the end of His glories. Those having the grace of God and having taken resort to his feet sincerely and with undivided mind can get through to the end of His impenetrable Maya. They are freed from the worthless vanity or egoism and do not vaunt of "me" and "mine" in relation to the body which is the food of the dogs and the jackals. (36-42)

I myself, you and Sanaka etc. the Lord Bhaba (Siva), Pralhada—the foremost of the Daityas, the wife of Manu, Manu himself, the two sons and the daughters of Manu, Prachinvarhi, Ribhu, Anga, Dhruba, Ikshwaku, Aila, Muchukunda, Videha, Gadhi, Raghu, Ambarisha, Sagara, Gaya, Yajati, Mandhata, Alarka, Satadhanu, Rantideva, Devabrata, Vali, Amurtaraya, Dilipa, Satbhari, Utanka, Sibi, Debala, Pippalada, Saraswata, Uddhaba, Parasara, Bhurisen, Bibhishana, Hanumana, Suka, Arjuna, Arstisena, Vidura, Srutadeva, and all other great Sages are cognisant of His (the Lord's) *Yogamaya* (divine illusions). What more—the women, the Sudras, the Hunas, the Sabaras and other uncivilised races leading vicious lives when become devotees of the Lord of wonderful achievements and learn to follow path of the pious,—even they then can understand the divine illusions and can also get over them in due course. It follows therefore that those who single:

mindedly meditate upon the image of the Lord, can certainly understand the illusions of the Lord, and can also be free from them. (43-46)

The Munis sing on the real self of the Lord as calm, full of happiness for all time, devoid of fear and grief emanation of knowledge, pure dissociated from attachment to worldly objects and *Paramartha tattva* (knowledge conducive to the supreme welfare); He is not describable by any word or sound! He is not subject to the four-fold result of actions such as birth etc: and before whom *Maya* (illusion personified) feels ashamed of staying and flies away from Him. Just as the poor digger coming across a great treasure becomes too rich to take care any longer of the instrument for digging, similarly the earnest Yogins having been able to fix their mind unflinchingly on Him can then leave even knowledge that eliminates the error due to distinction between the Great Soul and the individual soul. The glorious God is the source of all blessings; for it was He who originally introduced all auspicious actions performed by Brahmans and others. The sky is visible in a pot; but just as the sky is not shattered to pieces with the breakage of the pot, so also the soul is not destroyed with the dissolution of the component elements of the body that garb the soul, as the soul is never born. O my son, I have thus related to you in brief the Real Identity of the glorious God. Every thing constituting actions and the causes thereof are identically nothing else than Narayana. God has thus related to me all these and so they are entitled the Bhagabata. This Bhagabata is a compilation of all His glories. Do thou now spread them in the earth with details. You will recount them in such a manner as would foster in the minds of the people a growing sense of devotion towards the Lord Sri Hari. He who describes the divine illusions, he who takes pleasure in such discourses and he who daily listen to such discourses their soul shall not be overwhelmed with illusions. (47-53).

## CHAPTER VIII

THE QUERIES OF PARIKSHIT REGARDING BHAGBATA.

The King Parikshit enquired of Suk-deva saying,—  
 “O foremost of those conversant with the essence of all knowledge! I wish to hear the discourses on the glories of God who is devoid of all attributes as spread by divine Narada in various manner to various people when he was so asked by Brahma to so spread the account of the Lord Sri Hari of unaccountable prowess. O thou of a great merit! Do thou proceed on to relate the discourses on Sri Hari, so that I may in the meantime be able to place my mind on Sri Krishna, the Soul of the Universe and at last be able to renounce this body of mine. The glorious Lord instantly enters into the hearts of those people who with great devotion ever listen to the account of Hari and also recite the same themselves. Just as the impurities of water is removed with the setting in of the autumn season, so entering through the ears into the lotus-like hearts of the Saints, Sri Krishna washes away impurities of theirs hearts. (1-5).

As a traveller once returning home does not wish to leave it, so also a person having his soul washed off all sins does not quit the foot of Sri Krishna. O Brahman! The soul has no connection with the elements; still the gross body of the soul is the result of the synthesis of the elements. Is this due to his own will or the result of some action? You know all these. The lotus which is the source of the creation of the Universe has originated from the navel of that Purusha. Thou hast related that just as a person has his various limbs proportionate to his body, so also that Purusha appears in various shapes in relation to His manifestation. It behoveth thee to relate to me the place where that Purusha is lying asleep renouncing all His illusions and assuming His own self; the Purusha who knows the hearts of all, who is the creator

preserver and destroyer of the universe, who is the Lord of Maya (illusion personified), by whose grace Brahma controller of the elements originating from His navel has created the world and has been able to perceive the real identity of the Lord. (6-10).

You have related that the *Lokapalas* (the presiding deities of the regions) and the regions had been created by the limbs of that Purusha. And again I understand from you that His limbs have been created by the *Lokapalas* and the Lokas (regions). What is the significance of such statements ; what is the extent of the *Mahakalpa* (the great or full Kalpa) and *Abantarkalpa* (the intermediate Kalpa)? How to understand the extent of the time as denoted by the terms past, future and present ? Do thou relate to me the duration of the life of man having the pride of corporeal body, the Pitris (the manes) and the gods ; the causes that make the course of time longer and shorter the description of the different regions attainable as a result of various actions the respective results of various actions as performed by various persons aspiring to attain to god-head which is the resultant of the combination of the three qualities and also do thou relate to me the history of creation of the *Prithibi* (the Earth) *Patala* (the nether regions) *Dikas* (the quarters) *Akasa* (the sky) *Graha* (Planet) *Nakshatra* (Sky) *Parbata* (Mountain) *Nadi* (River) *Samudra* (Ocean) and *Dwipa* (Island) and also the inhabitants of those places ; the dimension of the *Bramhanda* (Universe) within and without ; the character of the great-men and the methods of ascertaining the order and asrama of the great ; the number of yugas and the extent of a yuga and the different religions that flourished in different yugas. What is the wonderful incarnation of the Lord Sri Hari and the deeds performed by Him in that incarnation ? What is the universal religion of mankind ? What are the duties attached to the various *Varnas* and *Asramas*

What are the duties of traders *Rajarshis* (Royal Sages) and miserable persons ? (11—18)

What is the number of elements etc? What is their nature and characteristics? What are the various modes of worshipping the deities? What are the different processes of the eight Yoga systems? What is the way of the wealth achieved by the masters of Yogas? How the subtle bodies of the yogins are dissolved? What are the nature of the Vedas, Upa-Vedas (Branches of the Vedas) Scriptures Histories and Puranas; How are the intermediate dissolutions of the elements effected? How are the Preservation and final dissolution (*Mahapralaya*) of the universe brought about? What are the procedures of offering oblations to the fire and acting up to the religious injunction (*Dharma, Artha, Kama, and Moksha.*). How are the beings beleiving in the existence of the deities and again the atheists created? How the bondage and liberation of the soul are caused? How does the soul exist in its real self? How does the glorious God ever under His own will sport with *Maya*? How again does He renounce *Maya* and stand aloof as a witness at the time of dissolution of the universe? O thou godly one! I do enquire of thee about all these things. Do thou explain them to me in detail from the beginning to the end. (19—24).

Like that of the self-created Brahma, thou art an authority in these things. Other sages do merely relate the things as their predecessors did unto them. O thou great sage! My mind has not been perturbed on account of fasting and as a matter of fact for the imprecation of the curse by the Bra'hmana, for this reason that I have been drinking the nectar of the glories of Sri Hari that has been raised for me from the ocean of thy words.

Suta said—O Ye Rishis! The foremost of the Yogins, Suk-deva, having been so questioned by the King Parikshit the formost of those devoted to the eternal Lord Vishnu, began to relate before the assembly the Bhagabat Purana

as holy as the Vedas which was originally related by Vishnu to Brahma. Also he began to answer one after the other questions put to him by the King Parikshit, the best of the Pandavas. (25—29).

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## CHAPTER IX.

### SUKA BEGINS TO RECITE BHAGBATA.

Suka said,—O King ! Just as connections of a person with deities seen by him in dream is impossible, similarly the soul has no real connection whatsoever with body etc save its connection through the illusion of the *Parama Purusha*, the Lord Vishnu. By virtue of its association with *Maya* having the attributes of producing diversities, the Soul appears to be many and takes pride in thinking as "I" and mine". When, however, the Soul existing in its native purity,—the excellent state of existence above *Prakriti* and *Purusha*,—then the vain pride due to illusion of thinking as "I" and "mine" disappears and the soul shines resplendent in its native glory. It is of great importance to the people desiring the knowledge of the true state of the Soul to learn all that the Lord Vishnu having been worshipped with sincere devotion had spoken to Brahma after showing him His real self identical with true knowledge. Sitting on the lotus issued forth from the navel of the Lord Vishnu, the first deity Brahma,—the Preceptor of the world,—began to think about the creation of the universe. But he could not get at the knowledge at all by which the universe could be created nor could he perceive any idea thereof Thereupon he absorbed himself deeply in meditation. While thus meditating upon, he heard close by himself a word of two letters uttered twice on the surface of the water. Of the letters

so heard by him, one is the sixteenth (*Ta*) and the other twentyfirst (*Pa*) in number of the alphabetical order of the consonants. O King, the word "*Tapā*," thus formed of the two letters is said by the learned ones to be the wealth of those who have renounced all wordly objects. On hearing that word Brahma of lotus origin looked all around him with a view to find out as to who had uttered the word. But he saw no one there. Thereupon he thought that *Tapasya* (Meditation) was the only thing conducive to his welfare, and being seated in *Padmasana* (a posture of sitting) fixed his mind in meditation. It seemed to him that some one had so clearly instructed him in the matter. (1-7)

Having controlled the vital air and the organ of senses and action, Brahma, the foremost of the ascetics, engaged himself for a thousand celestial years with concentrated mind in asceticism as a result of which the whole universe would be manifested. Narayana was much pleased towards him by virtue of that austere asceticism and had shown Brahma His own abode *Baikuṇṭha*, the most excellent region. In Baikuntha there is no pain, nor fear; and there the pious ones are ever singing on His glories. There the quality of *Sattwa* is without any taint of *Rajas* or *Tamas*. Far less to speak of avarice etc. even *Maya* (illusion) has no access there. How can I describe the beauty of His associates there? Their complexion is green evincing brilliant lustre; their eyes are expanded and resemble full blown lotus; their clothes are yellow; they possess charming gracefulness and their limbs are soft and tender. All of them have four arms wearing various ornaments set with sparkling rare gems of precious value, and they possess immeasurable effulgence; they are worshipped by the *Suras* (Deities) and *Asuras* (Daityas). They are possessed of great lustre as of *Prabala* (Coral) *Vaidurja* (a gem of serene lustre) and lotus stalk. They wear beautiful *Kundalas* (ear-rings)



*Maulis* (ornaments for head such as crown etc.) and garlands. *Baikuntha* (the region of Vishnu) abounds in aerial cars of beautiful look in use by those celestials,—the cars shine evincing great lustre enhanced by the dazzling beauties of celestial damsels; thus they shine as the sky beautified with hovering clouds sparkled with flashes of lightning on them, (8 12).

There Sree (the goddess of riches Lakshmi) personified, accompanied by her variety of graces worships the feet of the glorious Lord Vishnu in various ways, and in symphony with the songs sung by the followers of spring, she herself chants melodiously His glories gracefully moving her head in ecstasy of joy within. Brahma arrived at Baikuntha at that time and saw there the Lord of the Devotees, Lakshmi, sacrifices and the Universe. The Lord was being then attended upon by the formost of His followers such as Sunanda, Nanda, Prabala and Ashana. A glance upon the Lord showed that He was ever ready to grant desired boons to all those serving Him. His eyes looked flushed up as from intoxication; His countenance was graced with delightful face and bewitching eyes. He had crown on His head, *Kundalas* on His ears. He wore yellow cloth and He gracefully bore on His four arms *Sankha* (conch-shell) *Chakra* (a disc-like weapon), *Gada* (a mace) and lotus-flower. He had Sree on His breast. The four primary energies are that Parama Parusha, Nature, the essence of greatness and the essence of pride; the sixteen energies are the eleven sense organs and the five great elements; there are five sources of energies of those five great elements. He, the Lord was seated on an excellent seat hallowed by His own great effulgence associated with the effulgence of the great ascetics assembled there; but He was sporting with His own real self only. Thus He was there the Great God. On so beholding the glorious God, the heart of Brahma was filled up with joy, his hairs stood on end and in token

of love and devotion flow of tears tickled down his eyes and Bramha bowed unto His feet, which cannot be attained to without taking resort to Jnani-marga, the path of knowledge. (13-17)

The dear one, fit to be imparted instruction, as Brahma was, when arrived before Him with desire in his heart for creating Progeny, bending down with modesty and worshipping Him with great devotion,—the Lord Vishnu being highly pleased held Brahma by the hand spoke as follows in delighted mind and smiling face :—

“O thou having the Vedas within thyself! Desirous of creating the Universe you have been engaged in perpetual devotion and thereby you have greatly propitiated me. Yogins who are not sincere cannot earn my pleasure. Good betide thee therefore and do thou ask thy desired boon of me who am the only Lord capable of granting boons. Brahman ! Beholding Me is the ultimate blessing against the troubles taken by the people for deriving supreme good. That thou hast seen Baikuntha my abode is also due to my favour For thou hast engaged thyself in austere meditation on hearing the words *Tapa, Tapa*, (be thou given up to meditation) uttered as they were in that lonely place. Do thou know where from comes to such words so spoken as though from the sky ? When thou wert sorely anxious for the creation I had so instructed thee to meditation with those words. O thou sinless one ! Meditation is my very heart, and I myself am the soul of meditation. By dint of meditation I do create preserve and destroy the universe in due course Austere asceticism is therefore my energy.” (18-23.)

Bramha thereupon said,—‘ My Lord ! Thou art the glorious God, the stay of all *Bhutas* (elements) ; and thou art thus at the root of every body's *buddhi* (intellect). By virtue of thy unimpeded understanding therefore thou art capable of knowing thy will. But I am engaged in meditation with a view to understand it and my meditation consists in prayer to thee. O My Lord ! Do thou be

pleased to give me instruction to realise my prayed for object so that I may come to know the corporeal and subtle form of thee having no form in reality. Thy will never proves vain. Just as a spider hide itself in its cobwebs so thou assuming the from of Brahma etc hast been sporting with the Creation, Destruction and Preservation of the Universe. May the Lord Madhaba grant me the Buddhi (intellect ; the power of understanding) by virtue of which I may clearly understand this His Lila (sport), By dint of the instructions imparted by thee I shall devote myself to creation after casting off the idleness. By the grace of thy mercy towards me the evil sense of pride etc will not be able to bind me. O my God ! Thou hast treated me with shake of hands just as a friend to a friend. Therefore may I not be affected with any sense of pride in thinking of myself too as not born of itself, at the time when I shall be deeply engaged in the creation of all beings and thereby serve thy will. O Lord ! That sense of pride in one is the best of all outwitting intoxicants," (24—29)

Therupon the Lord spoke—"Brahman ! The general and special knowledge and devotion about me are very secret; and yet I am relating these to thee with the respective ways (Sadhanas ; the means to the end) that lead to them. Do thee listen to me. My identity, the emanation of Sattwa, my form, attributes and actions all these shall be fully realised by thee. Only I existed before the creation of the universe. At that time there was no corporeal or subtle body or form of an object, neither was there any of the fundamental great elements that are the sources of all objects. And also at the dissolution of the Universe I only existed. All that thou beholding of this whole universe are all manifestations of my self, and again anything that shall exist after the dissolution of the universe is I. Really speaking, I am preceded by none, I am eternal and without a second, and

therefore I am all entire and whole. Though apparently meaningless, expressions such as existence of 'two Moons' etc. (though never supported by facts) exist, and there are really existing things that are not known to be existing such as 'Rahu' (which though existing among the planets is not visible) and O Brahman, thou should know these to be my illusions. [Some-times we perceive an object which does not really exist, and sometimes we do not perceive an object which really exists. These perceptions are the illusory will (*Maya*) of the Lord as held by the system of Vedanta Philosophy viz that except the real essence of the Great Soul, all objects of the Universe are unreal and illusory; to consider a real thing as unreal and an unreal thing as real—such as considering a rope to be a serpent which it is not.] Just as the great fundamental elements are and are not associated with the *Bhutas* (created objects), so also I am and am not existing in them. That which is manifest always and everywhere by *Anwaya* and *Vyetireka* is really the Soul. [*Anwaya* ie. an action is manifest when it is brought about by the cause entering therein, and *Vyetireka* ie. an action is not manifest when the cause is not therein, This system of thinking or reasoning is a doctrine of Vedanta Philosophy] Those who desire to know the real essence of the Soul will query about it. Do thou fully adhere to these my views, and thou shalt in that case never be assailed upon with the sense of pride, such as 'I am the creator, even though creating variety of objects and things in kalpa after kalpa," (30-34).

Suka said, "O king ! Hari, the Lord without a birth, having thus instructed Brahma, the Lord of the *Lokas* (the worlds as created by him), disappeared with His image even with the twinkle of an eye. Thereupon Brahma, who is manifest in all *Bhutas* (creatures), with joined palms saluted unto the Lord Sri Hari who had then disappeared, and created this Universe exactly as before.

O King ! Immediately as the creation was complete, the Great Patriarch Brahma of lotus-origin desirous of the welfare of all created beings and also actuated by the desire of fulfilling his own mission had engaged himself in *Tapasya* (meditation) after controlling himself by taking recourse to all necessary disciplines. Thereupon Narada, the most beloved of all sons of Brahma, with a view to know the illusions of Vishnu, the Lord of illusions, began to serve his father with good manners, modesty and mastery over the senses. O King, the divine-sage Narada, greatly devoted to the glorious God, propitiated his father Brahma by so serving him. (35-41).

On seeing his father, the great Patriarch of the people, propitiated, Narada put to him the questions which you have asked me to-day to explain to you. At that time Brahma, pleased as he was to his son, recited to Narada the Bhagbata Purana which was related to him in four slokas by the glorious god. O King ! Those four slokas had ten characteristics. O King ! Narada in his turn recited the Bhagbata to illustrious Vyas-deva of immeasurable energy at a time when the latter was deeply meditating upon the great soul sitting on the banks of the river Saraswati. You have asked me to explain, among others, as to how this Universe has been originated from that Great Purusha. I shall now explain to you in detail about your questions. Do thou listen to me. (42-45)

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## CHAPTER X.

### THE TEN CHARACTERISTICS OF BHAGBATA.

Sukdeva spoke,—“O King ! In this Bhagbata Purana there are discourses on ten subject matters, namely :—*Sarga* (creation in general by God), *Bisarga* (creation in

particular by Brahma), *Sthana* (position), *Poshana* (preservation), *Uti* (desire actuating an action), *Manwantaras* (pious modes of living by the Saintly persons), *Ishanukatha* (discourses relating to God and his devotees), *Nirodha* (merging in), *Mukti* (liberation), and *Asraya* (stay upon or support of). Of the above ten, with a view to obtain true knowledge of the tenth viz. *Asraya*, saintly people would have discourse on the nine others, by way of hearing, meeting and drawing analogy. As an ultimate result of the influences of the three elements, the creation by the Great Purusha (God) by way of manifesting Himself as *Akasa* etc. (sky), *Savdatanmatras* (sound and its derivatives etc), *Savdadi* (word emblems), *Mahattattwa* (intellect etc), and *Ahankartattwa* (the sense of pride etc) ; or creation by way of incarnation in His true image these creations are dinominated as "Sarga" and creation by Brahma is known as "Bisarga." The attempts made by various objects created by glorious God in upholding their respective merits or superiority over the others is called "*Sthana*". The grace of the merciful God towards His devotees is called "Poshana." The piety of the saints so graced by the bountiful Lord is known as "Manwantara." Desire that gives birth to an action is called "Uti." The discourses on His incarnations and also relating to the meritorious acts of His devotees are called "Ishanukatha." Such discourses are abundantly full of stories and anecdotes. (1-5).

The Lord Sri Hari remaining asleep in self-communion, the dissolution and merging in of *Jivas* (individual beings) with His divine energies is known as "Nirodha." The existence of the Soul in its native form after the renouncement by it of all other forms as assumed through illusions is called "Mukti." He is known as "Asraya", from whom proceeds the creation, destruction and manifestation of the Universe, and who is called Para-Bramhan and Paramatma. O King ! The *Addhyatmika* (spiritual) Purusha is the same as the *Adhidaibika* (divine) one. Besides the above two, the



*Adhibhautika* (pertaining to elements) form also is called such a Purusha (great soul). We cannot conceive of any one of these three with the exclusion of the other two; and it is the great soul only who beholds any one or all three of them at a time as a witness keeping Himself aloof from them. And such a great soul is called "Asraya". It has no support of any shape. On issuing out of the mundane egg, that Great Purusha began to think of having for Himself a habitation. As a result of the desire and in accordance with His native purity, He created pure water. A name of that Great Purusha is Nara. As the water originated from that Nara (water), His *ayana* (abode or place of habitation) was named *Narayana*. Objects, actions, time, nature, and *Jiva* are performing their respective functions due to His mercy. Without His mercy these will cease to so perform their functions and altogether cease to exist. (6—12).

"O King! The One all-powerful *Parameswara* (God) being desirous of assuming various forms of objects, left the seat of His meditation in yoga and divided the abode of origin, the womb, into three divisions, namely, *Ahidaiba* (divine), *Adhyatma* (Spiritual), and *Adhibhautika* (elemental). As a result of the exertion of the Great Purusha in diverse ways, there arose in the sphere (*Akasa*) within Him three energies viz- *Ojas* (vitality), *Sahak* (patience of mind) and *Bala* (Strength of body). From those subtle sources of energies originated the principal consciousness (Prana) known as the *Sutra* (the thread of all vital energies). Prana, the consciousness, when engaged in any activity, the senses follow it, as servants do to their master. Likewise the senses cease to act on the cessation of the Prana from action. With the exertion of this Prana, thirst and hunger arise in the Lord (the Great Purusha). With such desire for drinking and eating having arisen, His mouth opened. From the mouth originated the palate, the tongue and the tastes. The tastes are enjoyed by the tongue. (13-18.)



"Thereafter, with the desire of the Great Purusha for speaking, the organ of speech and its presiding deity the God of fire also originated from His mouth. When the Great Purusha was asleep on the bed of water, both His organ of speech and its presiding deity were shut up for so many long years. Similarly with the great exertion of the vital air, His two nostrils were formed. Thereafter with His desire for smelling, grew the nose, the organ of smelling and its presiding deity, the God of Air (*Baiyu*). O King ! At the beginning the whole universe was without Jivas, who then existed in unmanifested state within the Great Purusha. With His desire to behold His own form and also other variety of objects, His two eyes, the organ of vision, and the presiding deity thereof the *Jyoti* or sun were formed, thereupon he was able to see forms. When the Rishis intended to address an invocation to the Great Purusha with the chanting of the vedic hymns and the Great Purusha having desired to hear the invocation so addressed, His two ears, the organ of hearing with its presiding deity the quarters came into existence. Thereupon He was able to hear words or sound. Thereafter with His desire for enjoying softness, hardness, lightness, heaviness, heat and coldness of various objects, His skin, the organ of touch with its presiding deity were formed. Thereupon air coming in contact with the skin both from within and without the skin was able to perceive all things by touch. When the Great Purusha became desirous of performing many actions, His two hands, the organ of strength and the presiding deity Indra were formed. The functions of the hands consist in taking. Thus when He desired to move about, His two legs were formed. The Lord Vishnu, who is at one with sacrifices, Himself is the presiding deity of the two legs. Men do perform sacrifices by virtue of the power of moving on the legs. (19-25).

When the Lord became desirous of having offspring

and enjoying women and heaven etc there came into existence His organ of generation and its presiding deity patriarch Brahma. The functions of the presiding deity are the organ of generation and the pleasure consequent upon sexual intercourse. Similarly when the Lord desired to throw off the refuses of food, His rectum, the organ of excretion and its presiding deity Mitra came into being whose function consisted in excreting the rejected portion of the food. When the Lord became desirous of migrating from one body to another, His navel, *Apana* (one of the five vital airs) and death came into existence. On the separation of the two airs *Prana* and *Apana* from each other at the navel, death takes place. Thus the Lord desiring taste, food, and drink, His belly, entrails and intestine were produced. The river is the presiding deity of the entrails and the ocean that of the intestine. Satisfaction and nutrition depend upon the entrail and the intestine. When the Great Purusha became desirous of meditating upon His own illusions, the heart, mind, determination and desire came into existence with their presiding deity the Moon. (26-30).

Thereafter the thick and thin skin, flesh, blood, marrow fat, and bone etc the seven components of body came into being from earth, water and energy. The air *Prana* is the outcome of sky, water and air. The nature of the senses are inclined towards the worldly objects, and the sound and the other objects are the outcome of the *Bhutas* (the attribute of pride) and are apparently well manifest. As a matter of fact, however, they are not truly manifested inasmuch as the mind is the soul of all manifestations, and intellect (*Buddhi*) is identical with true knowledge (*Bijnana*). O king ! Thus I have related to thee fully the components of the gross (corporeal) body of the God. The corporeal body of the Great Purusha is covered by eight coatings viz. Nature (*Prakriti*), intellect (*Buddhi*), pride and the five elements. Besides the gross body, the Lord

has the subtle body which is unspeakable, attributeless, without origin, existence and cessation, eternal, indescribable and incomprehensible. (31-34).

O King ! I have thus described unto thee both the forms, of the Lord's body. But the learned ones do not admit any of the two forms, inasmuch as both of them are manifestation or creation of illusions (*Maya*). The Lord has Himself assumed the form of Bramhan and identifies Himself with the names of objects and the forms thereof and actions. In reality the Great Purusha is the one ultimate and above actions—but He brings about the actions through His association with *Maya* (illusion). The Lord has created the Prajapatis (the Patriarch), Manu, celestial gods, Rishis, Pitris (the Manes), Siddha, Charana, Gandharva Vidyadhara, Asura (Demons), Yaksha, Kinnara, Apsara Naga, Serpent, Kimpurusas, Naras (men), Matris (the mothers), Rakshasa, Pisacha, Bhuta, Preta, Vinayaka, Kusmandaka, Maniacs, Betalas, Jatudhana, Planets, deers, birds, beasts, trees, mountains and reptiles etc. and both the *Bhutas* viz the mobiles and immobiles ; those born of wombs and eggs ; the four kinds of Bhutas such as are outcome of perspiration etc ; those living in water, the sky and the earth have all originated from the Lord Himself. 35-40.

O King ! Every action has three ultimate courses. In accordance with this from *Sattwa*, *Rajas* and *Tamas* have been created respectively the gods, the men and the creatures of the hell. Each of the above three qualities again admits of three divisions, namely, good, medium and low, mixed as they become in proportion with the other two. The Great Purusha assumes Himself as men, gods birds and beasts and preserves them in the form of virtue. And the end approaching. He assumes Himself as Rudra the destructive fire, and destroys all created beings of the universe as the wind destroys the clouds. O. King ! Thus I have described unto thee the

greatest of the gods. But the learned ones would not take the Great Purusha in this form, because the Vedas (Srutis) do not admit the instrumentality of *Parameswara* (God) in the work of creation, inasmuch as the universe, according to them, is but the creation of illusions (41-46)

O King ! I have in this way described unto thee, the main and the intermediate creations of Bramha by way of examples. The creations of natural objects in the Great Kalpa and the artificial objects in the intermediate Kalpas are identical. O Maharaj ! I shall hereafter describe the gross and subtle extent of time, and the characteristics and divisions of the Kalpas. Do thee hear me relate to thee now the description of the Padma-Kalpa."

Saunaka, at this stage, said,—“O Suta ! You told us that Vidura—the best of the devotees of God—had severed all unseverable attachments of the dear relations and had travelled over all holy places of the world and he had at that time discussion with Maitreya regarding spiritual subjects. Relate thou to us now all that Maitreya had said in reply to the queries of *Khatta* (Vidura). Do thou relate to us also the great endeavours that Vidura made for renouncing the affections of his friend and relations, and also the way of his return amidst them."

Suta said,—“Bramhan ! I shall now relate to you exactly as the Mahamuni (the great amongst the *Munis*, saints) Suka had done in reply to the King Parikshit's question, and do thee listen to me."

END OF BOOK II.

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## BOOK III

### CHAPTER I

#### Conversation between Vidura and Uddhaba

Suka said,—“Maharaj! Sri Krishna, the Lord of the Universe, being appointed as an emissary of the Pandavas, lived in the house of the Pandavas as his own house in preference to the Palace of Durjodhana, the king of the Kauravas. But Vidura renounced such a dwelling abounding in all riches, and, having entered the forest enquired of the great sage Maitreya on this subject”.

The king thereupon said,—“O my lord! Do thou be pleased to relate to me now as to where did Vidura meet the mighty sage Maitreya, and when the conversation between them took place. Vidura possessed a pure mind. Therefore the subject matter of the question that he put to so illustrious a sage as Maitreya must be of great merit inasmuch as it was appreciated by the great ones.”

Suta said,—Having been so queried by the King Parikshit that best of the Rishis possessing, as he did, knowledge of varied subjects, expressed his sincere pleasure thereat and said, “Do thou hear me, Maharaj” (1-5)

Sukadeva thereupon began to say as follows:—“O King! Vidura saw that Dhritarashtra, the ever-blind king was rearing up his vicious minded sons by means unholy, and had desired the fatherless sons of his own younger brother to be burnt in the plotted house made of lac, wax and other combustible materials (known as *Yatugriha*) He (Vidura) saw that the king Dhritarashtra did not prevent his own daughter-in-law, Draupadi of celebrated beauty and illustrious piety (the wife of the five Pandavas, Yudhisthira etc), being brutally pulled by her hairs by

Duswasana (younger brother of Durjodhan,) when the incessant flow of her tears washed away the paints of *Kunkuma* (Saffron) upon her elevated breast. He (Vidura) saw that having been robbed of his all in a tricky gambling at dice (itself a sinful play) and having under gone the term of a long exile,—Judhisthira, a royal sage ever treading the path of truth and virtue and having no enemies,—solicited possession of his former kingdom and all according to the terms, of the due share, or even a portion thereof. Vidura saw that the king Dhritarashtra of meagre virtue did not pay much heed to the words of Sri Krishna, the Saviour of the World, who was deputed by Partha (the third of the five Pandavas) to go to the Darbour of the king Durjodhana and to give the latter best possible advice. The words so uttered by Sri Krishna at that time,—although were not acted up to by the Kaurava King Dhritarashtra,—appeared to Bhishma and other pious ones as delicious as nectar. His (Vidura's) elder brother, the King Dhritarashtra, however, preferred him (Vidura) to be the best of all his (the King's) Courtiers and Counsellors and drew him (Vidura) in to a private Chamber to consult him (Vidura) in the matter. On being so solicited by his elder brother, the King Dhritarashtra,—Vidura then spoke the following words of substance and significance as are ever known by statesmen as wise words of Vidura :—

“O Maharaj ! The King Judhisthira, who has no enemies, has been patiently enduring the unbearable injuries caused by you. Do you therefore return to him his due share of the kingdom. You see there the angry serpent-like Bhima breathing hot in anger along with his other bretheren,—that Bhima of whom you are greatly afraid. Maharaj ! You should never be proud of having one hundred sons. For, the Lord Sri Krishna, who is ever surrounded by the celestials and the Brahmanas, who is ever worshipped by the chiefs of the Jadus, who is now



residing in his own city Dwaraka, and who has completely defeated all the sovereign Kings, has taken up the cause of the Pandavas. Maharaj! If you would say that Durjodhana will not agree to return the due portion of the kingdom to the Pandavas, then in reply to that I should like to say that your son Durjodhana is sin personified. He is the root evil and the ruin of the family, and you should therefore renounce him immediately. He has entered your house cherishing hatred towards the Lord Sri Krishna. You have been rearing him up as your son having renounced Sri Krishna, and you have therefore been divested of the graces of the goddess of riches (Lakshmi). But he is really not a son to you, on the other hand he is the cause of ruin of the whole family."

Vidura, having a character desired even by the pious, saw that,—even though he had imparted good counsel to the blind King Dhritarashtra,—Durjodhana with lips quivering in burning anger and accompanied by Karna, Duswasana and Sakuni severely rebuked him as follows :—

"By whom has this hypocrite son of a maid-servant been called here? He is acting against his master and advocating the cause of the enemy. He is as inauspicious as *Sma-sana* (cremation ground). Snatch away from him all his wealth and drive him immediately out of the city." When Vidura heard these pinching words hurled against him, he felt that arrows are being pierced through his ears. He thought of the Lord's Maya as strange and inscrutable. He was cut to the quick, placed his bow and arrows at the gate of his brother's house, and relieved in heart he left the city before being actually so driven out by Durjodhana. (6-16).

On so going out of the city of Hastinapur, Vidura, —who had been in their family due to the virtue of the Kauravas,—travelled from one to the other through all the pilgrimages, where the images of God such as Brahma, Rudra etc are manifest, with a view to acquire virtue there-

by. He travelled all alone through all the holy cities, gardens, mountains, avenues and orchards ; the rivers and lakes of pure water ; and holy places and habitations graced with the images of the Lord. While travelling as aforesaid his duty was to perform all practices to propitiate the Lord, and his livelihood was pure and free. He bathed in every holy waters, used to lie down on the bare ground, was not attending towards his body, used to wear bark of trees, so that none of his relations could recognise him. Having been so travelling throughout, by the time that he reached the holy shrine of Pravash,—through the help of the Lord Sri Krishna,—Judhithira began ruling the whole of the earth as Sovereign power with the ensignia of one Chakra (discus) and one Chhatra (umbrella). There Vidura heard that all his relations and kinsmen have been killed as a result of the jealousy they bore against one another just like a forest destroyed by fire engendered by the friction caused by clashing of bamboos. On hearing all these Vidura became greatly sorry. He then took resort to patience and with a heart full of sorrow he repaired to the banks of the river Saraswati (17-21).

There were eleven holy places by the name of the eleven deities viz. Trital, Usana, Manu, Prithu, Agni, Asita, Vayu, Sudasa, Go, Guha and Sraddhadeva. Vidura served the holy places by bathing in each of the places, and offering gifts. He also served many other holy places marked with structures and edifices erected by the Rishis and the celestials. On the tops of those temples were fixed the *Chakra* (discus) and golden pitchers, the emblamatic marks of Vishnu, and as such this view brings the recollection of Krishna into ones mind. Thus Vidura proceeded on passing by the prosperous Surashtra Saubira, Myatsa and Kurujangal territories, and arrived at the banks of the Jumna. Here Vidura met with Uddhaba, the great devotee of the glorious God. Uddhaba was a follower of Vasudeva, calm in appearance and

formerly a disciple of Vrihaspati (the spiritual guide of the celestials). Vidura embraced Uddhaba with great affection and enquired of him about the welfare of the Jadavas and the Kuru-Pandavas who are all dependants of Sri Krishna, "Are those great Purushas—Sri Krishna and Balarama assumed themselves on the earth at the request of Brahma,—faring well and living in peace in the house of Basudeva after having brought about the welfare of the World? Basudeva is a great friend of the Kuru family and he granted immense wealth to his sisters and pleased the brothers-in-law. Is that venerable Basudeva faring well? Is the heroic Pradyumna, who was Kandarpa (the god of love ; Cupid) in his former life, who is the Commander-in-Chief of the Jadavas and whom Rukmini obtained as her son by Sri Krishna as a result of her worshipping the Brahmanas, doing well? Is Ugrasena,—the King of Satyatas, Vrishnis, Bhojas, Dasarhas, who renounced his kingdom and lived always in fear of his life but has been installed on the throne by the lotus-eyed Sri Krishna,—now faring well? Is the best of Car-warriors Samba, the son of Hari and who is equal to him in accomplishments, who was Kartikeya, the son of goddess Ambica in his former birth and is now born of Jambabati greatly devoted to piety,—living happily? Is Satyaki,—who learnt the skill in archery from Arjuna and who has known the mystery of Sri Krishna, unknown even to the yogins, by serving the lord,—faring well? Is Akrura, the wise and sinless son of Svafalka, and a great devotee of Sri Krishna, faring well? Akrura was driven by impatience out of great love and being disconsolate rolled himself in the dust marked with the footprints of Sri Krishna. Devaki is the mother of Sri Krishna as Aditi is the mother of the celestials. Is that mother of Sri Krishna faring well like the mother of the celestials? Devaki bore Sri Krishna in her womb like the three Vedas pregnant

with the text of sacrifices. Is the glorious Aniruddha living peacefully? Aniruddha who grants the desired boon to the devotees, who is mentioned in the Vedas to be the source of sound, who is the regulator of the mind, and who is the presiding deity of the mind among the four spiritual divisions of the heart. Sri Krishna is the presiding deity of the soul, and are they faring well who devotedly follow Sri Krishna as such? Are Hridika, Charudeshna—the son of Satyabhama—Gada and others living happily? (22-25).

Judhisthira acquired prosperity of his kingdom by conquests and gradual acquisitions. In his assembly Durjodhana felt distressed and heart-burning with envy on seeing such grandeur and prosperity of Judhisthira to whom Arjuna and Sri Krishna are like the two arms. Is Judhisthira now maintaining virtue by the help of Sri Krishna and Arjuna? Bhimsena is wrathful like a serpent and moves about in the battle field with a dreadful-mace (*Gada*) in his hand. He is so strong and heavy that the battle-field cannot bear the burden of his treading. Has Bhimsena darted his long-standing anger and felt avenged of against the Kauravas who perpetrated great iniquity towards the Pandavas? Siva once assumed himself the garb of a hunter and confronted Arjuna and the latter showered such a flow of arrows and so dexterously too against the former that Siva was highly pleased towards Arjuna. Is Arjuna,—celebrated as the foremost of the Car-Warriors and bearing the Gandiva bow (a celestial bow of that name) slain all the enemies, now living happily? The twin sons of Madri, Nakula and Sahadeva, are ever protected by the sons of Pritha (Kunti; her sons are Judhisthira, Bhima and Arjuna) like the eyes protected by the eye-lids. Just as Garura had snatched away Amrita (nectar) from Indra, so also the sons of Madri snatched away their usurped Kingdom from their enemy Durjodhana. Are they now faring well? The King Pandu, the foremost of the Rajarshis (royal-sages), is

famous for his having conquered all the quarters alone with the help of his bow and arrows. It is indeed a matter of wonder as to how Pritha, so devoted a wife of Pandu, should be living after the death of her husband. She is living only with a view to rear up her sons, and it is unnecessary to enquire of her well-being.

O thou gentle one, Uddhaba ! The King, Dhritarashtra has wronged against his deceased brother Pandu. I am his well-wisher and still alive. Being ill advised by his wicked sons, he has turned me out of the house. I am very much sorry for my said brother Dhritarashtra who has contracted great sin. (36-41).

Don't you think my dear friend, that I have been sorry or astonished. The Lord Sri Hari in his assumed human shape guiding the understanding of men in human ways by hiding his own glories. Through the Lord's mercy I have been divested of sorrow and wonder and by understanding his glories I am travelling in this earth unnoticed by others. O Uddhaba ! What is this sport of the lord Sri Hari ? The sport of the Lord brought about the exile of His devotees, the Pandavas ; and He Himself was threatened with imprisonment and was set at naught in the Court of the Kauravas. Why did the Lord Sri Hari ignore such an offence ? Why did he not inflict proper punishment ? The only reason of this is that He contemplated destruction of those Kings at a time who were led astray with the three kinds of haughtiness or pride namely that of wealth, men and learning. For this reason, even though the Lord desired utter extermination of those wicked Kings and remove the distress of His dependants, Judhisthira and others,—at that time He ignored the offence of the Kauravas. If He had punished Durjodhana and the other wicked Kauravas just at that time,—then the other wicked Kings that formed Company with the Kauravas in due course would have escaped the punishment. O Uddhaba ! The Lord

without a birth had to assume His birth to bring about the destruction of the wicked. The Lord having no necessity of action had to engage Himself in various activities with a view to arouse incentive for action in the minds of men, O dear friend ! Know thou this as the real truth. When, even those who have gone beyond the influence of the attributes by reason of their devotion to the Lord are not willing to take rebirth and dislike action,—then, why the Lord Himself will admit birth and desire actions so required under circumstances stated above ? O friend ! The Lord, even though unborn, is born in the race of the Jadus with a view to serve the ends of the Kings devoted to Him and of the devotees abiding by His behests. O dear friend ! Recitation of the name of God, who is incomprehensible and who is the Lord of illusions, leads to the liberation from the bondage of the world." (42-55.)

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## CHAPTER II

### **Uddhaba describes Sri Krishna's early life.**

Sukdeva said,—O King ! On being so queried by Vidura about the welfare of his relations, Uddhaba, the great devotee of the glorious God, being so dejected in spirit due to his separation from Sri Krishna and as such being agitated in mind could not collect words for a ready reply. At the tender age of only five years Uddhaba used to make the image of the Lord and would worship same with presents of offerings. He used to be so deeply attached to the worship that he could not bear his mother repeatedly calling him to take meals at the usual hour

That boy Uddhaba has now grown old with ceaseless worship of the lotus-like feet of Sri Krishna. As such the remembrance of the Lord's feet by reason of Vidura's address on the subject had upset him. How could he then be supposed to reply readily? At that time Uddhaba became merged in the meditation upon the lotus-like feet of Sri Hari. Due to the ecstasy he felt on account of the all engrossing devotion he became speechless and motionless. With excessive joy, the hairs of his body stood on their ends. From the closed eyes flowed down tears of sorrow. He was, as it were, flooded over with the sweeping flow of devotion unto the Lord. In the eyes of Vidura, he then appeared to have achieved success and become an object of holiness. Oh the spirit of Love! The consciousness of Uddhaba there-upon gradually came down to the gross world from the region of the Lord. He rubbed his eyes and charmed with the recollection of the Lord's glory upon His manipulation of the destruction of the Jadava race, with delighted mind Uddhaba began to reply Vidura as follows:—"The Sun of Sri Krishna's existence has set. Our habitation have been possessed of by the Serpent of Time and therefore our houses have been divested of all graces of Lakshmi, the goddess of riches. O Vidura! What shall I speak to you of the welfare of the friends? Oh the unfortunate world of mortals. And yet the Jadavas are the more unfortunate. For, the Jadavas even after living so familiarly with Sri Krishna for so long, could not know him to be Hari Himself. The fishes in the water presume the moon to be an aquatic animal of good grace and splendour, but they cannot understand the moon as an emanation of *amrita* (nectar). O my dear friend Vidura! It was nothing but ill-luck on the part of the Jadavas who could not recognise Sri Krishna as the Lord Sri Hari Himself in spite of their possessing so much knowledge whereby they could understand others mind and were very skilful. Strange indeed! The Jadavas used to live in the same house



with Sri Krishna, yet they could not recognise him as the Lord of all beings. They knew him merely as the chief of the Jadu race and treated him with respect accordingly. Being overwhelmed with the influence of *Maya* (illusion) the Jadavas called Sri Krishna as their friend. Being inimical to him, Sisupala and others used to criticise Sri Krishna. But the intellect of those like us whose hearts have been devoted to Sri Krishna will not be bewildered by the ill words of those people (Sisupala and others). O thou of great intellect ! Sri Krishna manifested himself before those men, who have not taken to *tapasya* ( meditation ) upon Him who is eyes as it were to all beings, and thereafter he has disappeared from this world and assumed his own real image. ( I--II ).

Wonderful is that image of the Lord. He assumed that image in order to show the power of *jogamaya* ( illusion ; the active will of God ). That form of the Lord is the summum bonum of all prosperity and capable of performing human actions in this earth. Even the Lord Himself becomes charmed on beholding that form of the Lord, what to speak more ! His charmingly graceful limbs added beauty to beautiful ornaments. At the Rajasuya sacrifice performed by Yudhisthira, all beings of the three worlds had the opportunity of beholding that charming form of Sri Krishna that was soothing to the eyes. On beholding that graceful form of the Lord all beings thought that the skill of the creator, Brahma, has been consummated by the creation of that image of Sri Krishna. O Vidura ! Once the *Brajanganas* ( the damsels of Braja ) were rendered conceited by the loving smiles, amorous looks and amusing words. Thereupon in their vain conceit they refused to entertain him and Sri Krishna left the place. When he was going away from the place, the hearts of the *Brajanganas* followed him with their eyes. On their hearts being thus following him, even though there were works they remained idle. There is reason for the Lord

Sri Krishna to have assumed so beautiful a form before the eyes of all beings. The reason is that all mobile and immobile forms in the Universe are but His manifestations. But His heart is moved with compassion on seeing the innocent oppressed by the wicked. He cannot bear to see them so oppressed. He is unborn. But just as the fire is potentially in the wood, so also He is born as the Great Elements with His Godliness remaining latent in the manifestation. Thus it was that the Lord though unborn was born unto Basudeva, and even being of immeasurable might was apparently afraid of Kansa (the chief of daityas) and remained unrecognised in Braja. He was also known to have fled from the city of Mathura being afraid of the enemies known as Kala Jabana and others. On thinking of these I too am perplexed in my heart. When I recollect on these incidents relating to Sri Krishna, I feel very sorry in my mind. He released his father and mother and after worshipping their feet said,—“O my mother ! Being afraid of the fear from Kansa, we were not able to worship thee.” O thou possessing best intellect ! By reason of these characteristics of Sri Krishna, I cannot call him other than God. The expansion of His brow is known to be *Kritanta* (the God of Death) personified. By such expansion of His brow He had relieved the Earth of her unbearable burden. Who can forget him after once smelling the dust of His lotus-like feet ? (12-18).

I need not prove to you that he is the God Himself, for you have seen it with your own eyes. At the Rajasuya sacrifice of the King Judhisthira, Sisupala was heard to have spoken so much ill of him, and being killed there at his hands, the soul of Sisupala has attained to that excellent region which is attainable by the best of Yogins only. Who can, therefore, bear his separation ? Not that Sisupala only attained to that excellent state, but those heroes killed in the battlefield by the arrows of Arjuna who at the time of death beheld the charming face of Sri Krishna, were also

taken to that region. That Sri Krishna himself is the Lord of the three worlds and by virtue of the best contentment of his mind He was possessed of the enjoyment of all pleasures. Therefore He had neither his equal nor any one greater than him. Even the presiding deities of the quarters approached him with royalties or offers of worship and they used to eulogise him by the sound of touching their respective crowns to his feet. O Vidura ! Even though Sri Krishna was so great, he used to serve Ugrasena as a servant. This fact verily moves the heart of the people like us who are servants to him. Alas ! Is this not a matter of great regret that the King Ugrasena would be sitting on the royal throne, and Sri Krishna would be addressing him saying "O Maharaj ! Do thou be pleased to listen to me". Wonderful indeed was his sagacity ! The wicked demoness Putana gave her poisoned breast to him for sucking with all intent to kill him. Even then she was granted the excellent state attainable by nursing-mothers. Sri Krishna granted her that excellent state merely for the garments of a devotee that she wore. Whom else than him, the kindness incarnate, should we serve ? In my opinion, even the Asuras are great devotees of God. His grace to them, therefore, is deserving no doubt. For, the minds of the Asuras were aimed at him through the great anger and enmity that they had for the Lord Being in conflict with him, these Asuras encountered him in the field of battle and at their end beheld with their own eyes the Lord with the celebrated Sudarsan Chakra in his hand and mounted on Gaduda, the king of birds. (19-24).

O Vidura ! On being solicited by the great Patriarch Brahma and for the welfare of the Universe, the Lord was born of Basudeva and Devaki who were kept confined in the Prison-cell of Kansa, the King of the Bhojas. Basudeva, his father, being afraid of Kansa, brought him to Nanda in the city of Braja. There the Lord was reared up for eleven years with Balarama, his elder, with hidden energy,

unnoticed by Kansa and his followers. There Sri Krishna with the cow-boys of Braja used to tend the cattle and sport in forest resounded with melodious chirping of birds on the banks of Jumna. Displaying to the inhabitants of Braja his wonderful childish pranks he used to laugh merrily and weep sorrowfully at times. He used to a muse and call to play the cow-boys with the music of his flute while tending a herd of white cows and bulls, that formed a spectacle worth all beauties. (25-29.)

At that time Gopala (a name of Sri Krishna ; Go—means cow, and Pala—means a tender ; Gopala—meaning a cow-boy) as a cow-boy appeared grand like a beautiful young lion! Even so tender a boy that he was at that time, like a child killing a toy-lion made of grass,—he used to slay as easily as in childish sport the Asuras capable of assuming different forms at will who were deputed by the Asura-King Kansa to slay him. The water of the Jumna was poisoned by the snake named Kaliya. The Braja-boys and the cows were on the point of death by drinking that poisonous water. Then he brought that foremost of Serpents Kaliya under his complete control. Having then purified the water of the Jumna, he saved the Braja-boys and cows and made them drink again the pure water of the Jumna. Intending to make the best use of the immense wealth of Nanda, the King of Gopas, and also with a view to curve the lofty pride of Indra, the king of the celestials, Sri Krishna initiated Nanda to the worship of cows and got that sacrifice successfully performed by him. Having been thus offended thereby, Indra began to pour down incessant showers of rain upon Braja. Thereupon the inhabitants of Braja were overwhelmed with great fear. O thou gentle one ! At this Sri Krishna with ease held up the Gobardhan mountain like an umbrella on his fingers over the city of Braja and thus saved the city with the inhabitants. In the autumn season in the night flooded

over with the influx of seasonal silvery moon-beams Sri Krishna used to sing melodious songs to the joy of the band of damsels of Braja sitting around him." (30-34)

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### CHAPTER III

#### **Sri Krishna Kills Kansa and releases his parents.**

Uddhaba said,—O Vidura! The Lord Sri Krishna accompanied by Balarama arrived at Madhupuri. Thereupon, with a view to make his parents feel happy, he threw Kansa, the foremost of his enemies, down from his throne. Being so hurled down from his throne, Kansa breathed his last. Thereafter to please his parents, Sri Krishna dragged on the dead body of Kansa upon the ground. He was initiated by the illustrious sage Sandipa. Even with initiation he went through all the Vedas with their six divisions. He killed the daitya named Panchajana. He tore open the belly of the said daitya and brought back the son of his preceptor as a present (dakshina as was usually to be offered by a disciple to his preceptor at the end of his studies while leaving the preceptor's asrama). Being infatuated with the beauty of Rukmini, the daughter of the King Bhismaka, many kings assembled there for her hand in marriage. In a way Sri Krishna trampled over the crown of the assembled Kings inasmuch as he, consistent with the Gandharba system of marriage drove away with Rukmini,—who was an emanation of his real self,—even in the presence of those powerful kings who assembled there from all quarters. In the Sayambara (a system of marriage in which there takes place an assembly of

the intending bride-grooms and the bride of her own accord chooses one of them as her husband) of the damsel named Nagnajiti,—Sri Krishna performed the feat of controlling seven mighty bulls even though their noses were not peirced through to fit bridles with. There assembled a good number of Kings of different countries with a view to win the hand of that damsel. On seeing, however, the wonderful feat performed by Sri Krishna they were put to shame, and at the end even though they resisted with best of their powers all of them were killed by Sri Krishna. Sri Krishna went to heaven to give Aditi the pair of earrings. At that time, even though he was ever independent, like the one acting at the instance of his wife, Sri Krishna brought from heaven the celebrated Parijat-tree (a celestial tree bearing the celebrated flower Parijat by name) to please his wife Satyabhama. Thereupon Indra, the weilder of *Bajra* (a celestial weapon of that name), at the instance of his wife became enraged and decided to fight with Gobinda (a name of Sri Krishna) to get back the Parijat. (1-5)

O Vidura ! Narakasura, the son of Earth, was about to devour the sky and was thereupon killed by the Sudarsan-Chakra of Sri Hari (Krishna). On seeing her son so killed the Earth made various entreaties to the Lord Sri Krishna who being pleased at her worship installed the son of Narakasura, Bhagadatta by name, on the throne and entered into the inner apartments. The wicked and mighty asura had stolen away many princesses and kept all of them confined into his harem. Those princesses were greatly affected with joy, shame and amour on beholding Sri Krishna, the friend of the distressed, and they all offered themselves to him as their husband, O Vidura ! Even though each of those princesses lived in each separate apartment, Sri Krishna, by dint of his illusory power made himself suitably dressed for each of them to marry according to the religious rules. Thereafter with a view to

spread the full play of Maya or illusion he begat ten sons by each of those princesses, and each of those sons were endued with all his qualities. When the city of Mathura was besieged by the armies of Kaljaban, Jarasandha and Sallwa, merely on the instrumentality of Muchu Kunda and Bhima etc. the Lord himself alone killed all and thereby enhanced the might and reputation of his family. Sambara, Dwibida Bana, Moora, Balkala, Dantabakra and the other asuras were also killed by Sri Krishna. And the rest of the daityas were killed by Balarama, Pradyumna and others. (6-11)

O Vidura ! On the both sides of your nephews all the Kings too were caused to be killed by Sri Krishna. The number of those kings was not small. When they used to proceed on to the battle field of Kurukshetra, the burden of their armies shook the Earth on its base. Acting upto the ill-advice of Karna, Duswasana and Sakooni—Sujodhana (Durjodhana) became destitute and forlorn. Durjodhana was at the end broken off his thighs and fell on the field of battle with his followers. Sri Krishna was never pleased at heart to see Durjodhana so distressed and destitute. He was rather very sorry thereat and said, “Drona, Bhishma, Arjuna and Bhima being at the root of this great battle lightened the burden of the Earth in respect of Eighteen Akshauhini's, but that is very little compared to the great burden of the Earth ; whereas the burden of the Jadava army under Pradyumna and others who are emanations from myself are so very unbearable. When the Jādavas under the intoxication of wine and blood-shot eyes will stand against one another, then only they will be destroyed. There is no other way of their destruction. They possess but one soul now, so to say. But with my withdrawal from their midst, difference will be created in their minds, they will fight against one another and thus they will be destroyed at the end”. O Vidura ! Thinking as above Sri Krishna



re-installed Judhisthira on the throne, and directing him to the ways of pious ones, caused pleasure in the minds of the friends. (12-16).

O thou saintly one ! The embryo of the Puru-race that was in the womb of Uttara by Abhimanyu, was about to be destroyed by the Bramhasstra hurled by Aswathaman, the son of Drona. The Lord Sri Krishna saved the embryo from the imminent destruction. He caused Judhisthira, the son of Dharma, to perform three Aswamedha (Horse-sacrifice) Yajnas. The king Judhisthira, fast attached to the Lord Sri Krishna, lived and ruled the kingdom happily with his younger brothers Bhima and others. Thereupon Sri Krishna, the soul of the universe, returned to his capital the city of Dwaraka. At that time the people lived their lives following religious laws set by the Vedas and held the ideal of Sankhya Prakriti and Purusha in esteem. By his smiling looks, words sweet as honey, unsullied character and by virtue of his soul that was the abode of Lakshmi, the goddess of riches, the Lord Sri Krishna made the Earth as Heaven, and pleased the Jadavas with his sports. The Lord used to show love towards those damsels who used to find time to approach him at night. O Vidura ! Sri Krishna, thus enjoyed for many long years. Thereafter he became disgusted with worldly pleasures and enjoyments. Influence of the senses (Kama etc.) was under his control. When he became disgusted with enjoyments of the senses, what other persons who were subject to the influence of eventful time would be expected to find pleasures in objects of enjoyments that are themselves subject to circumstances ? They could not find enjoyment through asceticism inasmuch as Yoga itself with its presiding deity was under the control of the Lord Sri Krishna. 17-23)

When Sri Krishna was disgusted with enjoyments of worldly pleasures, once in the city of Dwaraka, while in

sport, the princes of the Jadu and Bhoja race caused anger to a number of ascetics. Acquainted with the will of the Lord Sri Krishna those ascetics imprecated curse upon those princes. Thereafter as a few months elapsed under the illusions of the Lord, Brishni, Bhoja, Andhaka and others in delighted hearts went in their cars to the holy Pravasha (a sacred place of pilgrimage.) There they took their bath duly and offered the sacred water to the celestials, Rishis and Manes. That being done they distributed in gifts to the Brahmanas innumerable milch cows of many qualities, gold, silver, beddings, clothes, deer skins, blankets elephants, horses, chariots, fair damsels, enough lands for purpose of maintenance, rice and grams sweet with milk; and at the end dedicated the virtue of those pious acts to the God and bowed down touching their heads on the ground. At that time they looked to be living only for the good of the cows and Brahmanas. (24 28)

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## CHAPTER IV

### Vidura approaches Maitreya.

Uddhaba said,—Thereafter on being so commanded by those Brahmanas those Brishni and Bhoja princes after having taken their meals drank of *Paisty* wine (wine of that name prepared from hogweed and date or palm juice). Due to the intoxication of the wine their sense was bewildered and they offended one another by using evil words. Just as bamboo trees are destroyed by fire arising out of their friction so with sun set the destruction of the princes began out of the scuffles that ensued among them due to their losing sense by the vicious drink. By virtue

of his subtle knowledge, the Lord Sri Krishna came to know of the fact of that destruction, and thereupon having rinsed his mouth (making *achamana*) with the waters of the river Saraswati,—he sat under a tree. The Lord Sri Hari, the protector of those taking his shelter, having desired destruction of his race, once told me at Dwaraka,—“Uddhaba You may proceed to Badarikasrama.” But I understood his intention of destroying his own race and being unable to bear the separation of the feet of the Lord, I followed him. (1-5).

While following his way, I saw that my beloved Lord, the lord of Lakshmi, was seated alone under a tree on the bank of the river Saraswati. His complexion was of a dark-blue hue, his eyes were expanded and dark-red, and he himself was of all *sattwa* or purity. I recognised him by his four arms and yellow silk cloth. He was seated there keeping his back against a tender Aswatha tree (Banian tree), placing his right foot upon the left-thigh. He had then renounced all worldly pleasures, and yet I found him in joyful countenance. O Vidura ! Just at that time, roaming all over the world at pleasure, there arrived the illustrious Maitreya Muni, the disciple of Parasara and the best of friends to Veda Vyasa who was greatly devoted to God. Maitreya Muni was fast attached to God. He appeared before the Lord Sri Krishna and bowed down his head reverentially before Mukunda (a name of Sri Krishna). Thereupon the Lord Sri Hari removed my fatigue with his endearing and smiling looks, and then addressed me in the hearing of that illustrious Muni, as follows :—

“O Vasu ! I am residing in your heart and am, therefore, cognisant of all your desires. In your previous life you were Vasu. You had worshipped me in your previous life in the sacrifice performed by the great Patriarch, the creator of the universe—and the Vasus. I do, therefore, grant you the knowledge that will enable you to realise me—the knowledge that cannot be had by those unattached

to me, O thou saint ! Of all your previous births, the present one is the best, inasmuch as in this life you have got my grace. I am now leaving this world of men. The summum bonum of your life is attained, now that you have beheld me in this lonely place on the eve of my departure. O Uddhaba ! Formerly, in Padmakalpa (a Kalpa is calculated by a thousand great ages; in Vishnu Purana the last Kalpa is known as Padma Kalpa) in the commencement of creation, I imparted unto Brahma, who sprung from my navel, the excellent knowledge on my glories, and that knowledge is called by the wise as Bhagavat." (6-13).

O Vidura ! On being so endearingly addressed by that excellent Purusha, due to the pleasing sensation the hairs on my body stood erect on their ends, and my words faltered. Thereupon, wiping the tears with folded hands I spoke unto the Lord saying,—“O Great God ! The attainment of the four aspects of desire viz *Dharma, Artha, Kama and Moksha*, is not difficult for those serving thy lotus-feet. But, I do not desire any of those four aspects ; I am only wholeheartedly eager to serve thy lotus-feet. O Lord ! The minds of even the learned ones are perplexed and bewildered to see that you are engaged in performing actions even though you are above all actions, that you become born although you are unborn, that you fly away and take refuge in fort in fear of enemies although you are really destruction itself, that you enjoy pleasures of the world and women even though you are not attached to anything. O Lord ! Your pure sole is not soiled by the influence of time etc. and your intellect is not clouded by doubts etc. O God ! You know all and my mind was perplexed when you asked me at times “what should be done”. O thou almighty ! Be pleased to communicate to us, if you think us fit to receive it, the knowledge delineating thy own mystery,—which you imparted upon Brahma—as that will enable us to easily pass over the miseries of this world.” (14-18).

"O Vidura ! When I so communicated to the Lord the desire of my heart, that lotus-eyed great Purusha explained to me the tattwa or mystery regarding the existence of his own real self. Thereupon I worshipped the feet of the God. I learnt from the great Preceptor whose feet I worshipped, the way to the best knowledge about the self. Thereafter I again bowed down unto his lotus-feet, and going round him out of respect, I am coming here, with my heart stricken with grief for his separation. O Vidura ! Pleased with the sight of my lord and grieved with his separation, I am now proceeding towards Badarikasrama (a place of pilgrimage in the Gandamadana Mountain) his favourite hermitage. There the Rishi Nara Narayana, merciful towards mankind, has been continuing his rigid penances for many long years extending upto the end of the Kalpa unobstructed by any one," (19 22).

Sukdeva said—"O King ! On hearing from Uddhaba the news of the destruction of his kinsmen, Vidura was overwhelmed with unbearable grief, but he suppressed the emotion of the grief by his wisdom. When Uddhaba, the most beloved and great devotee of Sri Krishna, was about to proceed to Badarikasrama, Vidura, the best of the Kuru race, spoken to him with all endearment as follows :—"O Uddhaba ! The devotees of Vishnu live their lives for the welfare of the world and it behoves thee, therefore to relate to us that excellent knowledge about His own self, which the lord of Yogas has imparted upon you. I am your servant and you will please favour me with instructions regarding the mystery of the great God."

Uddhaba replied—"You should worship the foremost of the Munis, Maitreya, for instructions about the knowledge of the self. For at the eve of His departure from this world of mortals the Lord, in my presence, has so instructed the Maitreya Muni. Therefore it will not be proper for you to receive instruction from me."

Sukdeva said,—‘Maharaj! On being so engaged in conversation with Vidura regarding the nectar-like discourses on the glories of the Lord in Universe form, Uddhaba's great mental afflictions were removed. He then spent the whole night like a moment on the banks of the river Jumna, and on the following morning he went on his way to Badarikasrama’ (23-28)

On hearing the above narrations the King Parikshit asked “Brahman! On the death of the foremost of the celebrated car-Warriors, Brishnis and Bhajas, as a result of the imprecation of curse by the Brahmanas, the Lord of the trinity Gods (Brahma etc.) Sri Krishna had renounced his human form. So, when all were so destroyed, why Uddhaba was spared to survive?”

Sukdeva replied,—“Maharaj! The Brahmana's curse was but an instrumental incident. The will of the Lord was the main root, and His will was never to be baffled. He desired to destroy his multiplied race by destructive time and thereafter to renounce his own human form. Having so desired, he thought: ‘I will now leave this land of mortals, and at present none else but Uddhaba the wise is the fit person to receive instructions regarding knowledge about my own self. Uddhaba is not a bit inferior to me, inasmuch as he is not at all affected by worldly attachments. Therefore, let this Uddhaba live here for the purpose of instructing people with knowledge regarding my self’ O King! To fulfil this desire the great God, the Creator of the Vedas and the Preceptor of the three worlds, commanded Uddhaba to go to Badarikasrama. On being so commanded by the Lord, Uddhaba went to the holy hermitage of Badarikasrama, and there he worshipped the great God Sri Hari in Yoga Samadhi (29-33)

Hearing of the glorious deeds of Sri Krishna who assumed human form as in sport or illusion and of the way in which he renounced his human form enhances the patience of

the wise, but such discoveries are on the contrary unpleasant and boring to the unwise brutes. O thou foremost of the Kuru race ! On hearing from Uddhaba that he was thought of by Sri Krishna, Vidura was overwhelmed with love for him and he wept for the departure of Uddhaba. O King ! Thereafter Vidura, the accomplished saint wholly devoted to Sri Krishna, roamed about for a few days and reached the Ganges, on the banks of which he met with the illustrious Maitreya Muni. (34-36)

## CHAPTER V

### Maitreya recounts the glories of Sri Hari

Sukdeva said,—The illustrious Maitreya Muni of unfathomable wisdom and unclouded intellect was then at Hardwar. Vidura, the best of the Kurus and greatly devoted to God, approached Maitreya Muni quite reverentially and was highly pleased with the modesty kindness and other qualities of the Muni. Vidura then addressed him as follows :—‘O thou great one ! People perform actions desiring happiness, but that does neither bring happiness nor relieve miseries. On the contrary miseries appear to be multiplied again and over again. Do thou let us know for certain what we ought to do in such a world. O my master ! Those who are not inclined towards God and are impious on account of their pristine actions, accordingly suffer from various miseries. Devotees of God ever wishing welfare to the mankind, as you are, do always live and roam about at will to extend their mercy towards the aforesaid unfortunate ones. Therefore, O thou foremost of all Saints ! Do thou direct us to the way of worship that propitiates the merciful God and He then residing in our pure hearts



grants us His vision and imparts upon us the knowledge promulgated in the Vedas that are without a beginning. The God is the controller of the Knowledge of the Self or Soul and also of the three fold illusions of the three qualities. Do thou describe to us the way in which the Lord incarnating Himself in male form performs the actions without any attachment, and the manner in which He first creates the universe brings order and maintains it" (1-5).

“Do thou also explain clearly the way in which He sleeps in self communion aloof from everything placing the world in the sky of his heart; and being Himself the Lord of Yogas, He takes to the n and manifests His own self as Brahma and other diverse forms. O Muni! The more we hear the discourses on the glories of the Lord of auspicious fame, the more grows our desire for hearing. Be thou pleased also to describe the manner in which the Lord in the incarnation as Fish etc did various actions for the welfare of Brahmanas, Cowas, and the Celestials, the Lord of the Lokapals made with regard to the distinction of tattwas the outer side of the Lokapals mountains with the Lokapals where the creatures are engaged in performing various actions relating to their respective species. Do thou also tell us the manner in which Narayana, the self-sprung and the creator of the Universe, has promulgated differences in character, nature, action and appearances of the various created beings. O my Lord! I have repeatedly heard from Maharshi Veda Vyasa about the pious actions of Brahmanas, Kshatriyas, Vaishyas and Sudras. I have been satisfied with those accounts which afford but ordinary pleasures, and I do not like to hear on them any more. I have not, however, any satisfaction about narrations from which is produced the nectar of Sri Krishna's glories. It is, therefore, that I am always eagerly anxious to hear discourses full of the glories of Sri Krishna” (6-10).

“O Muni! Who should feel satisfied after hearing the holy discourses on Sri Krishna as recited in the sacred

society of saints of your stamp. Such discourses enter into the ears of the people, creates desire for hearing more and severs all attachment towards the household. Your friend Maharshi Veda Vyasa also composed Mahabharata being desirous of changing the gossamer nets of God. In the Mahabharata had been recited the subject relating to Artha and Kama etc. and also the topics of ordinary daily incidents such as amours of women etc., so that the minds of worldly people are thereby led to themes of God. The persons having respects for themes of God gradually attain better understanding, and they are then disgusted with the happening of ordinary incidents; feels eagerly drawn towards the holy lotus feet of Sri Hari when their sorrows are immediately removed. O Munii Those people who do not find pleasure in the discourses on Sri Hari, cannot appreciate the real purport of the Mahabharata. Such people are objects of pity even to those who are themselves to be pitied, and do also feel sorry for them. Time is passing on and with it is being wasted in vain the longevity of their lives. And also their words and functions of body and mind are let go for nothing. Therefore, O thou friend of the miserable ones! Doubt thou relate to us for our welfare, the essence of the pious actions of Sri Hari collected from the various Puranas and religious texts like that of bees collecting honey from different flowers. Do thou also relate to us in detail the uncommon actions performed by the Lord assuming incarnations in human forms—the Lord who formerly assumed the three energies in Godheads for the purpose of creation, preservation and destruction of the Universe. (112-16) joined

Sukdeva said, Maharaji! That illustrious Maitreya Mahi, on being thus asked of the means of welfare to the mankind, showed him great respect, and said, O Vidura! Good betide thee! To extend favours to the mankind and to me, you have questioned me on a very good subject. You are of uncommon fame and reputation. O Veni

are ever devoted to *Adhokshaja* ( Vishnu ). You are born from the energy of the mighty Sage Veda Vyasa. It is no wonder therefore that you will be so devoted wholly to Lord Sri Krishna. In your previous life you were *Yama* ( the God of Death ), the destroyer of the created beings. On account of the curse imprecated on you by the mighty sage Mandabya, you have been born in the womb of a female servant who was accepted by Vichitravirja as his wife, by Vyasdeva, the son of Satyabati. You are a renounced devotee of the Lord, who Himself has imparted upon you *Tattwajñana* ( knowledge of the Great or Universe Soul ). While departing for *Baikuntha* ( the excellent region of Vishnu ), with a view to remind you of that knowledge, the Lord has commanded me so to do. However, I shall now describe to you the glorious actions of the Lord from the beginning to the end as were performed by Him through His active illusory will personified as *Yogamaya*. The actions of the Lord comprised in the Creation, Preservation and Destruction of the Universe. ( 17-22 ).

At the commencement of the creation, He, the Great Soul, appears as the Universe soul of all created beings existing in or being invested with diversity of intellect. His illusory will or Maya existing potentially before the creation, the whole Universe existed potentially in Him, and as such there was then nothing else than Him as Seer or Seen. At that time only He was manifest, so that He Himself being the Seer, He could see nothing to be seen. Therefore illusion etc existing potentially in Him, and there being no Seer or Seen, He thought as if He Himself was not existing. But the consciousness ( *Chit* ) being manifest in Him, He was conscious of His own existence. That consciousness of the Great Purusha ( *Parameswara* ) as the Seer or witness is the root or soul of Action and Cause, or both. O thou fortunate one ! That energy of consciousness or active thought or will that is creative energy of the

Lord is *Maya*. Through that *Maya* the Lord has created the whole Universe that is manifest.

The Great Soul endued with the energy of consciousness receives through the Purusha a portion of His own Self in the creative energy, possessing qualities influenced through the power of Time. Thereupon, from the indescribable as commissioned by Time, that is to say from *Maya*, was created the *Mahat-tattwa* ( Great Principle ; intellect etc ) That *Mahat-tattwa*, identical with Supreme Knowledge and dispeller of ignorance, manifested the Universe existing in the Great Soul,—just as the potential plant in the seed manifests itself or turns out in time to be a tree. Thereafter that *Mahat-tattwa* being subjected to quality, intellect and time appeared before the Vision of the Lord, who is the Controller of all. Was it all metamorphosed for the purpose of creation of the Universe ? (23-28 ).

*Ahankara tattwa* ( Egoism : Conciousness of individual existence wherefrom proceeds the notions such as "I think, I feel, I am, I do etc. ) arises out of *Mahat-tattwa* ( intellect etc ) deviated from the natural state. That *ahankara* is the root of action, cause and agent, inasmuch as the elements, the senses and the mind ( *Bhuta*, *Indriya* and *Mana* ) are produced from the agitation of *ahankara*. That *ahankara* is divided into three divisions viz. *Sattwika* ( *Vaikaṛika* or pure ), *Rajasa* ( *Taijas* ; or passionate ) and *Tamasa* ( *Bhutadi* or that having the property of darkness ), *Mana* ( *Mind* ) is an emanation of *Sattwika* ( pure ) *ahankara*. And also are produced from *sattwika ahankara* the senses, from the presiding deities of which are produced the rudiments of sound etc. From *Rajasa* or passionate agitation of *ahankara* are produced the senses of *Jnana* ( knowledge ) and *Karma* ( action ). And from the modification of *Tamasa ahankara* is originated *Savda-tanmatra* ( sound etc ). That *Savda-tanmatra* is the origin of Ether or *Akasa* which is the *linga* ( body ) of the *Atman* ( soul ). Thereafter the Lord looks upto *Akasa* through the combination of Time and *Maya*

producing Touch (*Sparshatannutna*) and from the agitation of touch is originated *Bairu* (Wind). From the united action of the combination of mighty Wind with Ether is produced the *Rupatannutna* (the rudiment of Form) wherefrom proceeds *Tejas* or light that manifests everything in the Universe. The combination of Tejas and Wind, when seen by the Lord, becomes transformed and the same through the virtue of the combination with Time (*Kala*) and *Maya* (creative energy) produces *Rasatannutna* or Juice which is the origin of water. Thereupon that Water in conjunction with Light when seen by the Lord through Time and *Maya* produces the *Gandhatannutna* (Smell) whence proceeded Earth. (29-36)

O Vidura! Of the five Elements of Akasa etc in the order of the comparatively inferior to the superior ones, the combination of several elements with the other ones have multiplied qualities. That is to say, the Akasa having no connection with any other element has the single property of touch and sound; Tejas having connection with Akasa and *Bairu* has the properties of colour, touch and sound. Water having connection with Akasa, *Bairu* and Tejas has the properties of taste, colour, touch and sound. Earth having connection with the four elements of Water, Tejas, *Bairu* and Akasa has all the five qualities viz. smell, taste, colour, touch and sound (*Gandha*, *Rasa*, *Rupa*, *Sparsha* and *Savda*).

The presiding deities of those elements (*Mahat* etc) are all portions of the Lord Vishnu. Those deities possessed one each of the qualities of *Kalalinga* or "*Bikna*", *Meyalinga* or *Bikshepa* and *Ansalinga* or *Chetana* (consciousness) and therefore they cannot be united and are unable to create the Universe. And thus they addressed the Lord then saying:—

"O Lord! We, the celestials bow unto thy lotus feet which, as it were, are the means of removing the miseries of the distressed; taking resort to thy lotus feet the ascetics



are able to escape from the miseries of the world; the people of this world being without thy knowledge are affected with the three-fold afflictions viz; Adhyatmika, Adhidaihika and Adhibhautika, and therefore they cannot have any real happiness. We shall obtain knowledge if we take resort to the shade of thy lotus feet. Thy lotus feet is auspicious like a holy place or pilgrimage, and we, therefore, take refuge thereunder. By virtue of the Vedas, that likens birds (come) out of the nest of thy lotus mouth, the Rishis aloof from any attachment of the world seek the shelter of thy lotus feet. The Ganges, the foremost of all Streams, has sprung from thy feet and washes away all sins, and it is therefore that many people attain to thy lotus feet by virtue of their werving the Ganges wholeheartedly. Even the worldly minded people are not debarred from obtaining thee. Their hearts (chitta) may well be purified by their meditating on thee with earnestness and devotion. Their minds gradually become quiescent by the knowledge endowed with the strength of non-attachment. (Vairagya) to the world and worshipping thy lotus feet with great devotion. We, therefore, resort to the altar of thy feet. O Lord! Thou hast assumed the incarnation for the creation, preservation and destruction of the universe. We all do take shelter under thy lotus feet. O Lord! Meditation upon thy lotus feet confers fearlessness upon the meditator. O Lord! Although thou livest as omniscient being in the hearts of the people living with their wives and children in the house, as it were, of their human body, those people who are full of the consciousness of "I" and "Mine" cannot achieve thy lotus feet. We do take shelter under that thy lotus feet. O Lord! They reside in the hearts of all without any exception whatsoever. Yet, there are people who do not attain to thy lotus feet. O The reason is not far to seek. The minds of those people are diverted and engaged in objects without whose sense propensities are naturally inclined towards external objects. Thus they are unable

even to recognise those of thy devotees who serve thy lotus-feet. O great God ! Their hearts are purified by ever-growing devotion who listen to thy nectar like themes. They then obtain *Vairagya* ( dissociation from the world ) the best of all Knowledge and ultimately attain to the excellent region of *Vaikuntha* ( the abode of Vishnu ). ( 37-46 ).

Others having naturally tranquil mind also attain to thee conquering by dint of Jnana-Yoga ( Jnana form of Sadhana ) their nature which is very hard to put under any control. In this form of Sadhana, however, they have to work very hard compared to the ease with which thy devotees attain to thee through the service unto thee.

O thou the first of all ! We are thine, inasmuch as being desirous of creation of the Universe thou created us by thy three-fold qualities, Sattwa, Rajas and Tamas. But each of us having different nature, we could not make ourselves One whole. And it is, therefore, that we could neither attain to thee nor return to thee the Universe that thou hast created rather as an object of thy sport. Do thou, therefore, confer upon us thy divine knowledge with its native power. O thou unborn one ! Do thou grant us the knowledge and power which would enable us to offer thee food and procure the same for us all too and also to know how and where thy creatures could fearlessly enjoy their own food and procure same for thee. O Lord ! Thou art the Primordial Being and thou remainest as a witness aloof and unchangable. Thou art the root cause of ourselves and our actions, Thou shouldst, therefore, allot actions for us and for other creatures. O God ! Thou art the root of all qualities and causes of births. It is thee who places in the creative energy, the Mahat-tattwa or Great Principle Intellect, as the seed. O thou Great soul ! Do thou instruct us as to what we should do towards that Great Principle Intellect and the cause for which we have been created. By virtue of thy knowledge and power only we should



be able to make the creation. Or else, we will not be able to do so by working independently. Therefore, O Lord, if the work of creation should be done, do thou confer upon us thy power and knowledge. ( 47-51 ).

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## CHAPTER VI

### Creation of the Universal form of the Lord

The illustrious sage Maitreya said,—The energies of the Lord, *Mahat* etc existing discordantly were not capable of creation of the Universe. The Lord beholding such courses of the energies simultaneously entered into the goddess *Prakriti* ( Nature ), and the Twenty-three *Tattwas* [ (1) *Mahat* or *Buddhi* (2) *Ahankara* or the sense of pride of the self, (3-7) the five subtile qualities related to *Ahankara* ( 7-11 ), the five sense-organs ( 11-15 ), the five organs of action ( 16 ), *Manas* ( mind ), and ( 17-23 ) the five fundamental elements such as Ether, Air, Fire, Water and Earth ) ] The Lord entered into them as creative energy, reunited them or, so to say, brought them to work in unison, and worked up their potentially latent energies. The twenty-three *tattwas* being so worked up into activity created *Adhi-Purusha* or the grand Universe form of the Lord in whom exists the mobile and immobile objects. ( 1-5 )

The Great Being of golden hue called as *Adhipurusha* with all the objects of creation potentially existing in Him remained for one thousand years into the Water. The Lord so remaining gifted with the three-fold energies viz. Divine, Active and Inherent, made Himself in due course divided into One, Ten and Three phases, or in other words He existed by virtue of His divine energy as one viz. the Soul,

by virtue of His creative or active energy as ten Pranas and by virtue of His inherent power as *Adhyatma*, *Adhidaiba* and *Adhibhuta*. The whole creation of the Universe is but His own manifestations and as such the Grand Purusha is the Soul of innumerable beings of the Universe. He Himself is the Jiva or individual soul inasmuch as He is the great Soul. He is the first incarnation of the great Soul, in which all the elements (*Bhutas*) of the universe are conceived of. Thereafter the three divisions such as *Adhyatma*, *Adhidaiba* and *Adhibhuta*, the ten *Pranas* or vital energies and one consciousness were conceived of. The Lord recapitulated the Tattwas that produce the Universe, attributed to them their respective functions, and by virtue of His creative will (*Chit-Sakti*) He desired to create innumerable forms of the Celestials (*Devas*) and do thou now hear me reciting the forms and habitations of the celestials. (6-12)

The mouth of the great Purusha was particularly created and Agni (the God of fire) the presiding deity of speech was stationed there, due to which all animated beings are endowed with power of speech. Then the palate of the Great Being was separately created and the presiding deity *Barahma* entered therein with his organ of taste by which the animated beings taste all juices. Thereafter His nostrils were created and the presiding deities thereof the pair of *Aswins* entered therein with their organ of smell by which all beings smell everything. Similarly the pair of His eyes were created and the presiding deity thereof of the Sun with the power vision entered therein by which all beings are able to see forms of objects. Thereafter His organ of touch (*twak*) was formed and the presiding deity *Vayu* (the Wind God) entered therein by which all beings are granted the organ of touch. Then His pairs of ears were created and the presiding deities of the quarters with the power of hearing entered therein by which all created beings had their organ of hearing, Thereupon His Skin,

was formed and the Oshadhis entered through the pores due to which all beings can feel touch. (13-18).

Then His creative organ was created and Prajapati (the Patriarch) took his station thereon with the power of generation wherefrom proceeded the sexual pleasures of all beings. Thereafter His excreative organ was formed and therein was stationed the presiding deity Mitra with the power of excreation by which all excreations are made. The hands of the Great Being were formed and therein occupied his station Indra, the king of Heaven, with his power of action by which all men performed the actions that constituted their livelihood. Thereupon His legs were created and the Lord Vishnu entered therein with the power of moving by which men are able to move about far and near and attain to the necessary objects. ( 19-22 ).

Then His Buddhi was originated wherein entered the Great Patriarch Brahma with his knowledge or wisdom by which men had the power of understanding. Then His heart was created and the presiding deity Moon occupied his station there with the mental power by which the men are able to arrive at resolutions and determinations. Then His *Ahankara* ( the Conceited Consciousness of the Self ) was created and the presiding deity Rudra entered therein with his energy of pride which bestowed to all men the inclination towards performing actions.

When His intellect was created then Brahma as the presiding deity entered therein with his power of understanding due to which discriminative consciousness is acquired by all Jivas. From the head of the Great Purusha was formed the Heaven. Thereafter from His legs originated the Earth, and the Sky originated from His navel. Depending upon the predominance of the prevailing qualities viz. *Sattwa*, *Rajas* and *Tamas*, manifestations of such energies of the beings varying in degrees, place the celestials in the higher region called the Heaven, when *Sattwa* predominates ; men and animals remain in the Earth predominating

qualities of them being *Rajas*, and due to the qualities of *Tamas* or darkness, the followers of Rudra attain to the etherial region between the Heaven and the Earth, (23-28).

O the foremost of the Kurus ! Thereupon the Vedas and the Brahmanas originated from the mouth of the Great Purusha. The livelihood of the Brahmanas consisted in teaching Vedas. The Brahmanas having been originated from the mouth of the Great Purusha have been considered as the first and the foremost of all Castes. From His arms originated the Kshatriyas, their duties consisting in the work of protection inasmuch as this portion of the Lord's creation protects the other Castes from the oppressions of the wicked and the thieves etc. From the thighs of the Great Being originated the Vaisyas following the vocation of agriculture and the like other callings comprising in sustenance of the people. From the feet of the Lord were formed the Sudras serving the higher castes and acquiring thereby piety which pleases Hari.

O Vidura ! The aforesaid four castes with their respective vocations have been born from the Great God, and therefore they, according to their respective functions, reverentially worship their preceptor, the Lord Sri Hari, for the purification of soul. It is certainly the best of piety for them to worship Him from whom they have been born, initiated, and given to vocations for their livelihood. But through the power of *Yogamaya* the grand universal form of the Great God has been formed with time, action and the inherent power of nature. As such none can even intend to describe the immeasurable form of the Lord fully. Yet I shall relate to you the glories of Sri Hari in a manner and upto the extent that I have heard from my preceptor and that I have understood. O Vidura ! Hear me as to why I am now going to relate the glories of the Lord. The reason is that my words have been defiled by other topics that I spoke about to the people while speaking on the glories of God. The reciting of the glories of Sri Hari has

been spoken of as the best fruit of the power of speech, and I now intend to purify my words by relating to you the glories of God. O Vidura ! The chanting of the glories of God is said to be the consummation of success of the power of speech of the people. The organ of hearing of those people is deemed to be satisfied whose ears are filled with the nectar-like glories of Sri Hari. O my child, chanting of the themes on God lead one undoubtedly to excellent regions. It is not right to say that such excellent regions are attainable by virtue of knowledge. The Prime Poet Brahma even with his intellect ripened by yoga and remaining, as he did, engrossed in the meditation upon His lotus-like feet for one thousand years, has not been able to ascertain the end of the Lord's glories. Inscrutable is the illusion of the Lord, and even those who are conversant with the power of His illusion become overwhelmed with such illusory power of the Lord. Even God Himself does not know fully the ways of His own powers of illusion, what then to speak of others. O Vidura ! The power of speech could not know Him and it came back disappointed with the mind that searched for Him. That is to say, the conception about God is beyond the range of thought and mind. Even Rudra, the presiding diety of Ahankara and also Indra, the Lord of the senses, and the other celestials could not know His mystery. Therefore He is unknowable. It is fruitless to attempt at knowing Him. I only bow down unto such a Lord. (29-39).

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## CHAPTER VII.

### The Questions put by Vidura.

Sukdeva said,—Maharaj ! The illustrious sage Maitreya having said as stated above, the wise Vidura, the son of Vyasa, first of all pleased the sage with modest words and then replied saying,—“O Brahman ! How can the qualities and the actions be attributed to God who is all intellect and indifferent to everything ? If you reply that those are due to sportive qualities, then it may be fairly asked as to how action may be attributed to the indifferent and also qualities to the one above them ? O Sage ! Nor can sport be attributed to Him as it is to a sportive boy, inasmuch as the tendency for a play in the boy is the result of a desire therefor or for any object or toy. God is ever self-satisfied. He is devoid of any desire. How can, therefore, desire arise in Him ? He is always away from or unattached to everything. Therefore, how can desire of sport may arise in Him ? By virtue of His powerful illusory will, that causes the erroneous distinction, in the mind of the people of subject and object, the Lord Narayana creates, preserves and at the end destroys the universe. But this is entirely impossible, for Jiva (individual) is identical with Brahman, and as such His consciousness is not divested due to the influence of place, time and circumstances from His ownself or any other person. That being so, how can *Avidya* or ignorance be attributed to Him ? Evidently He is ever present in all creatures, so that He is not non-existent anywhere like that of the light of a lamp. Like memory or remembrance He does not suffer any change, and for this reason He is not non-existent under any condition. Then again, by virtue of truth existing He is not ever non-existent like that in a dream. And also He being without a second He is not ever non-existing

like an object or instrument etc. Therefore, when He does not suffer any change of consciousness from the above, how can *Avidya* or ignorance be attached to Him? O sage, God exists in everybody or form as *Jiva* (individual soul) soul. All beings are, therefore, emanation from Him. How can under such premises the absolute destruction of the *Jivas* be possible? See again: God existing in everything may be the enjoyer. How can, therefore, *Jivas* be deprived of happiness or suffer miseries resulting from actions? My mind is verily troubled under these intricate questions arising from ignorance. Be thou pleased to dispel such darkness of ignorance from my mind" (1-7).

Sukdeva said,—Desirous of knowing the real truth, Vidura having so addressed, the ascetic Maitreya, felt surprised and said,—“The influence of ignorance (*avidya*) and the dullness of spirit obstructed by the tendency of reasoning are the *Maya* (illusion) of the Great God though He Himself is ever free from all ties of attachment. A person while in dream might feel his decapitation as real, but when he awakes or perceives the truth at last, he then knows that that feeling was unreal and was due to his then perverted understanding. Similarly, the worldly bonds of the *Jivas* and their poverty in spirit, even though unreal, appear to be real due to the influence of the Lord's *Maya*.

But such bonds hold good only to those having bodies and not to God who is divested of corporal body. The reflection of moon falls in water and the shaking of the reflection of the moon in the water is the natural virtue of the water and not of the moon. Similarly, though unreal, the bondage of the bodied beings are apparent and attributable; whereas it is not so to God who is divested of attachment of the body form. This attachment of the bodied ones gradually disappears by virtue of dissociation (non-attachment; *vairagya*) granted by Vasudeva when propitiated by singular devotion unto Him. Again, when all



senses of the individual soul merge in the Great Soul like that of the dormant sense-organs of a sleeping man coming to senses then all sense of miseries disappear from the mind. The chanting and hearing of the glories of Murari (Sri Hari) also terminate limitless miseries. What to speak more, countless miseries of the people are terminated due to their devotion to the Great God." (8-14).

On hearing the above words of the illustrious sage Maitreya, Vidura felt satisfied and said,—“O Revered Sir, both God and the Jivas are identical in reality, yet I had doubts as to why then should it have been possible for God to lord over the Universe and the people to be attached to the world. Now, however, by the sword of your reasonable explanation my doubts have been driven away. Now I have understood the point well. You have spoken well that the miseries are the outcome of the Lord's net-work of Maya on the Universe, for such sense of miseries are unreal like that of the unreal feeling of a dreamer on account of the perverted understanding.

O Brahman! We hear that the *avidya* (ignorance) which is the root cause of the Universe cannot exist without that *Maya*, and it thus follows, therefore, that every thing exists in this universe with its stay being based on *Maya*. O thou illustrious sage! My knowledge is very little and so I had the scepticism before. O Brahman! In this world those who are very stupid and also those who have realised God are not distressed by doubts and on the other hand they enjoy their lives happily. But those who follow the middle way do suffer various miseries, for in tracing out the causes of the miseries they feel eager to leave the world. They do not, however, know wherefrom proceeds real bliss, and thus they cannot renounce the world. Sir, I have now become satisfied. Even though the unreality of the world is a matter of realisation, I shall be able to cast aside that ignorance by serving thy feet. O

illustrious sage ! The spring of devotion flows towards the lotus feet of the Eternal Lord *Madhusudana* (a name of Vishnu) as a result of serving thy feet, and that devotion destroys all worldly attachments. I have, however, acquired rare knowledge, as I have to-day got the opportunity to serve a great man like thee. O thou great one ! The Great men are themselves the many ways to the Lord Vishnu or his excellent region (Baikuntha). They ever recite hymns on Janardana (a name of Vishnu) the God of Gods, and men of small spiritual attainments cannot easily serve them. (15-20) .

O great Muni ! The Supreme Lord first of all created the senses and then *Mahat* (Intellect) and the other principles (tattwas) gradually. Thereafter He created with the portions of the above senses and the principles His Grand Universal form and entered therein. That Great Purusha (Being) possesses a thousand feet, a thousand thighs and a thousand arms. He is named by the learned ones as the Prime Purusha. In Him exist all the worlds unobstructed. O Brahman ! You have described Him to have the senses, the objects of the senses and ten *pranas* (vital breath) and you have also mentioned three vital breaths or Pranas. Therefore, do thou now relate to me His *Bibhuties* (uncommon or super-human powers). The Bibhuties consist of eight faculties such as *Anima* (extreme minuteness), *Laghima* (extreme lightness), *Prapti* (getting), *Prokamyā* (satisfaction of every desire), *Mahima* (extensiveness of bulk), *Ishita* (lording over the animate or inanimate), *Vashita* (Enchanting), and *Kama-Vashaytta* (accomplishment of promise). As a result of the Bibhuties sons, grandsons, daughter's sons and various other relations to the family have been created and the Bibhuties are scattered all over the universe. O Brahman ! Who are the *Prajapatis* (Patriarchs) that Brahma, the Lord of the Patriarchs, created ? Do thou also describe how the creation and the sub-creations have been effected

Describe also the families and their Lords, the masters of *Manwantaras* and the *Manus* etc. with their families and their character. ( 21-25 ).

Do thou also describe all the regions ( *lokas* ) situated above and beneath the Earth with their number extent and the manner of their existence in position. What, again, is the size and extent of the Earth ? Be thou pleased also to relate to us the creation and classification of gods, men, reptiles, birds, trees and plants etc. Do thou also describe the holy glories and powers of the Creator of the Universe, the Great God, and the emanation of His qualities in the incarnation as Brahma, Vishnu and Rudra manifested in the Creation, Preservation and Destruction of the Universe. Relate to us also the various divisions of *Varna* and *Asrama* according to their distinctive mark, conduct and natural qualities such as *Sama* and *Dama* etc., the birth and actions of the Rishis ; the division of the Vedas ; the spread of sacrifices ; the path of Yoga ; renouncement of action or as a matter of fact renouncement of the fruit of action as promulgated in the *Jnana-Marga* ( the path of Jnana ) and the setting out of their means to the realisation of the ends as expounded in the *Sankhya* system of Philosophy and the *Tantras* or Treatises thereon ; the lowly tendencies of the mind of the wicked and their creations consistent with their respective results of the actions performed. I am very eager to hear from you on the above subjects, ( 26-31 ).

O thou sinless one ! Do thou also relate to me the means to the unconflicting ends of *Dharma* ( Piety ), *Artha* ( wealth or merits ), *Kama* ( Desires and *Moksha* ( Eman-cipation) ; Agriculture, Trade and other divisions with Laws political and social ; the Rules guiding *Sraddhas* (reverential offerings of food and drink etc. to the departed Souls ) ; the order of creation of the *Pitris* (Manes) ; the cycles of time such as days, weeks, months and years as caused due to the influence of the Planets, Satellites and stars ; the

merits of the acts of Charity, Asceticism, Agnistoma and the other sacrifices, the digging of tanks, wells and lakes ; the ways of life followed by those taking to *Vanaprastha* ( retiring to wood ) ; the modes of life to be followed by people fallen in bad times ; and the means by which the illustrious Lord *Janardana* ( a name of Vishnu ), the emanation of Piety, may be propitiated.

O foremost of the Brahmanas ! Not even being questioned the preceptors, ever kind to the less gifted ones, advise duties unto their devoted disciples and dear sons. O illustrious Sage ! What are the various solutions of *Tattwas* or elementary principles on which you have already spoken ? When the Lord falls asleep at the time of dissolution of the Universe, who are those that attend upon Him and who are those that go to sleep after Him ? ( 32 37 ).

In what consists *Jiva-Tattwa* and what is the real identity of the Great God ? What are points in common between the individual *Jiva soul* and the *Great-Soul* ? What is the nature of the knowledge expounded in the Upanishads ? What is the necessity of the connection between Preceptors and Disciples ? People of themselves cannot attain to Knowledge, Devotion or Vairagya and therefore the wise ones have described the means for acquiring the Knowledge, Devotion or Vairagya ( renunciation ). I am eager to learn the glorious actions of the Lord and hence I ask of thee the above questions You are my best of friends and therefore be thou pleased to relate them unto me, O thou untouched by any sin ! By thy replying to the above questions not only I shall be saved but you will also acquire great virtue, inasmuch as instructions contained in the Vedas, and the merits resulting from sacrifices, meditation and charity are not worth even one-sixteenth portion of the piety that results from the instructions imparted on various *Tattwas* or principles that afford fearlessness unto creatures."

Sukdeva said,—“Maharaj! On being thus questioned by Vidura, the foremost of the Kurus,—Maitreya, the best of the Munis, delighted on the discourses upon God, and very glad at heart smilingly began as follows.”  
( 38.42 )

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## CHAPTER VIII.

The sage Maitreya was very glad to have a worthy audience like Vidura and he addressed him as follows :—

“O Vidura ! The Kuru family is very holy and worthy of being served by the pious ones since you, a Lokapala incarnate and one of the best devotees of the Lord, have been born in that race. Oh ! Through thee the glorious deeds of the Lord are having new colour every moment. I begin to relate this holy Purana on the glories of the Lord with a view to remove the great miseries of the people who fall thereinto for the sake of trifling worldly pleasures. God Himself related this Purana to the Rishis. O Vidura ! Once upon a time Sanat Kumar and the other Rishis being eager to know the real truth asked the Prime Purusha Sankarshana of unthwarted knowledge and unlimited Sattwa residing in Patala (Nether region) on the very same subject. At that time Sankarshana-deva perceived by virtue of his meditation the existence of great joy as his support designated as Vasudeva by the wise. He was worshipping through his excellent understanding. But at the approach of the Rishis he opened his lotus-eyes a little the vision of which was then directed within himself.

Those Rishis descended from *Satyalo*ka to Patala through the waters of the Ganges being desirous of hearing Srimad Bhagbat (this Purana). Thereupon the knotted hairs

(*Jatas*) of their heads were wetted by the holy waters of the Ganges. The Rishis touched with their wetted knotted hairs the lotus on which the feet of the Lord used to be worshipped with various presents by the daughters of the Serpent-King of Patala desirous of having Him as their husband. (1-5).

“Those Rishis were apprised of the glorious deed of the Lord. Therefore they recounted the glories over and over again with choked voice and faltering accents. The thousand crowns of the Lord were studded with brilliant gems. The Rishis saw that thousand huge hoods of the foremost of the serpents were shining with the brilliance of the gems. Thereupon the astonished Rishis bowed down unto Him and asked thereon. O Vidura ! Being so requested by Sanat Kumar who was engaged in *Vairagya* (dissociation from the world) the Lord Sankarshana-deva related this Sacred Purana unto him. Thereafter Sanat Kumar also being solicited related this Purana unto the Rishi Sankhayana by name who was engaged in observing vows. O thou foremost of the Kuru race ! The Rishi Sankhayana was the foremost of the sect following the order of *Paramahansa* (those that dissociated their minds from the world). He was very much desirous of recounting the glories of the Lord. On finding his follower Parasara Muni, our Preceptor, too devoted a disciple, the said Rishi Sankhayana described the glories of the Lord unto him. Brihaspati, the Preceptor of the celestials, also heard this exceedingly holy Purana from him (the Rishi Sankhayana). The merciful Maharshi Parasara also heard it from Pulastya Muni, and thereafter he in his turn was graciously pleased to relate it unto me. O my child ! You are very respectful and ever devoted to me. Therefore I am describing it unto you.” ( 6 9 ).

“O Vidura ! When this Universe was under waters of the deluge, the Lord was then lying down upon the body of the foremost of Serpents Ananta by name ( whose

body formed a bed for the Lord upon the surface of the waters at the time of dissolution of the Universe ). But at that time He did not renounce the power of understanding, His eyes were merely closed. He renounced all illusory sports and had been enjoying the bliss of meditation upon His own real form. He was disengaged from all actions at that time. And yet having kept the subtle forms of celestials and others potentially within Him, the Lord maintained the energy of time with a view to be aroused duly at the time of the subsequent creation. Therefore just as the burning energy of fire exists potentially in the wood, so the Lord lived on the surface of the water as aforesaid having all His energies kept potentially within His own self. Thus the Lord remained lying down as aforesaid in trance of Yoga for four yugas and thousands of years with the power of understanding within Him. At that time He saw within Himself all *lokas* (the regions with all creatures) as of blue in colour. With a view to be engaged in creation again at the end of the period of dissolution He kept His energy of time deputed to arouse in his mind the recollection of manifold creative energies. Hence the subtle desire of creation in His mind being in due course worked up with the influence of *Rajas* (Passion) issued out from His navel for the purpose of creating the universe again. Instantly as the desire was formed, it was metamorphosed into a lotus through the influence of *Kala* (Time) which is the originator of all actions. The Lord Vishnu Himself is the root of the formation of the Lotus, which attained perfection instantly with the desire arising in the Lord's mind. Like the all enundating light of the Sun with the lustre of the Lotus the whole surface of the water of the great ocean was lighted. The lotus is identical with all *lokas* and it manifests all qualities enjoyable by *jivas*. The Lord Vishnu with all potential energies entered into the lotus in subtle form, and thereupon issued out of it the Patriarch Brahma who



is the originator of the Vedas. Brahma is called *Swayambhu* (self-sprung) having apparently none to trace his origin from- Instantly with his origin Brahma resided within the seed-vessel of the lotus, but he did not see any one there. So he cast his looks in four directions and in consequence thereof he had four faces. Sitting on the lotus in which he resided Brahma was unable to know its real nature, that of the creation and his own self. At that time the water, which was the stay of that lotus, having been agitated by the strong winds blowing at the time of dissolution dreadful waves were engendered. On seeing the dreadful waves Brahma lost all recollection of the creation in the previous kalpa. He was influenced by illusion and thought: "Who am I seated on this lotus? And again, how has this only lotus sprung above the waters? Perhaps there is something underneath as the stay or support of the lotus." (10-19).

Thus thinking, Brahma went down the deep water through the pore in the lotus-stalk. But even on so going down and searching there for the stay of the lotus stock he could not find out the end of the stalk existing on any stay. O Vidura! The dreadful *Kala* (the destructive Time), which in the form of Vishnu's *Sudarsan-Chakra* causes terror in the mind of the creatures terminating the lease of their lives, approached Brahma while he was so enquiring into his own origin for so long a time as one hundred *Sambatsara* (year). For this reason the then tendency of his mind was reverted, and renouncing the notion of his self (ego) and regulating his breath,—he engaged his mind in meditating upon the Lord and remained seated on the lotus with concentrated mind. The period of a man's life viz. One hundred *Sambatsar* (years) having expired in Yoga his (Brahma's) meditation attained completion and he acquired clear knowledge. Brahma then saw Him in his clear *Buddhi* rather without any attempt on his part which he could not

behold before inspite of enquiries for a long time. He (Brahma) then saw a great Purusha lying on the extensive body of a serpent (*Ananta Naga*) of the colour of lily on the surface of the water which was hallowed by the lustre of the jewels set on the heads of the serpent attached to its huge hood. (19-23).

By the charming grace of the Great Purusha, the brilliance of the emerald hill was dulled. On the back ground of the evening cloud, the beauty of the emerald hill is enhanced no doubt, but the grace of the Great Purusha clothed in yellow raiment excelled the charming scenery of the evening cloud falling upon that emerald hill. The brightness of the profuse gold deposit at the summit of the emerald hill was put to shame by the dazzling rays emanating from the jewel on His crown. The grace of the summit of the hill having profuse gold thereon was defied by the exquisiteness of the grace of His crown, The picturesque beauty engendered by jewels, water falls, oshadhis and flowers of forest appearing as a garland, the bamboos there appearing as arms, and the trees taken as legs was excelled by that of the jewels, pearls, Tulasi and garland of flowers, arms and legs of the Great Purusha. The length and breadth of His body comprised in it the three worlds taken together. His person was in itself very charming, and yet adorned with various ornaments He looked the more charmingly beautiful. He would kindly show them a little of His lotus feet capable of granting all desires who with a view to obtain fulfilment of their desires worshipped Him according to the methods prescribed in the Holy Vedas. The nails of His fingers resembled the shining moon, so that a charming grace was engendered by the beautiful fingers touched by those nails. By His smiling countenance, that was capable of removing the miseries of mankind. He was gracing those who were worshipping His feet. Ah! The charming gracefulness of his face flushed up with the serene brilliance of His

shining ear-rings, His mouth was crimsoned with the beaming coral lips and with the charming nose and eye, brows the beauty of His countenance knew no bounds. My dear Vidura! His waist was dressed with a beautiful raiment resembling in colour the filaments of Kadamba flowers and it was adorned with a beautiful Mekhala (an ornament worn round the waist) tied around, and His breast was adorned with the mystic sign of Sri-batsa and a very costly necklace hanging over it. (24-28).

That best of all Purushas resembled a sandal tree, inasmuch as like the numerous branches of a sandal tree His thousand arms were adorned with various ornaments and jewelleries. And again, like that of the invisible and unknowable root of a sandal, the lower part of His body (the Nature) was unknowable and indescribable. Like the trunk of a sandal tree covered with snakes, His neck was encircled by the hoods of the Serpent King Ananta or that great Purusha may be described to be resembling a mountain. Just as a mountain is the resort of all creatures, His body was the stay of all animate and inanimate objects of the Universe. As a mountain may be called a friend of the snakes who live there, He may as well be called a friend of the serpent king Ananta. Just as Mainaka and some other mountains lie within the deep sea, so also He was under waters at the time of dissolution of the universe. The summits of the mountains are of golden hue, and His thousand crowns too resembled like so many golden summits of mountains. In some of the mountains precious jewels are found at times, so also Kaustuba, the best of all jewels, is found on His breast. Beholding Him like mountains as aforesaid Brahma perceived Him to be the Lord Sri Hari. The beautiful garland of forest flowers was hanging round His neck. He looked very charming with the Veda like bees hovering round about Him. Even the Sun, Moon, Air (Baiyu) and Fire (Agni) perceiving Him through their respective func-

tions could not ascertain Him. He was above the approach of the terrible weapons of warfare like Sudarsana the lustre whereof was shining all over the three worlds, and protected Him on all sides, Brahma the creator of the universe beheld Him as above. Thereupon as he (Brahma) looked upto Him for the purpose of creation he (Brahma) saw in His navel lake the lotus, the soul, water, the wind (Baiyu), and the Sky (Akasa) etc. Brahma, on being agitated by the quality of passion (*Rajas*), saw the aforesaid five instruments as it were of creation namely the lotus etc. He concentrated his mind upon the Lord and the Creation and devoted himself in Chanting the glories of the Great God. (29-30).

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## CHAPTER IX

### **Brahma recounts God's glories.**

Brahma said,—O great God ! I have been able to recognise thee today having worshipped thee for a long time. Alas ! How unfortunate are the bodied beings ; the course of God is beyond their knowledge. O lord ! Thou art only capable of knowing thy course. Nothing exists but thee and again that which appears to have an existence is not real. O God ! By dint of illusory powers thou appearest in manifold forms. Such is the influence of thy illusory power that by reason of the illusion even things unreal appears to be existing as real. O lord ! Due to the power of thy knowledge, the quality of darkness (ignorance) has disappeared from thee. With a view to extend thy favour unto thine devotees, thou hast manifested to-day this thy first form which is the source of hundreds of future in-

carnations. I have originated from the lotus-navel of this first form of thine. O thou the best ! There is no distinction between this form of thy present manifestation and the one of which the manifestation is never covered, which is devoid of differences and which is all joy. Rather I observe this is that form of manifestation. Therefore I do take refuge of this thine form. O thou the great Soul ! This thy form is worthy of being worshipped inasmuch as it is the foremost of thy other forms creator of the Universe, distinct from the creation, and it is the origin of elements and senses. O thou benefactor of the three worlds ! For our welfare thou hast, while engaged in yoga, manifested this thy form unto us who are thy devotees. There is, therefore, no doubt that this is that form of thine. We do, therefore, recite thy glories and salute thee again. O God ! The wicked who are engaged in argumentations of the atheists are doomed to hell. Those hellish persons who are atheists consider thy real form as illusory which is ever full of joy ; considering thus they do not entertain thee. All other persons, however, worship and salute thee. O lord ! Those who fondly worship thee are the gratified ones. Those persons are thy own men who smell by their ears the fragrance of thine lotus-feet—the fragrance that is wafted by the wind represented by Sruti (Veda)—and being greatly devoted take refuge to thy feet. O God ! Thou resideth in their hearts for ever. So long as the people do not resort to thy lotus-feet—they are distressed by and afraid of the loss of their wealth, body, children and wife etc. and till then they are distressed by fear, grief, desire, defeat and great lust. (1—6).

But, O lord ! After resorting to thy lotus-feet, they are no longer so affected or distressed. That is the source of all happiness and pleasures. O God ! Reciting and hearing of thy glories remove all miseries. Those who would not do that are very unfortunate and stupid. Is this not a matter

of great regret? Unfortunately the people of perverted understanding always engage themselves in ruinous and unholy actions, and in consequence they again and again suffer from hunger, thirst, the phlegm, wind and bile (the three humours of the body), winter, hot and cold air, rain and such other innumerable distresses. I feel very sorry on seeing them O God! The existence of the world is not real, and there is no gain by such lamentations; but still there is no withdrawal from the world. The gross body etc appear to be the soul. This sense of apparentness is augmented by the illusory influence of thy *Maya* (illusion) which is the source of the senses. So long as the people will feel their separate existence from thee, and so long as they will not understand the real truth, they will not be able to withdraw themselves from the world, though the existence of the world is not real. According to the result of the actions, they will have to suffer for ever. Those who are devoid of conscience have got to so suffer. For this reason they should be devoted to thee.

It cannot be said that the wise have no necessity of devotion; because if even the Rishis are not devoted to thee, they are to suffer the miseries of the world. During the day time their sense-organs remain engaged in various ways and as such in tired state; therefore they cannot feel pleasure. They sleep at night and they cannot enjoy any worldly pleasure at that time. Their dreams are oftentimes disturbed by various thoughts and thereby they are awakened from sleep. Their enterprises after wealth are baffled through misfortune. Therefore, even the Rishis should be devoted to thee O lord! When the lotus in the hearts of the people are purified by devotion, then they find the way leading to thee, and thereupon thou dost sit on their lotus-hearts. What shall I speak about thy mercy? To favour the pious thou dost, of thy own accord, manifest unto them those forms of thine which those pious people do meditate upon, (7—11).

O lord ! Thou art rather easily attainable to such of thy devotees who worship thee without any desire ; on the other hand those who desire fruits cannot at any rate expect to have thy grace. What to speak of others, thou art not pleased even with the celestials, if they worship thee with various articles as presents but having their hearts pierced with desire. And yet thou art merciful towards all creatures, and thou appearest as the friend and heart of hearts of each individual creature. To be brief, those who are not devoted to thee do not get thy kindness. But, O lord ! Through worshipping thee with various sacrifices, services, gifts, rigorous asceticism and devout penances the devotees attain to the best fruit thereof ; and thereupon if they dedicate the so acquired piety to thee, it does never wane. The virtue of religious rites performed with a view to fulfilment of any desire, ends with the fulfilment of that desire. The result of sacrifices, actions, gift, hard asceticism and devout penances performed by the people with a view to worship thee results in your pleasure O God ! Salutation unto thee, who is identical in knowledge with thine own self and removes the erroneous conception of duality for all time Thou art gifted with the best power of understanding and thou art of all knowledge. O great God ! Thou dost sport with illusions for the purpose of creation, preservation and destruction of the universe. Thou art therefore, the God and we do bow unto thee. If even at the time of death losing all self-control men recite only the holy names representing thy incarnation, glories and sacred deeds, they are immediately shorn of all sins of their many previous births and they then attain to the Supreme God who is free from any adjuncts and is an emanation of Purity and Truth. I take resort to Him. O God ! Thou art the Universal tree, and thy self is its root, that is to say, thou art the stay of *Prakriti* (Nature). O lord ! Having divided the root, the *Prakriti*, with three trunks



represented by myself (Brahma), Vishnu and Siva,—thou hast provided for the purpose of creation, preservation and destruction with their various Sub heads. O lord ! The Universal tree has three trunks indeed but to each of the trunks there are many branches represented by Marichi and other Munis and Manus. Therefore, O lord, Salutation to thee who art the all powerful Time (*Kala*) that destroys all hopes of life, when the people being engaged in iniquitous actions would not worship thee in manners and modes prescribed by thee, nor would they perform any action teaching their own welfare. I do bow unto thee, O lord, who art the presiding deity of all sacrifices. Thou art the Destructive Time afraid of which even thou residing in *Satyalo*ka, (The region of Truth, the excellent region of thine) art held in esteem by all creatures,—I am ever engaged in rigorous penances for many long years with a view to attain to thee. Not only that ; thou art the presiding deity of my sacrifices etc. I do, therefore, bow unto thee. (12-18).

I bow down unto thee, O thou Excellent Purusha who even though dissociated from all attachment of worldly pleasures, assumes birth as birds, men and celestials, sports in order to uphold the dignity of the religion of thy own promulgation ; and thou art, therefore, beyond the descriptive attributes in relation to religion etc. The five-fold ignorance viz *Tamas*, *Moha*, *Maha-moha*, *Tamisra* and *Andha-tamisra* is the cause of sleep. Even that ignorance (avidya) cannot overwhelm thee. Yet, thou wert asleep on thine Serpent-bed over the surface of the ocean stirred by terrible waves at the time of dissolution of the universe, At that time this universe with all its regions was within thy person. Thou wert lying so asleep as if with a view to ridicule the sleep of men without conscience, Salutation unto thee, O thou glorious one, by whose favour and from whose lotus-navel I have sprung for the creation and benefit of the three worlds. O lord, when this universe, at the time of its end, was within thy person thou wert

asleep. The sleep of yoga is, however, over and thy lotus-eyes opened. Thou art incomprehensible, and as such thou art beyond any eulogy ; I should rather bow down unto thee. Having thus chanting the glories of the glorious God, Brahma of lotus origin, began to meditate upon Him. "That mighty Lord is the only friend and in reality the Soul of the whole universe. He charms the universe by His energies and qualities. He is merciful to His devotees. May He be pleased to confer upon me the best of his knowledge and qualities so that I may be able to perform the work of creation as before. He is fond of those who are devoted to Him and He grants the fulfilment of their desires. I do, therefore, bow down unto Him and pray that He may be pleased to grant me the boon of my prayer beyond which I crave for nothing. He grants boon to those who resort to Him.

In obedience to His command I am engaged in creating the universe which is the outcome of His energy ; and, therefore, may my mind be devoted to the actions as manifested by His Sporting with Maya which is but His own illusory will. May I be able to withdraw myself from the sins resulting from my being devoted to the actions. Unlimited is His might. When He was lying in the waters, I have been originated along with the principle of Mahat from the gulf of His navel, and I have been displaying the creation of the Universe. By virtue of His blessing may the expression of the words embodying my *Nigama* never cease to be. The Primaeval Purusha is all merciful. May that all-merciful Lord rise up from His sleep to extend His bountiful favours towards me and for the purpose of the creation of the Universe may He remove my despondency by uttering sweet encouraging words full of love." (19-25).

Maitreya continued saying : "O Vidura ! Brahma having beheld the source of his own origin, the Supreme Lord, through asceticism, worship and spiritual self-communion

(Samadhi) and also having been tired of eulogising the Lord through his whole-hearted energy and speech, the great Patriarch stopped. The merciful Lord observed that Brahma was feeling disappointed for want of knowledge relating to the creation of the universe, and his heart was languishing at the sight of the waters of the deluge. Thereupon with a view to allay the creator's sorrow, the Lord addressed him in solemn word saying : 'O *Vedagarbha* (impregnated with the Vedas) ! Do not be overwhelmed with stupor. Do not be anxious for the creation I have already granted your prayer. O Brahman ! Do thou again practise the course of meditation on me with austerities and devotion. By doing this you will behold clearly within thee all the regions. And if you conserve your energies with austerities and reverence then you will see me within they heart and also in the world without, and further that all the regions with all creature are in me. O Brahman ! I am omnipotent, *ie* staying in every object. When a person beholds as above, he attains emancipation. Just as fire exists in wood, so do I reside in every object. When the people observe like that the darkness of ignorance is then removed from their minds. (26-32)

Emancipation is arrived at by thinking of one's own self as "I" identical with "Thou", the soul shorn of the influence of *Bhuta* (the elements), *Indriya* (the senses), *Guna* (the attributes) and *Bishaya* (the object). Thou hast desired to create various creatures through thy extensive action, therefore, I praise thy desire very much, and thy soul shall know no loss of energy by reason of the actions. I am much too pleased unto thee. O *Bidhata* ! On being desirous of creating people thou hast fixed thy mind on me ; therefore, thou art the Prime Sage (*Adi-Rishi*). *Rajas*, the vicious quality of passion or sin shall never fetter thee. I am unknowable to corporal beings, but to-day you have been able to know me as unassociated with matter, organ, attribute such as

sattwa etc and *ahanḱara*. O thou of lotus origin ! Thou wert seeking of the roots of the lotus (from which thou hast sprang up and with that end in view thou entered into the pores of the lotus-stalk ; but when thereby thou came back to the water a doubt sprang up in thy mind ; and then I allowed thee to see me in thy heart in my real form or image. It is through my grace that thou eulogised me by hymns auspicious for all services unto me. Thou wert earnest in thy *tapasya* (meditation unto God) and therefore thou sawest my real form in thy heart. Be that as it may, I am too pleased unto thee and may good betide thee. Thou hast described me as devoid of attributes, but I have presented myself before thee full of all attribute. It is superfluous to say that I am too pleased unto thee. (33 39).

Persons who will worship me by chanting the hymns that thou addressed to me, I shall be immediately propitiated unto them and I shall grant every boon and fulfil their every desire. O Brahman ! It is supremely auspicious for the people to propitiate me, and there is no other object more auspicious for them. Those versed in the mysteries of spiritual subjects say that people derive the same virtue by propitiating me which they would have done by means of austerities, sacrifices, gifts, yoga-exercises and *Samadhi* (spiritual communion with God or the Great Soul). O *Bidhata* ! I am the soul of the individual beings (*Jivas*) having consciousness, and therefore, I am dearest of things dearer. It is for me that people should fix their happiness in their body etc. Therefore, they should fix their happiness in me. O Brahman ! Though thou hast achieved the supreme achievement and there is nothing that thou might want,—yet do thou create as before all beings by means of the soul or spirit of the celestials embodied in, the incarnation of the Fish and impregnated with all Vedas, which have been created by me. Thou art not new in the creation, as thou hast created many times before this.

Everything that has to be created always exists potentially in me, and the objects of creation are only to be manifested. Such an action is not beyond thy power."

Maitreya again began : "O Vidura ! Having unveiled to Brahma, the creator of the universe, the objects that are to be created or manifested, that Supreme Lord, the Prime Purusha, having lotus-navel vanished instantly there in His native form." (40-44).

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## CHAPTER X

### The Ten-fold Creation

Vidura Asked,—"O thou best of Munis ! On Narayana, the reverend one, having vanished as aforesaid, how many varieties of creatures did Brahma, the great grand-father of beings, created from his body and mind ? Do thou also relate to me from the beginning on the various subjects on which I had formerly asked of you to explain. By explaining them fully do thou remove the doubts of our mind entirely."

Suta said,—“O son of Bhrigu ! On being thus questioned by Vidura, the illustrious sage Maitreya became too pleased. He (Maitraya) had stored into his heart the former questions of Vidura. So that he did not forget those questions even after Vidura had asked the latter set of questions. Now he (Maitreya Muni) began to answer all the questions one by one."

Maitreya said,—"O Vidura ! Then following the instructions imparted on him by God,—Brahma absorbed himself wholly in meditating upon him and continued the meditation for one hundred celestial years. Thereafter he

(Brahma) saw that the lotus on which he was seated and also the water on which the lotus was, were being shaken by the then enfeebled flow of the mighty wind blowing at the time of dissolution of the universe. There upon he, by dint of the strength acquired through invigorating austerities and the power of knowledge through clear intellect, inhaled the air and drunk up the water. (1-6)

Thereafter on seeing the lotus (on which he was seated) spreading throughout the whole length and breadth of the sky, he thought : 'By means of this lotus I shall create anew the three worlds as before' Thereupon being urged on by that thought the Patriarch Brahma entered into the seed-vessel of the lotus and divided that one lotus into three in the shape of the three worlds. That lotus was immensely extensive, and it was manifested as the fourteen regions and more So that it was no wonder that the three worlds will have been so created out of that lotus. O Vidura ! These three spheres are the habitation of the creatures created every day. *Satyaloka* and *Maharloka* etc. (the superior worlds) are however the regions lived in by those following disinterested righteousness and as such they are imperishable. They are not created every day.

The three worlds are the outcome of pious acts practised from interested motives. For this reason they are liable to creation and dissolution in each Kalpa. These three spheres are not like Brahmaloka and the other superior regions ; inasmuch as Brahma or Satyaloka or Maharloka etc. are but results of disinterested righteousness, and therefore they are not liable to dissolution until after a period of two *parardhas* (a great extent of time.) Even after that those that inhabit in these superior worlds do usually acquire emancipation (*Mukti*). On hearing from Maitreya Muni about the aforesaid discourses on *Kala* (Time and creation of *lokas* (regions, 'auspicious Vidura desired to hear the real *tattwa* of that Time, and accord-

ingly asked,—“O illustrious Muni ! Do thou describe to me the form called *Kala* that Hari of wonderful deeds had. How is that *Kala* enumerated, and what are its gross and subtle forms ?” (7-10).

Maitreya answered,—“My child Vidura ! The ultimate forms of Mahat-tattwa etc. of the qualities are called *Kala* (Time). That *kala* has neither beginning nor end. The Primordial Male Being (God) in His sportive vein created *Kala* or Time which is the instrumental cause (*Nimitta*) of creation of soul of the universe. This universe was once manifested as a result of the developments of the attributes (*Brahma-tanmatra*) worked under the illusory powers (*Maya*) of the Lord Vishnu. Thereafter it was displayed anew by the Lord through the instrumentality of unmanifested *Kala*. The cosmical system of the Universe is as it was before and as it shall in future be. The creation of the Universe is of nine kinds. Besides, the creation called *Prakrita* and *Vaikrita* is termed as the tenth. Dissolution of the creation is of three kinds as brought on by time (*Nittyā*), substance (*Naimittika*) and attribute (*Prakritika*). O Vidura ! The following are the nine kinds of creation I have spoken of already. The First creation is of *Mahat*, which is the differentiation of the attributes of the Lord as represented by His own Spirit. The Second is *Ahankara*, consisting of object, knowledge and action. The Third is the evolution of the rudimentary matter fraught with the power of objects, and it is in itself the cause of the great element (*Maha-Bhuta*). The Fourth is the creation of the sense organs and the organs of action. The Fifth is *Vaikarika* whereby *Manas* and the presiding deities of the organs are brought into being. The sixth is *Tamasa* in which are evolved the *Avidyas* consisting of five qualities which are the causes of ignorance of the *Jivas*. The aforesaid six kinds of creation is called *Prakrita*. Now I am speaking about *Vaikarika* creation, and do thou listen to me attentively, for this is to be heard



with an unagitated mind. Hearing of the sportive act of God, fraught with the principle of passion is capable of snapping the fetters of the world. (11-18).

The creation of immobile objects is the Seventh in the order. This creation was the First among the other creations and as such it is called *Mukhya*. This *Mukhya* creation,—consisting of, as aforesaid, the bringing forth of immobile objects,—is of six kinds, namely, first—*Vanaspati* (Trees bearing fruits without flowers), second—*Oshadhi* (Plants dying after their fruits ripen), third—*Lata* (Intertwining plants ; creepers), fourth—*Twaksar* (of the class of Bamboo), fifth—*Viroodha* (Trees supporting themselves), and sixth *Vriksha* (Trees bearing fruits from flowers). O my dear ! The distinctive features of those immobile objects are as follows :—All of them rise upwards in search of food for themselves, and they possess unmanifested consciousness. They have feeling of touch only internally. In view of the diversity of height and other features, they are of various kinds. The creation of the inferior animals such as birds etc is the eighth, and the creation consists of twenty-eight kinds of creatures. These creatures are devoid of the sense of futurity, full of the principle of *Tamas* (ignorance or dullness), incapable of retaining their past impressions, and they are only about to secure their food which they perceive through their sense of smelling. The twenty-eight kinds of inferior creatures are as follows :—the cow, the goat, the buffalo, the *Krishnasar* (a species of deer), the swine, the *Gavaya*, the *Ruru* (a kind of deer), the sheep, and the camel ; these nine varieties of inferior creatures are cloven-hooved (having each of the hoof of their legs devided into two) ; then, the ass, the horse, the mule, the *Gaura* (a kind of deer), the *Sharabha* and the *Chamari* (the last-named two are two species of deer), these six kinds of creatures are called whole-hooved or single-hooved inasmuch as the hoof of their legs are

undivided, O best of the Kurus ! Do you now hear about the beasts having five nails. (19-23).

The dog, the jackal, the wolf, the tiger, the cat, the hare the hedgehog, the lion, the monkey, the elephant, the tortoise and the iguana ; these twelve varieties of creatures are possessed of five nails. Shark and the other aquatic animals, the heron, the vulture, the vaka (a species of the crane), the hawk, the *bhasa*, the bear, the peacock, the swan, the crane, the *chakra-baka* (the ruddy goose) ; these animals are sky rangers. Thereafter the creation of man is counted as the ninth, and this creation is of only one kind. The food of man goes downwards. He is full of the principle of *Rajas* and as such he is naturally active and feels pleasure and pain. O thou the best ! I have referred to above of *Vaikarika* creation. The aforesaid three classes of creation comes under the above heading. But the creation of Sanatkumara and the others is called *Kaumara*. This creation pertakes of the nature of both the *Prakrita* and *Vaikarika*, consisting of divine and human natures. My dear Vidura ! The *Vaikarika* creation of the *Devas* (the celestials) is composed of eight classes, namely, the Deities, the *Pitris*, the *Asuras*, the *Gandharvas*, the *Apsaras*, the *Rakshasas* and *Yakshas*, the *Siddhas*, *Charanas* and *Vidhyadharas*, the *Bhutas*, *Pretas* and *Pisachas*, the *Kinnoras*, the *Kimpurushas*, etc. O Vidura ! I have described above unto you the classes of creations as were created by the Creator of the Cosmos. Next I shall describe unto you about the *Vansa* and *Manwantara*. The Self-Sprung, Creator of the three worlds, created himself of his own energy by assuming the principle of *Rajas* (Passion). His resolutions cannot be fruitless. (24-30)

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## CHAPTER XI

### The division of Time and duration of Manwantaras

Maitreya addressed Vidura saying,—“O best of Kurus ! That which is the ultimate division of matter, that which has not gone through any change, that which is separate from others, and that which helps the perception of objects, that which remains after all is gone,—all these go under the name of *Paramanu*. The harmony consequent upon the absolute absence of change of *Paramanu* in its unmodified condition is named *Parama Mahat*. It may be asked as to how harmony would be possible on the face of the disparity and distinction between actions. The answer is that there is no special distinction, and for this reason that universe is named *Parama Mahat*. O best of men ! The way as to how the atom undergoes expansion and influence of time and becomes fine or gross, may also in like manner be known. The Time or Kala is the energy of the worshipful Hari, and even being itself manifested it distinguishes objects that are manifested ; and yet Hari is the Lord and capable of creation etc. The subtle condition of time that exists as *Paramanu* in the Universe is named the subtle (*Sukshma*) Time ; whereas the Time that fares in the condition of several objects in collection is called *Parama Mahat* (gross time ). The point may be elucidated saying that the time is called subtle when the sun passes over *atoms* (*Paramanus*), but the Time is named (grossly) as year when the sun passes over the *Rashis* (the twelve signs of the Zodiac). The aforesaid gross extent of Time creates the Yuga, Manwantara, Dwiparardha etc. Two *Pramanu* make one *Anu*, and three *Anus* make one *Trasarenu*. This *Trasarenu* is discovered in the line of Solar light that enters into a room through a window and due to its extreme lightness such *Trasarenu*s courseth the way to the sky. (1.5).

The time taken up by three *Trasarenius* constitutes one *Truti*. The time extending up to one hundred *Trutis* is called *Bedha*. Three *Bedhas* make one *Laba*. Three *Labas* make one *Nimesha*. Three *Nimeshas* make a *Kshana*. Five *Kshanas* make one *Kashtha*. Fifteen *Kashthas* make one *Laghu*. Fifteen *Laghus* make one *Nari* or *Dandas*. Two *Naris* or *Dandas* make one *Muhurta*, and six or seven *Naris* or *Dandas* make one *Prahar*. This *Prahara* forms a fourth part of a day or night of men. The extent of time known as a *Nari*, as referred to above, is measured as follows :—Take a copper vessel measuring six *Palas* ; make hole into the copper vessel by a pin made of gold of which the length shall be four fingers and measure four *Mashas*. Put into water that copper vessel with the hole made thereinto. The time taken to make the vessel filled with a *Prastha* of water and sink the vessel, constitutes one *Nari*. Of the *Jama* (*Prahara*) I have spoken to you above, four constitute a day and night i.e. four *Jamas* compose a day and four *Jamas* a night. Fifteen days and nights make one fortnight. The fortnight or *Paksha* is of two kinds viz, dark-fortnight and light fortnight. A dark and a light fortnight make a month. Each of the *Pakshas* or fortnights comprises a day or night of the *Pitrilokas* (paternal spirits) ; that is to say, the light fortnight comprises a day and the dark fortnight comprises a night of the paternal spirits. Two months make a *Ritu* (Season) and six months one *Ayana*. This *Ayana* is of two kinds viz Northern *Ayana* and Southern *Ayana*. Two *Ayanas* make a day and a night of the celestials or deities. This day and night of the deities compose the twelve months or a year of men. The life-time of a man consists of such one hundred years. (6-11).

O Vidura ! The planets (*Grahas*) such as Moon (*Chandra*) etc. *Aswini* and the other stars (*Nakshatras*) and the satellites form a *Kala-chakra*. The soul or presiding deity of that *Kala-chakra* is *Bibhu* or the Sun. The Sun, the Master of Time, in the period of time from a *Paramanu* up to a year,

navigates the universe mounted on a wheel comprised of the twelve *Rashis* (the twelve signs of the Zodiac). O Vidura ! This *Sambatsara* is divided into five kinds viz *Sambatsara* (Sambatsara measures the time when the Sun courses through the twelve signs of the Zodiac), *Paribatsara* (when Vrihaspati courses through the twelve signs of the Zodiac), *Idabatsara* (when the twelve Savana months, each month comprising of thirty solar days, occur on the ascension of three Suns), *Anubatsara* (when the Moon courses through the twelve signs of the Zodiac), and *Batsara* (when with astral influence the twelve months are connected).

O Vidura ! The Sun is manifest by its mighty Tezas represented by the *Mahabhutas* (great elements). He is enhancing the power of seeds of energies (*Bija-Sakti* etc) by his own mighty energy which has the influence of creating the power of actions which again gives rise to the spread of sacrifices meriting Heaven and Happiness. He (the Sun) wheels in the welkin and he is the presiding deity of the five kinds of *Batsaras* (years). Do thou worship him (the Sun God). On hearing these, Vidura again asked : ‘O thou the best of Rishis ! I have heard the ages of the paternal manes, deities and human beings as already described by you. Now tell me also the ages of the wise ones that dwell in *Maharloka* etc (the Superior regions). The learned persons by virtue of their vision of Yoga can survey the whole universe. You are gifted with such vision, and therefore you are acquainted with the ways of the Lord representing Time. (13 17).

Maitreya replied,—“O Vidura ! *Satya*, *Treta*, *Dwapara* and *Kali* are the four *yugas*. *Sandhya* with its portions together with the aforesaid four *yugas* extend over twelve thousand divine years or 4, 320,000 human years. The details of the period of *yugas* are as follows. The lengths of *Satya* and the other *yugas* are respectively, four, three, two and one thousand years and two times two hundred

years each. This shows that the length of Satya yuga is four thousand years and the Sandhya with the fragments thereof number four hundred years each or eight hundred years. The length of Treta yuga is three thousand years and the Sandhya and the fragments thereof number three hundred years each or six hundred years. The period of Dwapara yuga is two thousand years and the sandhya and the fragments thereof number two hundred years each or four hundred years. Thus calculated the period of Kali yuga is one thousand years and its Sandhya with the fragments thereof number one hundred years each or two hundred years. (Satya yuga consists of 1,728,000 human years, Treta yuga 1,296,000 human years ; Dwapara yuga consists of 864,000 human years ; and Kali yuga consists of 432,000 such years). A yuga is preceded by Sandhya and Sandhyansa is preceded by a yuga, and the length of the time is one hundred years each. The time intervening between a Sandhya and a Sandhyansa is called yuga by those versed in the knowledge, and at such a time the proper morality of a yuga viz. *Gabalambha* etc is established O Vidura ! In Satya yuga Dharma (righteousness) was fourlegged, that is to say, complete in its four aspects, and at that time the righteousness was depending on the people. Thereafter in the successive yugas due to the iniquity of the people, such righteousness of the people wanes gradually. In Maharloka and the other superior lokas beyond the three worlds the thousand years of the four yugas make a day, and the night also is of as much time. During such divine nights the Creator of the Universe takes his sleep. And at the dawn of the divine day the new creation begins. The period of reign of fourteen Manus makes a day of Brahma. Each Manu reigns a little over seventyone yugas, which is their respective duration. (18-24).

In Manwantaras are grown successively the Manus and their descendants lording over the earth. But the *Sapta-*

*rishi* (the Seven Rishis), the deities, Indra, etc. and those that follow them viz, The *Gandharvas* etc are also grown simultaneously. In the daily creation of Brahma were created the three worlds, and during the time were created the beasts, the birds, the human beings, the Pitris (the Manes) and the deities according to their respective merits of the past actions. The God Himself assumed the form of Manu and others in Manwantaras by virtue of His Sattwika qualities and thus He protects the universe. At the end of the day, He partially takes to the quality of *Tamas* (dullness) and neutralises His own energy. At that time in pursuance of the influence of the Time (*Kala*) all creatures of the three worlds enter into His person, and thereupon He maintains a state of inactivity. At the setting in of Brahmi (divine) night the three worlds disappear after Him spontaneously, as it were, and thereupon all the spheres resemble the sky without the sun and the moon etc. Or in other words, the three worlds burning at the time in the fire from the mouth of *Sankarshana*, and thereupon Bhrigu and the other Maharshis afflicted with the heat of the fire renounces the world of Mahat and repair to Janaloka (the region of that name.) (25-30)

At that time the kalpa comes to an end, when all the oceans become swelled. Thereupon agitated by the then violent stormy wind the waves assumed deadly form and washed away three worlds. At that time the Lord reposeth on the bed of the huge body of Naga on the surface of the mundane waters and He remaining in His apparent sleep or self communion, Bhrigu and the other maharshis remaining, as they do, in Janaloka chant His glories and meditate upon Him. O Vidura ! Course of time denotes the life time of creatures extending over one hundred years. But usually this life of the creatures viz. one hundred years is shortened by the influence of the *Kala* (Time). Even the life of Brahma consisting of the same number of years becomes decreased.



The life of Brahma extending over one hundred divine years is divided into two parts viz *Purvardha* and *Parardha* ; of these, the first half viz. the *Purvardha* has already been spent, and the next half viz the *Parardha* is going on. At the beginning of the *Purvardha*, began the first Kalpa called the *Mahin Brahma*, and it was in this Kalpa that the great Patriarch Brahma was originated. The learned ones designate that Brahma as the *Savda Brahma*. The Mahan Brahma Kalpa was followed by *Padma Kalpa*. In this Kalpa the lotus, the origin of Brahma, sprung up from the navel of the Lord. (31-36).

The Kalpa at the beginning of the *Parardha* is entitled the *Baraha Kalpa*. In this Kalpa the Lord Sri Hari assumed the form of a Boar. In this way the lives of the created beings are indicated. The above discourses on *Kala* (Time, or more specifically on the *Purvardha* and *Parardha* is but a wink of God, the soul of the universe, the time indicating no beginning or end, and having no name to signify any function in the calculation of the life of the Lord. Time from *Paramanu* to *Dviparardha* is all powerful. But even so powerful time has no mastery over the Lord who is independent in all respects. The time is all powerful over those who take pride on their body, dwelling houses, and wealth etc. O my child ! The Universe is consisting of eight Prakriti and sixteen different kinds of Vikara, and it is internally measured fifty crores of yoyanas, and its outside is covered by seven substances viz. Earth etc. Oh the enormous magnitude and volume of those seven substances ! The magnitude of the seven substances is estimated at ten times the volume of the Mundane Egg. The learned ones designate Him as the *Akshara* (the letter ; an Emblem) in whom enter crores of the substances constituting the outside of the universe. And he is entitled *Parama Brahma* and the Cause of all Causes. My child ! He is identically the Prime Purusha—Vishnu" (37-42).

## CHAPTER XII

### Description of the Creation by Brahma

Maitreya Said, —“O Vidura ! I have already described unto you the might of the Supreme Spirit as manifested through the all-powerful Time. Do you hear from me now the ways and manners adopted by *Vedagarbha* (the Vedas impregnated ; Brahma) in the creation of the Universe. The *Adikarta* (the first or original creator) in the commencement of the creation created the tendencies or auxiliaries of non-cognition (ignorance) such as *Tamas* or the condition in which the real forms of creatures remain unknown, *Moha* or the consciousness of the ego in the body etc., *Mahamoha* or the sense of rightness in things of enjoyment, *Tamisra* or cause of anger at frustration of the desire for enjoyment, and *Andha-tamisra* or the feeling or sense of self-destruction on the loss of the objects of enjoyment. But on seeing that sinful creation he could not be pleased thereat. For this reason he purified his mind by the meditation upon God, and thereafter he turned his attention towards the acts of creating others. Whereupon were created the four Munis namely *Sanaka*, *Sananda*, *Sanatana* and *Sanatkumara*. But all of them became inactive and through the power of yoga they held their vital fluid or seminal energy upwards. On this Brahma addressed those Munis saying, ‘O my sons ! Do thou create beings.’ But to them *Moksha* (Emanicipation) was the *Parama-dharma* (the best of all religious orders or creeds), devoted, as they were, entirely to Vasudeva ; so that they could not be inclined towards creation of beings. His sons (those Munis) having so disregarding the creator’s

desire, he (the creator) was fired with unbearable anger ; but he tried his best to control the furious wrath in his mind (1—6).

Although the Creator endeavoured to beat down his anger, yet the fury burst through, as it were, the space between his eye-brows in the shape of the creation of a *Kumara* (a son) whose complexion was blue and yellow. That blue and yellow complexioned *Kumara* (the mighty one) was the first of the deities. On being so sprung up, that *Kumara* began to cry saying,—“O *Dhata* (the disposer of events) ! O thou preceptor of the universe ! Let me have a name and assign a place for me to live in.” Then *Brahma*, the lotus sprung granted his (the *Kumara's*) prayer and addressed him in sweet and consoling words saying “My child ! Do not cry. I will presently give you a name and assign for you a place to live in. And, continued the creator, O thou best of the *Suras* (deities), thou having cried like a boy so pitiously,—the creatures shall address you as ‘*Rudra*.’” O my son ! I have from before your birth assigned to you the following places, namely, the heart, the sense-organs, the *prana* (life), the *Akasa* (the sky ; the ethereal region), the *Baiyu* (the wind), the *Agni* (the fire), the water the Earth, the Sun, the Moon and *Tapasya* (the asceticism). And you shall have the following eleven names, —*Manusya*, *Manu*, *Mahinas Mahan*, *Siva*, *Ritadhwaja*, *Ugrareta*, *Bhava*, *Kala*, *Vamadeva*, and *Dhritavrata*. You shall have the wives named as follows :—*Dhi*, *Dhriti*, *Rasaloma*, *Niyut*, *Sarpi*, *Ira*, *Ambica*, *Iravati*, *Swadha*, *Diksha* and *Rudrani*. My son, do thou now accept those names, habitations and wives. Thou art the *Prajapati* (Patriarch) and therefore do thou accept the aforesaid names and localities and take up the act of creating beings. On being so instructed by his own Preceptor (*Brahma*) the lord of blue and yellow complexion proceeded on towards the creation of beings according to his strength of *Sattwa*,

appearnace or blue and yellow Colour, and temperament or might. (7-15).

The Rudras who were originated from this Rudra formed themselves into innumerable bands and tried to swallow the universe. On seeing those Rudras, Brahma was much afraid, and thereupon he addressed Rudra saying, O best of the deities ! You need not create any more such creatures. They with the burning look of their fierce eyes scorching me and the cardinal quarters Therefore, O my child do thou devote thyself to such austere *tapasya* as are fraught with the welfare of all creatures. May good betide thee Through the power of thy austere *tapasya*, thou wilt be able to create the universe as it was before. It is through the power of penances that all people are capable of knowing that resplendent Lord *Adhokshaja* (Vishnu) who resides in the hearts of all beings."

Maitreya said, --Having been so enjoined by the Self-Sprung (Brahma), that yellow-blue Rudra went round him (Brahma) and bowed down unto him. Thereafter having said that "Well, thy will shall be fulfilled", he went to the forest to carry on austere penances. Thereupon Brahma, endued with the power of God, began to think over the matter of creation. As a result of his so musing upon creation there were created his ten sons, namely, Marichi, Atri Angira Pulastya, Kratu, Bhrigu, Vasista, Daksha and Narada. Narada was born from the lap of Brahma, Daksha from his thumb, Vasista from his Prana (Vital energy), Bhrigu from his skin, Pulastya from the pair of his ears, Angira from his mouth, Atri from his eyes, and Marichi sprang from his mind The lord Narayana was residing in the right breast of Brahma wherefrom sprang Dharma (the god of piety). Iniquity (*Adharama*) sprang from the back of Brahma. On account of the acts of iniquity (leading the path of unrighteousness) as aforesaid all people meet with terrible death. Thereafter from his heart sprang *Kama* (Passion), from the space

between his eye-brows sprang *Krodha* (Anger or Wrath), from his upper and lower lips sprang *Lobha* (Covetousness or greed), from his mouth sprang *Vakya* (speech), from his penis sprang the ocean, and from his anus sprang *Nirriti* (untruth) the abode of iniquity or unrighteousness, and from the shadow of Brahma was born the auspicious Muni Kardama, the husband of Devahuti. Thus it was that this Universe came into being from the body and mind of the creator of the Universe. A beautiful daughter Vacha by name was born unto Brahma. It so happened that the Self-sprung felt a great passion for his above-named graceful daughter. But his said daughter did not reciprocate his passion. Thereupon on seeing their sire so setting his heart on such an unholy act, those Munis, Marichi and others (the ten sons of Brahma), reverentially addressed him advising as follows :--

“O Sire ! The unholy act on which you have set your heart was never committed by any one before nor will any one commit so unrighteous an act in future. You are the source of all, and it is a pity that you have set your heart passionately on your daughter, being unable to check your lust. O thou preceptor of the world ! You are all-powerful no doubt, but such a conduct will not contribute to your fame. It behoves you to act righteously, for on your example the people will learn to act righteously to attain welfare. Or we need not say anything ; we do bow down unto God who by His own effulgence and energies has manifested this universe existing in Him. It behoveth Him to maintain righteousness. (16—32).

On hearing his sons, the Prajapatis, speaking about him as aforesaid, Brahma felt much ashamed of and instantly renounced his body in their presence. Thereupon the cardinal quarters absorbed that body of Brahma, and the learned ones call it as *Tamas* in the shape of mist. At another time, absorbed in deep thought the Creator of the universe mused as follows : “Formerly all beings were in due

order ; how shall I now create them as before ?" When Brahma was musing as above, the Vedas issued forth from his four mouths. And thereafter were created the four *Hotas* with their prescribed rites, the *Upa-Vedas*, the essence of morality with the *Karma-Tantras* viz. the spread of Vedic sacrifices, the four parts of religion, and the prevailing customs in the various orders of *Asramas* or modes of life.

Then Vidura asked,—“O Muni ! I understand from you that from the mouth of the Lord of Prajapatis were created the four Vedas etc. I should now like to know from what of his mouths each of them was created. Do thou be pleased to describe this to me.

Thereupon Maitreya replied,—“Brahma, the creator of the universe created by turns from his eastern and other mouths Rich, Yajus, Saman and Atharvan Vedas respectively. The creator also provided for respectively the *Apragita* mantra and Hymns as required by the Sacrificial Priest, the *Ijya* rites as performed by Addharyus, and the melodious chanting of hymns as explanatory to the texts of Rich Veda and the expiatory rites relating to Brahma. (33-37).

And also by turns were created from his (Brahma's) eastern and other mouths *Ayurveda* (the system of Hindu Medicine), *Dhanurveda* (the art of archery), *Gandharvaveda* (the art of singing and dancing as are done by the Gandharvas) and *Sthapatyaveda* (the art of architecture ; commonly known to be done by Viswakarma which are promulgated in the upavedas). The fifth Veda, *Itihasas* (Histories) and (ancient annals) were also created from his (Brahma's) mouths. *Shorashi* and *Uktha* i. e. particular sacrificial rites of those names, and *Purishi* (Agnichayana), *Agnishtoma*, *Aptoryama*, *Atiratra Vajapeya* and *Goshava* (each of them is a kind of sacrifice) were also created from his eastern mouth. Brahma also created by turns *Shaucha* (Purity), *Tapasya* (asceticism) and *Satya* (Truth)—the four legs (stays) of *Dharma* (righteousness) and the *Asramas* (the

modes of life) with the prevailing practices thereof, *Savitra* (Brahmacharya) *Prajapatya* (the ceremony of investiture with the sacred thread the religious observance practised upon by those initiated with the sacred text of Gayatri, (the rite extending over three days and nights), *Brahmya* (the initiation in the Veda within one Sambatsara from the date of observing the vow) *Vrihat* (Naisthik Brahmacharya) *Varta* (uninterdicted callings such as agriculture etc) *Sanchaya* following the calling of a priest, *Salin* (following the mode of life in which solicitation is interdicted) and *Silonchha* (the modes of *Sila* and *unchha*, though differing in detail from each other—the follower of these modes of life subsists on the collection of grains that drop down of themselves and be lying in the field relinquished by the owner of the field), all the above modes and stages of life were also created by Brahma. Thereafter were created the four kinds of *Vanaprastha* (retiring into the forest; a forest life) viz. *Vaikhanasa* (the mode of Akrista-pachyo), *Valikhilya* (an order of ascetic that give up their old accumulated rice on obtaining a new supply, *Audumbara* (Persons subsisting on fruits gathered from the quarter or direction first seen on rising from bed in the morning), and *Phenapa* (those who live on fruits or phenas that drop of themselves). The following four classes of *Sannyasins* (ascetics) were also created by Brahma, viz., *Kutichaku* (the best in the order that he belongs and acquires much store by his right mode of life), *Vabhhoda* (those following Jnana-marga in preference to Karma, that is to say seek knowledge renouncing action), *Hansa* (a stage in which Jnana has been acquired) and *Nishkriya* (those having realised tattwa or central mystery of existence). Of the above four words of religious mode of life that which succeeds is superior to that which precedes it. From the sky of his (Brahma's) heart were created the Tarka-vidya (Dialectics), Veda-vidya (knowledge of Vedas) and Daudaniti (Political



economy ), three *Vyahritis* and *Pronaba* etc. (38-44).

Thereupon from the hairs of Brahma's body were created *Gayatri*, from his flesh arose *Trishtupa*, from his nerves arose *Anushtupa*, from his bones *Jagati*, and from his marrow sprang *Pangti* and from his *Prana* ( vital energy ) sprang the metre *Vrihati*. Thus *jiva* ( life ) of Brahma became the *Sparsa Varnas* in the letters of the alphabet from *Ka* to *Ma* both inclusive comprising the five *Vargas* viz. *Ka*, *Cha*, *Ta*, *Tha*, and *Pa*, and the body of the Prajapati became the Vowels ie the letters *Au* and the others of the Vowel series. From the organs of the Lord of creation became the *Ushma Varnas* ie ऋ, ए, ऌ and ॡ ; and from his strength the *Antyastha Varnas* ie इ, उ, ऋ and ॠ ; and from his sports the seven musical notes viz, *Sharaja*, *Rishabha*, *Gandhara*, *Madhyama*, *Panchama*, *Dhaibata* and *Nikhada* were created. Brahma had sound for his soul being both manifested speech *Vaikhari* by name and unmanifested as *Pranava* ( Om ). Therefore the supreme spirit appears always from that *Pranava* fraught with various forces

Be that as it may, the form previously assumed by Brahma was turned into *Tamas* represented by mist. Thereafter he ( Brahma ) assumed another form and seriously turned his mind towards creation. O thou of the Kuru race ! Brahma saw that the creation of the Rishis possessing great energy did not spread as expected. Therefore, he thought with astonishment "Oh what a wonder ! I am existing everywhere, and yet my creations do not multiply. I, therefore, feel with certainty that the course of destiny herein is adverse." ( 45—50 )

Thus reflecting Brahma was projecting necessary steps in the matter and also kept the course of destiny in view. Just as he was reflecting on destiny as aforesaid, in a wonderful way his form divided itself in two. A male and female sprang respectively from those two halves of

his form. The male form became the *Swayambhuva Manu*, and the female one became *Satarupa*. That Satarupa became the queen of Swayambhuva Manu who became a king. From that time on creatures began to multiply rapidly by reason of the union of the male and female creatures. Manu begat five children on Satarupa. Of the five, two were sons and three daughters. The two sons were named Priyavrata and Uttanpada. The three daughters were named Akuti, Devahuti and Prasuti. Manu bestowed Akuti in marriage on Ruchi, and he bestowed his second daughter Devahuti on the Rishi Kardama, and Prasuti, the youngest daughter was bestowed on Prajapati Daksha, whose progenies filled the world. (51-56)

## CHAPTER XIII.

### **Raising submerged Earth from Water by God in the shape of a Boar,**

Sukdeva said,—“O King ! On hearing the holy words from the auspicious sage Maitreya, Vidura, the best of the Kuru race, was being gradually inclined the more to matters relating to the Lord Vasudeva. He (Vidura) again asked,—“O thou illustrious sage ! What did the beloved son of Brahma, the Emperor Swayambhuva Manu, do after he had obtained his dear wife ? O thou an emanation of Sattwa ! That primaeval monarch, Rajarshi Manu, was under the protection of the Lord Sri Hari. Do thou describe unto me the life and action of that Rajarshi of holy fame. I should like to hear the recital by you with all earnestness. O ascetic ! The objects of hearing desired for a long time is fulfilled when the people will have the opportunity to hear praises of men in whose hearts the lotus-feet of Lord Mukunda (a name of Vishnu) exist. The wise ones would highly praise such acts as real.”

Sukdeva continued,—The Lord Sri Krishna with pleasure used to place his legs on the lap of Vidura. Even so auspicious Vidura having so modestly asked the question,—the sage Maitreya began to say,—O Vidura ! The Swayambhuva Manu having sprung along with his wife from the Self sprung Brahma, bowed down reverentially unto the latter and addressed him, in folded palms as follows :—“O Brahman ! Thou art the Sire, Creator and Maintainer of all creatures. Thou art not depending on any one or thing, yet for us, thy children, it is our duty to serve thee. Do thou command us as to how best can we serve thee. Of the actions we are capable of doing, what we should do to propitiate thee ? O Lord of all

creatures ! Salutation unto thee, Do thou command us the action by doing which we would attain renown here and excellent region in the next life." (1-7).

On hearing Swayambhuva Manu so speaking.—Brahma began endearingly,—O my child ! O thou lord of the Earth ! Good betide thee both, for you have of yourselves solicited instructions from me in candid words saying : "Do thou advise us" on which I have become too pleased unto thee. O hero ! The children ought to be so devoted to their sires. The sons should show the best and sincere regards for their sires banishing all pride. They should reverentially obey and worship their sires. Be that as it may, do thou now beget on thy wife children resembling you in your qualities, righteously rule the Earth, and worship the Lord of Sacrifices by performing various religious rites. Thou wilt be propitiating me highly by governing the subjects well. And the Lord Hrishikesh too will be graciously pleased unto thee on finding thee well governing thy subjects. My dear child ! The labours of those, with whom Janardana the Lord of Sacrifices, is not pleased, go for nothing, inasmuch as thereby they show disregard to their souls." (8-12).

Manu said,—‘O God ! O destroyer of sins ! I must act up to thy command. Do thou now be pleased to assign a place for me and my offspring to live in. O God ! The earth which was the abode of all creatures has been sub-merged under the mundane water at the deluge. Therefore, shouldst thou be pleased to assign a place to be lived in by us, thou shouldst try to deliver the so submerged Earth from the water.’

M itreya said,—O Vidura ! On seeing the Earth submerged in the water, as told by Manu, Paramesthi (Brahma) thought within himself for a long time as follows :—‘I have already once drunk up the waters. How could there be again so much water so suddenly ? However, how can now the Earth sunken down

to the subterraneous deeps be raised up? Oh the wonder! While I was engaged in creation the Earth has been flooded over with water and has gone down into the abysmal depth. We have, however, been commissioned by God to create the universe. What should be done now? And again, what is the necessity of my thought and anxiety in the matter? Let the Lord, from whose chest I have sprung up, do what is needful in this connection." (13-17).

O sinless Vidura! When Brāhma was thus musing, a tiny boar of the dimensions of a thumb came out of his nostrils. As Brahma was looking at the boar instantly it reached the height of the sky and being stationed there it increased in dimensions to the size of an elephant, which was apparently a mighty marvel. Brahma, Marichi and the other Brahmanas, Kumāra, and Manu all of them then entered into discussion and began to make various surmises about the wonderful boar. Strange indeed! Was it that some celestial being is come before us in the disguise of a boar? Ah the wonder! Such a boar has come out from my nostrils! At first the boar was of the size of the end of the thumb; but in an instant it has attained the dimensions of a huge rock. Could he be the reverend Vishnu? Perhaps He is thus agitating our mind by such a wonderful feat. While Brahma was thus arguing with his sons, the reverend *Yajna Purusha* (the Lord of sacrifices; Vishnu) in the form of the Boar of the size of a huge mountain uttered a thunderous roar.

Lord Sri Hari in the assumed form of the Boar with his roars resounding on all sides pleased Brahma and those foremost of the twice-born ones. On hearing that reverberating and simulating roar of the boar full of divine *maya*, the sound capable of removing grief, the dwellers of *Janaloka*, *Tapaloka* and *Satyalo*ka began to chant hymns as per the texts of the three Vedas viz. *Rik*, *Saman* and *Yajus*. (18-24).

That form of the Boar having taken his own form hymned and eulogized by those sages with the texts of the Vedas, roared again in honour of the celestials and thereafter displaying elephantine gambols, dived into the deep water in the next moment. Before, however, diving into water, the reverend upholder of the Earth in that form of the Boar lashed his tail upwards, and thereupon blandishing the stiff hairs that formed the mane on his neck and breaking up the clouds with his white tusks and hoofs, darted up towards the sky illumining all around with the glow of his glances. The Lord having sacrifice for his body though, in semblance with the animal body of the Boar that He assumed then—smelt in search of the Earth, and though possessing terrific look he looked up to the hymning Bipras (Brahmanas) gracefully and dived into the water. At the heavy impetus of his fall having a body resembling a mountain in weight and hardness, the abdomen of the ocean seemed to be riven apart. Thereupon the ocean in distress stretched forth his arms in the shape of the waves and cried out, saying "O Lord of Sacrifice do thou excuse me." The Lord, however, proceeded on tearing the waters with his hoofs resembling *Kshurapra* (the name of a kind of arrow) and pointing the bounds of the boundless ocean at last discovered the Earth sunken into *Rasatala* (the subterraneous region). That Lord, who while inclined to slumbers formerly held in his abdomen the entire Earth with its abiding mobile and immobile creatures, lifted up this time the submerged Earth on his tusks from the *Rasatala* in a short time and came up the deep waters with ease. 25-30).

At that time he looked wonderfully beautiful. Thereafter he killed in the water the Lord of Daityas Hiranyaksha in name. That Hiranyaksha dashed on towards him with upraised mace in hand. But unbearable was the prowess of God: The Lord with his fierce wrath flamed up resembling his Chakra (discus), like that of a lion slay-

ing an elephant, with the ease as that of one in sport, slew the Daitya-King. As an elephant engaged in digging the earth in sport becomes coloured by red chalk and other minerals, so the Lord had his cheeks and mouth besmeared with the mire of the Asura's blood.

O Vidura ! When the Lord raised the Earth up on his tusks sporting like an elephant, he had the dark blue hue like unto Tamala. Thereupon those ascetics led by Birinchi (Brahma) recognised him as the Lord and began to extol him in words, resembling the Suktī of the Vedas, as follows :—

“O thou invincible one ! Victory is thine. O thou Lord of sacrifice ! Salutation unto thee who art displaying thine body representing the Vedas. O Lord ! In the pores of thy body the oceans appear to be sunken. Thou art the Lord Himself, and this form of the Boar has been assumed by thee in order to uphold the submerged Earth. We do therefore, bow down unto thee. O God ! This form of thine impregnated with sacrifice is incapable of being beheld by the impious ones. In thy skin is the metres of Gayatri, and others, thy hairs of the body represent the sacrificial kusa-grass, thy eyes are the sacrificial clarified butter, and thy four legs represent the four classes of sacrificial rites. O God ! The fore part of thy mouth is the *Sruk* (long spoon made of wood as is used to pour down clarified butter upon sacrificial fire), thy nostrils are the *Sruva* (a spoon of wood with two collateral excavations used in pouring clarified butter upon sacrificial fire), thy abdomen is the *Ira* (sacrificial dish), the cavities of thy ears are the *Chamasa* (a drinking vessel used in sacrifice) thy mouth is the *Prasitra* (an edible article), and the cavity in thy mouth is the *Somapatra* (a vessel for drinking *Soma* juice). O God ! Thy mastication is our fire sacrifice. (31-36)

‘ O Lord ! Thy repeated manifestations are the initiation and the initiatory Ishtis, thy neck represent the Upasadas (the three Ishtis), thy teeth are the Prayania.



(the rites after initiation) and Udariya (the final rites after initiation), thy tongue is the Pravargya (the sacrifice entitled Mahavira performed before the Upasada), thy head is Satya (the fire without *Homa*) and Avasathya (the fire of worship,) and thy five lives (connected with the five vital airs) are the Chiti providing the sacrificial Ishtakas), thy seminal fluid is the Soma-sacrifice, the various stages of thy life are the Savana in the morning and at other periods (Purificatory bath at different times such as morning, noon, evening etc), the seven ingredients (the skin, flesh etc) of thy body are the seven sacrifices viz, Agnishtoma, Atyagnishtoma, Uktha, Shorashi, Vajapeya, Atiratra, and Aptaryama; and the joints of thy body are the great number of sacrificial rites (Dwadasaha etc). Thou art the sacrifice and the Kṛatu (performed with the Soma) and Ishti (performed without the Soma) are thy bands. Thou art the entire text of mantras (scriptural formulaes) all the deities, all substance, sacrifices and the other incidentals. We do bow down unto thee. O Lord! Thou art the knowledge that springs from the mental equipoise originating from the reverence based on total absence of calculation of the consequences of actions visible or otherwise. Thou art also bestower of knowledge, and we, therefore bow down unto thee. Like a lotus with leaves held on the mouth of a mad elephant rising from out of water, thou holding up the Earth with the mountains in it on thy tusks,—thou appeareth beautiful. Like the grandeur of a mountain girt round by clusters of dense clouds, thou in thy form of the Boar appeareth equally grand impregnated with the Vedas and holding the Earth on thy tusks. Thou art the father of the universe. Do thou therefore, establish the Earth, thy spouse and the mother of mobile and immobile creations, in ways and manners that should make her habitable and we can offer salutations and serve her along with thee. Thou hast deposited in the Earth thy conserving energy, just as

sacrificial priests set up with and store fire in the Arani (a kind of wood used in kindling fire by attrition). (37-42).

"O Lord! Except thee who else could venture to rescue the Earth sunken into Rasatala? But we should not wonder thereat inasmuch as thou thyself art the wonder of the universe, and by thine divine power of Maya (illusion) thou hast created the wonderful cosmos. O God! We are the dwellers of *Jana*, *Tapa* and *Satyalo*kas,— and yet we feel ourselves purified in being sprinkled with the drops of sacred water scattered by the hairs of your head as thou shakest thy form impregnated with the Vedas. O God! Thou art of limitless acts. He who wants to know the finality of the acts performed by thee must be of perverted understanding, as it is thou who encompasseth the piece of this universe that has been stupified by thy spiritual powers and energy of illusion. O God! Do good to this universe," (43-45).

Maitreya said,—Thus eulogised and hymned by those sages cognisant of Brahma the Lord in the form of the Boar placed the earth on the surface of that part of the water which had been smitten with his hoofs. On having thus rescuing the Earth from Rasatala with the ease as in sport and having placed the rescued Earth on the surface of the water, Sri Hari, the Lord of creatures, vanished there. My child! The auspicious and sweet story of Hari, as aforesaid, surcharged with His illusive power and capable of removing grief and misery is worth being rehearsed. Hari is particularly pleased of his own accord with the person who reverentially hears or makes men hear the holy narration. God is the stay of all supreme welfare of the universe, and on His being pleased what could be difficult of being achieved? At that time every thing that is ordinarily desired seems vain, and the devotee does not apprehend his worship being useless. The supreme Lord abiding in all hearts confers His own highest stage to the devotee who keeps his eye fixed on Hari and worships Him whole-

heartedly without the least desire of any fruits in exchange of the worshipful act. In the circumstances, who else than those that are beastly in nature would not, even after knowing this to be the best object of human desires, drink earfuls of the glories of God full of nectar and capable of removing all worldly miseries ? (46-49).

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## CHAPTER XIV

### Description of Diti's Pregnancy.

Sukdeva said,—Maitreya recited the story of Hari in His Boar-form. The vow observing Vidura could not feel fully satisfied on hearing that much. Therefore he in folded palms again asked Maitreya as follows :—“I have heard from thee that Hari, the lord of sacrifice rescued the Earth submerged in the Rasatala in the form of a Boar and that He killed there the first and the foremost of the Daityas Hiranyaksha by name. Apparently, therefore, there was an encounter between that Daitya King and the Lord Sri Hari who as if in sportive pranks raised the sub-merged Earth on his tusks. And what was the cause of this encounter ? O Rishi ! I am unable to feel satisfied as my curiosity for hearing more is pressing me from within. I am your earnest devotee and do thou be pleased to relate to me in detail the story of the Lord's birth.”

Maitreya replied,—“O hero ! You are a saint inasmuch as you have asked me about the story of Hari's incarnation capable of snapping the noose of death fettering creatures of this world. On hearing discourses on the Lord Sri Hari as sung by the divine sage Narada, Dhruba, a tender boy of the King Uttanpada, had attained to the very state of the Lord trampling on the very head of Death. (1-5)

"O Vidura ! On the query of the gods Brahma had recited to them the story of the encounter between the Reverend One in Boar form and the Daity King Hiranyaksha. I have heard this story as recited by Brahma, and I shall now relate the same to you. Diti, the daughter of Daksha, was verily influenced by desires of sexual intercourse and of having offspring and thereupon at dusk she solicited her husband Kasyapa, the son of Marichi, to fulfil her said desires. At the sun-set Kasyapa was absorbed in meditation after having worshipped Vishnu, the Lord of sacrifice whose tongue was the flames of the sacrificial fire. On approaching her husband there, Diti spoke saying 'O learned one ! *Kama* (the God of love ; cupid) having aimed all his powerful weapons at me on thy score, as a plantain tree destroyed by an elephant, I am verily distressed. I am always burning in my heart on seeing the fortune of the co-wives with me who are blessed with children. I am desirous of having offspring and do thou fully extend thy favours on me and fill me with offspring which will cause welfare to thee. Fame spreads all over the world for those women who are honoured by their husband and who for the purpose of raising offspring have husbands like thee. It is the husband who is born as the son to the wife. Formerly our father the reverend Daksha who was greatly fond of his daughters asked each of us separately, saying, My daughters, whom do you desire as your husband ?' We are thirteen sisters. On coming to know our minds, our father bestowed all of us thirteen on thee, and we all are devotedly attached to thee. To one of thy magnanimity the absolute self-surrender of one in distress like me would go never in vain. Therefore, O thou lotus eyed one, have compassion on me and fulfil my desire.' (6-13)

"O Vidura ! To Diti who had been sorely suffering on account of her amorous desires having vehemently swelled up and who was therefore overflowing with talk,—

Kasyapa Muni, the son of Marichi, addressed the following soothing words :—

‘O timid one ! I will presently fulfil thy heart’s desire. Who would not fulfil the desire of her from whom flow the three kinds of fruition (interest, merit and desire) ? Just as one can cross over the ocean by means of a boat, so does a householder (*grihi*) having a wife (*grihini*) overcome the miseries by securing the benefits of all the other modes of life as well by fully following his own proper mode. (The purport implicitly contained in this statement is this that a householder by giving alms to mendicants and others leading the other modes of life reaps practically all the great religious merits attached to the proper adherence to each mode to which the recipients belong). O receptacle of reverence, thou art the divinity presiding over my household. Devoted wife is rightly styled as half-body of him that seeks his own welfare, the wife unto whom one may resign his duties either seen or unseen and he may feel free to live in peace ; and taking refuge with whom, like the lord of a fort keeping safe against aggressive invaders, we can easily lord over our enemies, the senses, which are incapable of being put under control by other modes of life. O thou the lady of the house, neither we nor others that highly prize virtues here or hereafter would ever be able to imitate thee. And although I am no match to thy goodness yet in order to raise offspring I will fulfil thy desire presently. But lest the people should speak ill of me, thou must wait only for a little time. (14-20).

This particular period of time belongs to the brightful Rudradeva, and this hour is therefore dreadful and terrific to observe. At this time ghosts and the other followers of Rudra roam about.

O chaste dame ! At dusk the God Rudra goes about on his bull surrounded by ghosts. The shining clotted locks of the lord of spirits become grey with the dust scattered by the whirlwinds prevailing in cemeteries (funeral places),

and his sparkling spotless silvery person looks covered with ashes. At this time the mighty God Rudra surveys everything everywhere with his three eyes, the Sun, Moon and Fire. O dear one ! He is the ygunger brother of thy husband. This relationship is established in this way that like me he is also the son-in-law of thy father ; and therefore the lord Siva is my brother, so that thou shouldst be ashamed of him. In nowhere there is any one near to him, or ashamed of him. In nowhere there is any one near to him or any one distant from him. There is neither any one whom he cherishes with regard, nor any one who is held in his hate. So that, though I am in relationship with him, yet he will not excuse any latches, while in vows we covet the illusion permeated ashes shaken off by his feet and the flowers and other presents offered to him in worship. Desirous of going beyond the region of ignorance, the wise ones always recite earnestly his glorious actions performed with perfect dispassion. He himself leads the life of a *Pisacha*, (spectre). His heart is purged of partiality and therefore he must not be hated by reason of his acting like a *Pisacha*. Only ignorant and unfortunate people, who regard their bodies as real selves and who therefore takes pleasure in decorating their bodies with cloths, garlands, ornaments and various paints, though such bodies are in reality fare for dogs, would laugh at the holy history of the lord in self-communion. (21-26).

“Brahma and the other divinities rule respectively the regions and functions assigned by the lord Rudra. He is the cause of creation and has framed the cosmos of the universe. *Maya* is but his slave, and though leading the life of a *Pisacha*, the life of the lord is above discussion.”

Maitreya continued, —Even after being so instructed by Kasyapa, her husband, Diti, with her whole sense being sorely assailed by the influence of *Kama* (Manmatha ; the god of love), had no heart for any shame, and like a public woman (a harlot) she caught hold of the Brahmarshi's

(Kasyapa's) cloth. Thereupon, taking that the importunate prayer and the inordinate sexual desire of his wife was under the dispensation of destiny,—the illustrious Kasyapa prepared himself for the evil act after having bowed down unto the Supreme Lord, and at the end entered upon the amorous sport with his wife in a solitary place. Thereafter the Brahmarshi performed his ablutions, refrained in speech, practised pranayama, and began to meditate upon the unclouded effulgence of the Supreme God, reciting in his mind *Gayatri* the sacred formulae of the external Brahma. O Bharata! On account of the performance of the evil act, Diti was seized with shame. She approached her husband and with her look cast down she addressed the Brahmarshi speaking as follows :—

“Brahman! Rudra is the lord of ghosts. I have done iniquitous act towards him. Do thou therefore so act that the Lord of spirits may not destroy the foetus in my womb. I bow down unto that great deity Rudra. (The word “Rudra” commonly means “The terrific one”, and according to the commentator Sridhara Swami, the word means “He that removes the misery of the people.”) The lord is the great and he is therefore, incapable of being disregarded, and he is capable of crowning desires of the people by granting the fruits thereof. The lord is again bestower of supreme well-being into the persons devoid of desires. Though the lord is not apparently a wielder of Justice, he punishes the wicked nevertheless. Salutation unto that lord Rudra who assumes himself as Manyu at the time of the dissolution of the Universe. He is my sister's husband. He is naturally propitious unto me. I am a woman. Females are compassionated even by fowlers. He is Satie's husband. May he, therefore, be well-pleased unto me.” (27-34).

Maitreya again began,—Prajapati Kasyapa was very sorry for having violated the set rule in observing the time of the evening twilight frame for securing the welfare



of his offspring, the illustrious Kasyapa addressed his wife the following words :—O Ungentle one ! Your soul is impure, you have incurred the inherent evil influence of the hour, you have disobeyed my instruction, and you have disrespected the followers of the lord Rudra. For the above-mentioned four faults of thine there will be born two wicked sons from your womb. Your said two sons will oppress the three worlds with the *Lokapalas* ( The lords of the various regions). At the initial stages of their misdeeds no body will be able to hut any check on them. But when they will in their wilful way begin to destroy innocent persons and out-rage the modesty of the chaste women,—the high-souled ones will then be angry upon them and thereupon the lord of the Universe will assume incarnation and will put them to death just as Indra, the weilder of the thunderbolt, crushed the mountains.” 34 39)

Thereupon Diti said —“If my sons become as than hast described above, then may my said sons meet with their death only at the hands of God, and they may not meet with their end under any imprecation of curse from a Brahmana, inasmuch as even the despicable dwellers of the infernal regions are said to have no good will to spare for those that are destroyed by the curse of a Brahmana, or that cause fear in the heart of the Bhutas. Those that meet with their end in the above ways are not also commiserated by the creatures in whose races they are successively born.”

At this Kasyapa spoke,—“O my dear ! By virtue of thy repentance for the evil act, for thy reaping the deserts speedily, for thy high devotion for God, and for thy high veneration for Rudra and myself,—there will be a son, named Prahlada among the sons born unto one of your sons Hiranyakasipn by name, and that your grand son Prahlada will be the darling of pious people, and his pure fame will be sung upon by the people like unto the glories of God, My dear, as discoloured gold is purified by burning and the

other processes, so even saints, with a view to obtain the merit of Prahlada, will take recourse to various austere penances and yoga exercises. Prahlada will have the faith that "God is truth", and this will greatly please God, the witness of Himself, in whose form the universe is and through whose graces the universe is filled up with joy. He will have a refined heart by virtue of his immense devotion. He will establish the lord Sri Hari in his pure heart, and will thereupon renounce pride in his person, He will be the receptacle of unsoiled mind, quiet and patient, He will feel pleased at the good fortune of others and will grieve at the unhappiness of the people. He will have no enemies. Just as the Moon soothes the heat of the summer, so he will remove the misery of the world, Thy said grand son will ever have vision of the Supreme Lord who is pure in and out, whose eyes are lotuses, who assumes the form as desired by His devotees, who is the ornament to Lakshmi, His wife, and whose ears are ever sparkling with shining ear-rings."

Maitrya said,—O Vidura ! On hearing that her grand son will be a great devotee of God, Diti was greatly pleased, and also hearing that her two sons will be killed only by Sri Krishna, and thereby they will attain great merit in the next life,—She was filled with great delight, (40 49).

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## CHAPTER XV.

### **The Brahmanas' imprecation of curse upon the two devotees of Vishnu in Vaikuntha.**

Maitrya said,—Diti held for one hundred years the vital fluid of Kasyapa. That seminal fluid was capable of neutralising every other energy. Alarmed at the saying of her husband that the two sons that will be born of that

seminal fluid will be oppressors of the divinities' Diti was also very sorry and had ever since passed her days in anxiety. The shining lustre of Diti's foetus had dimmed the rays of the Sun and Moon, and therefore the world was enveloped in darkness, Thereupon the Lokapalas having been shorn of their Splendor and being anxious for the unprecedented occasion,—they communicated to the creator the circumstances of darkness having so enveloped the world on all sides, in the following words. "O lord! We are verily alarmed at the darkness enveloping the world. Nothing is unknown to thee, and thou knowest what this terrible gloom is due to. The course of thy cognition of knowledge is incapable of being affected by Time, and thy knowledge is, therefore, eternal. O thou God of God! Thou art the sustainer of the universe, and thou art the foremost of the Lokapalas, Indra and others, Thou knowest why the terrible foetus of Diti has been so developing. Thou hast the highest knowledge for thy energy, and we do bow down unto thee. By power of illusion thou that assumed this thy Brahma body, and hast drawn upon the quality of Rajas. Thou art the cause of cause of the universe, and we are unable to know the origin of thy origin and O reverend one we do, therefore, bow down unto thee. O lord, thou hast linked together the three worlds unto thyself, and though thou art the root of conscious and unconscious energy of the universe thou art yet aloof and distinct from them. Thou art the creator of all beings. Those persons who meditate upon thee without any desire at the back; those persons of ripe Yoga powers; all of them are capable of having thy grace. Those persons of ripe Yoga powers; all of them are capable of having thy grace. Those persons, therefore know no discomfiture. Just as cows are bound to their tether, so also the creaturers depend upon thy words which are impregnated with the vedas. Thou art the prime of all and the creatures worship thee with presents of various

articles. Salutation unto thee. Do thou bring about the welfare of the worlds. All quarters are enveloped with darkness. There being no visible distinction between day and night, all sacrificial works are being abolished from the worlds and we are all in great distress. O lord, be pleased to look upon us with thy eyes full of Compassion. O god ! The embryo of Diti generated by the vital fluid of mighty Kasyapa has been increasing like a flame fed by fuel and enveloping all quarters with darkness." (1-10)

The auspicious Maitreya having reciting the above narrations again addressed Vidura the following words,—‘O Vidura ! Brahma havinng heard the address of the deities, laughed and addressed them in reply the following pleasing words,—‘My mind-begotten sons, Sanaka and others, sprung before ye all preferred to range the etherial regions having their hearts purged of all worldly desires. Once they went to Vaikuntha, the region revered of all creatures and the abode of the Lord Sri Hari of spotless soul. All persons residing there worship the lord of Vaikuntha (Vishnu) and they posses their bodies resembling that of Lord Vishnu. Those persons worship Vishnu in disinterested spirit, and it is therefore that they have been granted residence in Vaikuntha and graceful form of God (11-14).

In Vaikuntha, where the lord assuming the form Dharma (rightionsness) whose form was an emanation of Sattwa and whose knowldge was expounded in Vedanta,—the most sacred region,—there appears an exceedingly beautiful garden by the name of Nisreyasa. All trees there are capable of granting any desired fruit. That garden is furnished with the beauties of all the seasons. The garden really exists there wearing all the qualities of Moksha. There the Gandharvas, who are sky rangers in company with their wives sing the glories of God in that beautiful garden. They are very fond of singing the hymns on God's glories.

Even when their hearts are charmed with the sweet fragrance of the Basanti flowers, they do not forget to sing on sweet glories of God. They do not even welcome the breeze that carry the fragrance of the flowers. When the black-bees there begin humming as if mildly singing on the glories of Sri Hari, the pigeons, the cuckoos, the cranes, the ruddy-geese (chakravakas), the Dahukas, the Swans, the tittiras, the peacocks and the other birds of the place stop their tumult for the time being. In fact singing on the God's glories is so sweet that it charms even the birds, and they take the humming of bees to be the singing on the glories of Sri Hari, and they then suspend their usual chirpings. Though fraught with fragrance there the Mandara, the Parijata, the Kunda, the Kuraba, the Champaka, the Punnaga, the Nagakesara, the Bakula, the Utpala, the lotus and other such flowers regard the Tulasi's asceticism very highly on seeing her smell so fond of Sri Hari. (15-19)

The whole of Vaikunthadhama (*dhama* means region) is thronged with celestial cars shining with the lapises, emeralds and gold set in them. Those celestial cars are not obtained by the merits of actions performed by the devotees, but these are due to their devotion to the lotus-feet of God. Their devotion to the feet of God is so firmly attached that their desire or passion could not be aroused by the seeing of well-formed buttocks or smiling faces of fascinating damsels. There Lakshmi, whose grace is sought by even the celestial deities, is seen roaming about wearing her charming form and herself sweeping and clearing the mansion of Sri Hari while sounding the jingling pair of Nupuras of her lotus feet. The walls there are of crystal and plated at places with gold, and there being no trace of dust there, — the image of Lakshmi is seen reflected on the walls in various charming forms, and she moving in sprightly sport there appears to have been sweeping the mansion of Sri Hari in her right earnest-

ness and devotion. Oh ye gods ! The water of the lakes in Vaikuntha is transparent and elixir like in taste, and the banks of the lakes are full of fine groves. There Lakshmi surrounded by her hand-maids worships the lord Sri Hari and thereat seeing the reflection in the lakes of her fascinating face with the fine ringlets of hairs and aquiline nose, —she feels in her fancy that the Lord Himself has been kissing her charming cheeks. Ye gods ! That region (Vaikuntha) of the Lord cannot be attained by unfortunate persons who are not inclined to hear the discourses on the glories of the Lord which removes all sins, and who are, on the contrary disposed to the evil dictates of their senses towards lust and greed for wealth and passion. How shall I describe the ill-luck of those persons ? Their religious merits of previous lives are emptied by their listening to the unrighteous voice of their vile senses destructive to understanding, and thereafter they are cast into the horrid infernal pit named Nirasraya. In human life the knowledge about God is attainable along with righteousness, and for this reason even we do extol human life. But those people are so very much unfortunate that even in such praiseworthy state of existence such as human life, they do not take to the worship of the Lord. Oh the pity ! Are these ill-fated persons wholly stupified by the illusory will (Maya) of the Lord ? Only those who are without any sense of pride and as such above us in merits of Yoga can have access to the excellent and pure region of Vaikuntha.

By virtue of their constant discourses on the glories of the Lord Sri Hari they are endowed with such brilliant effulgence that even Yama (the God of Death) stays at a distance from them. They are so earnest and eagerly attached to mutual discussion on the holy glories of God that the limbs of their bodies become paralised on account of their being devoid of sensibility due to their zeal for discourses on the illustrious Lord ; and so they are

possessed of the crowning virtue of kindness which is desired by all good people. (20-25)

Ye immortals ! Thereafter by virtue of their potency of Yoga those ascetics experienced the height of bliss and arrived at the peerless Vaikuntha which is the object of homage of all the worlds, as Hari, the Preceptor of the Universe, is the presiding deity there. The sphere is illumined with the blazing chariots of the prominent celestials. Those Munis were all very eager to behold God, and therefore even so spectacular sceneries did not attract their mind. In their persistent attempts at Yoga they passed through six successive barriers and attained the seventh door, where they saw two gate-keepers. Those two were of the same age and both of them had maces in their hands, and they were adorned with precious ornaments such as *Keyuras*, *Kundalas* and *Kiritas* (ornaments on the arms, ear-rings and diadems respectively), and they were equipped with costly dresses. On the necks of both of them dangled garlands of variegated flowers of the forest, which looked very charming between their four blue arms (of *Tamala* complexion). In those fragrant flowers the bees would be always humming in search for honey, which enhanced the beauty of the garlands all the more. But they with their brows contracted, nostrils dilated and eyes reddened appeared to have been agitated with anger. Without paying any heed to the angry looking two gatemen, those ascetics entered the seventh gate as they had done the first six thunder-strong gates the doors whereof were made of gold. They did not await any permit for access into as they preserved an all through indifferentness to everything, which made them fearless to roam about everywhere, and nowhere they were obstructed in their way through. Those Munis were conversant with the knowledge of the self or soul. Old though they looked like boys of five and were not fit to be prevented by lashing of canes. But the disposition of those two gatemen was adverse



to that of the *Brahmanya-deva*, the Reverend One ; and on finding the Munis entirely naked, those gatenen slighted them with ridiculing looks and prevented them from entering holding canes in their hands. The gods in Vaikuntha saw that the ascetics of illustrious merits were stopped by the gatenen of the Lord of Vaikuntha. Thereat the ascetics, on their desire of beholding Sri Hari being frustrated, became suddenly angry and their eyes became crimsoned with anger. Thereupon the ascetics spoke unto the two gatenen as follows :—(26-30)

“You two are among those who attain this holy region by virtue of their meritorious services unto the lord Sri Hari ; such persons are wholly unto the services of the lord and have an equal eye on all creatures ; and yet what a striking disparity is discernible in the conduct of both of you. How some are allowed to enter and some others are not ? If you say that such an attitude on the part of the door-keepers in protecting their master speaks for their dutifulness and as such it is counted to their credit,—yet you should well consider that the lord Himself is most liberal and He has no enemy, so that you have nothing to be alert for His protection. We now take it that you yourselves are hypocrites, and as such in fitness with your own conduct you are apprehending that some other hypocrites like you might as well enter this holy Vaikuntha. Oh the foolishness ! Can any person than only the devotees of the lord enter this place ? The sense of distinction only is the cause of fear. None should have any sense of distinction in Him. The wise hold that the universe is in the belly of the lord, and they see no distinction between souls that are but included in the Supreme Soul. Strange indeed ! You are dressed like celestials, but like unto the puny minded ordinary servants apprehending danger towards their master, why should you have been afraid for the safety of the lord ? How could this sense of fear possess your mind ? We fail to see any cause for this. However, you are but servants to the

Supreme Being, the Lord of Vaikuntha. Therefore though you are evil-minded, you should not be punished therefor. But with a view to give you good credit for this evil nature let us think out what should be done for you. For this your unevenness of view be you driven out from this holy region of Vaikuntha, and then be born in unrighteous races wherein exist the three enemies, namely, lust, anger and covetousness."

On hearing the dreadful speech of those Munis, the two gate-keepers understood it as imprecation of curse by Brahmanas which could not be averted by any weapon. Thereupon they became very much afraid and fell on the feet of the Munis dropping themselves down like two logs of wood. Even the lord Himself, to whom those gate-keepers were servants, was much afraid of those Munis, so that there was nothing to wonder at the fear of those servants. They took hold of those Munis' feet and humbly submitted saying, "Oh illustrious Munis! You have dealt rightly the punishment that should be meted out to the sinful like us. There is nothing to blame you for this, and let us suffer the punishment. This punishment is capable of removing great sins such as disobeying the command of the Lord. But we pray to you only this much that as we go round from one to the other lower races let not at that time the stupor arising out of repentance erase from our mind the recollection on the Reverend One."

Instantly at that time the Reverend lotus-navelled One came to know that two of His followers had offended those ascetics. Thereupon the Lord set out on foot in company with His spouse Sri to see those Brahmanas. The reason of the lord's going on barefoot was to appease the wrath of the Brahmanas by showing them His lotus-feet, the sight of which had been denied and the anger caused thereby. And again the import of his setting out in company with His wife Lakshmi was this that He intended to make it explicitly known that He lavishes

wealth even upon those that seek Him without any desire. (31-37).

The Reverend One having so arrived before them, those Munis, on seeing the object of *Samadhi* viz Brahman present before them, they remained staring upon him with fixed wide open eyes. There were two *Chamaras* white as swans on His two sides and on His head was a white umbrella. There were frills of white pearls pendant around that graceful umbrella. The frills of the umbrella were swayed by mild breeze blowing that way and the particles of water from the pearls were being sprinkled over the Lord's person. The complacent countenance of the Lord seemed to be showing that He would be propitiated both towards those Munis and the gate-keepers. The Lord was above all virtues; and as such His loving look pleased every one. Sri, the abode of all graces, being before His extended breast, the Lord as the crowning jewel over the Satyaloka illumined and enhanced the beauty of Vaikuntha. Upon the yellow attire encircling His plump hips was a gracefully sparkling ornament, over His breast dangled down from His neck beautiful garland of wild blossoms, and on His elegant wrists were shining bracelets. He placed His left hand upon the shoulder of *Garura* (the celebrated bird of that name known to be the carrier of Sri Hari; Vinata's son) and with His right hand the lord was moving a lotus. His cheeks were brilliantly brightened up with a pair of kundalas throwing out flashes of light like that of lightning. His face was graced with a symmetrically elevated nose and a jewel-set diadem. At the middle of His arms was an exceedingly beautiful chain on His chest and there was Kaustubha, the best of all jewels, on His neck. On beholding the person of the Lord gracefully adorned with various shining costumes and precious brilliant jewels there arose a discussion amongst His devotees. They held that the pride of Lakshmi to be the abode

of all graces has now been put down. Ye gods ! He (the Lord) appears before me (Brahma) Bhāba (Siva) and yourselves in a form worthy of being worshipped ; so that it is no wonder that He would be possessed of such beauty. To come to the story, however, those Munis seeing Him present there bowed down before Him by bending down their heads, but they could not feel satisfied in seeing His beauties (that is, their desire for seeing was not fully satisfied.) As they bowed down before the Reverend One, the smell of Tulasi leaves mixed with filaments of the lotus-feet of the Lord possessing lotus-eyes entered their nostrils and though the Munis were ever merged in the knowledge of Brahman yet the soothing smell of Tulasi etc. delighted them so much that the hairs of their bodies stood erect as with great joy. (38 40).

Again, gazing up at His face resembling the inside of a blue-lotus, as also at the kunda (a kind of flower) like sweet smile playing on his lovely lips,—those Munis were highly delighted. Thereafter on looking down those Munis saw at the Lord's two lotus-feet which were set with gems in the shape of His nails. Thereupon, with a view to see the beauty of His whole person at a time those Munis looked up and downwards again and again. But as it was impossible to have both up and down view at a time, their desire could not be fulfilled and at last they were absorbed in deep meditation. Those ascetics having so commencing their meditation upon Him who manifests Himself to those seeking the way to emancipation through yoga, who is worth all regard,—the Lord then gradually manifested unto those Munis His native form as the Primordial Male Being endowed with all extraordinary graces that charm the mind and sooth the eyes. Thereupon the Munis began to chant the praise of the Reverend One endowed with the divine powers such as Anima, Laghima etc., in the following words :—“Although residing in the hearts of the impious ones thou dost not show thyself to them ; but to-day

thou could not remain away from our view, and we have been granted the opportunity of beholding thee. O Lord ! When we were being instructed by our sire, Brahma, who sprung from thee, the mystery of thy reverend self,—thou entered in our mind through the ears, along with the words and as such how could you be away from our mind ? Thou art thyself the knowledge of the Self which is identical with the knowledge acquired by the ascetics having deep devotion and renouncing pride and anger. Thou art the pure Sattwa and embodiment of Sri, through which form thou attractest thy devotees towards thee. Thy fame is of supreme enchantment, most holy, worthy of being chanted and like a place of pilgrimage. Those intelligent persons, who relish them about thee, do not attach importance to thy favour capable of granting emancipation even, far less to speak of any other state of excellence such as that of Indra etc, in which state even there is hidden thy frown (displeasure) that causes fear. But the persons who are delighted in thy themes attain to everlasting bliss and beatitude. O Hari ! Sin could not touch us so long. But to-day we have contracted sin in having imprecated curse upon thy devotees. For such knowing sin committed we shall have to live in hell (infernal region). O Lord ! Even as bees revel in flowers without minding the thorns, so let our mind take refuge under thy lotus-feet disregarding any miseries and obstacles. Like the Tulasi graced by being placed on thy feet without caring for its native qualities, so let our speech be graced by chanting the holiness of thy feet and our ears be filled with the recitation of thy glories ; and these being done we would not mind living in hell. O thou of great renown ! The charming form that thou hast been pleased to reveal unto us has greatly gratified our eyes. O thou god of gods ! Thou art the Supreme Lord. Thou art incapable of being comprehended by persons who have not been able to control their senses, and yet thou hast revealed thyself before our eyes

and mind, and for this act of thy mercy towards us, we do bow down unto thee again and over again." (41-50)

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## CHAPTER XVI

### Decension of the Door-keepers from Vaikuntha

Brahma said :—Ye immortals ! The Lord living in Vaikuntha was pleased to hear the speech of those ascetics practising yoga and spoke as follows in'delighted heart :—The two persons cursed by you are my followers and they are named Jaya and Vijaya. But to day they have slighted me and behaved with you quite improperly. You are my devotees, and I acquiesce in the punishment which you have inflicted on them as they have slighted their master. Ye Bipras ! I hold Brahmanas as Supreme deities. Please do not take any offence, I will propitiate you. In truth I have no fault in the matter directly, but I take to be my fault the transgression perpetrated by my retainers. If Jaya and Vijaya were not my servants and had I not been pleased with them, then their fault would not have been attributed to me. But as now, the fault is to be taken as mine own. If servants do any wrong then the people would first of all ask "whose servants they are ?" Just as Leprosy (a kind of skin disease) eats away the skin, so for the fault of the servants their master's fame and reputation are destroyed. My name is Vikuntha. My fame lucent as ambrosia on being heard instantly sanctifies all persons from the lowly *Chandala* (the lowest category of the Sudra race) up to the highest class. But

wherefrom proceeds my pure fame? You are the root of that my holy fame. Therefore, the persons who are adverse to you are killed by me even though they may be as my arms and be presiding deities of the quarters, far less to speak of the ordinary people. (1-6)

By serving you I have secured the sacred pollen of my lotus-feet capable of instantly wiping out the sins of the whole world; by serving you I have achieved such excellency of character that I have secured Sri (Lakshmi) to obtain whose favoured glance the other deities practise great austerities, and she doth not renounce me even if I happen to be ill-humoured. Those persons who are adverse to you whom I am ever pleased to serve are cut off by me. The satisfaction that I get by feeding through my fire-mouth on the clarified butter (*Havi*) offered in the sacrifices by *Jajamanas* (sacrificers) is not equal to the satisfaction that I derive in feeding through my mouth represented by a self-complacent and absolutely disinterested Brahmana eating *payasa* (rice boiled in milk and mixed with sugar) surcharged with *Ghee* (clarified butter) relishing every mouthful that he takes. My divine Yoga power is perpetual and irresistible. The water touched by my feet sanctifies the moon crowned Siva and the lokapalas. For this reason I am the supreme Lord over all, and I am the best of all sanctifiers. What person can there be who should not bear even any insolence from those Brahmanas the dust of whose feet is borne on my *kirita* (diadem)? The Brahmanas, the milch cows and the creatures without any protection are constituents of my body. Persons reading difference in these are to be taken as having lost their vision through sins. Their eyes shall be plucked out undoubtedly by the beaks of the vulture-shaped emissaries of the chastiser under my command breathing fury and hissing like serpents. I feel myself obliged to the persons who look upon Brahmanas reverentially as I do, and address the Brahmanas sweet words and worship them as Vasudeva even when



such Brahmanas happen to use harsh words towards those persons. My servants. Jaya and Vijaya, have offended you without knowing the mind of their master. Let them undergo the fit punishment for their transgression, and return to me thereafter. I shall now feel favoured by you if you will now immediately exile these my servants from this place. (7-12)."

Brahma said,—Oh dieties ! Those ascetics were as though stung by passion and so they could not feel satisfied on hearing the sweet and melodious speech of the Lord worthy of being used by sages. They listened with dilated ears to the speech of the Lord composed of appropriate wordings full of significant meaning and melody of voice. On so hearing the speech of the Lord, the ascetics thought within them as to whether the Lord has been expressing pleasure, or He has been amending the punishment they have inflicted ? Or He has been getting us fallen into fault ? We have not been able to understand His real intention. Thereafter they concluded that the Lord has been expressing pleasure on their words. Then those ascetics in joyful hearts and folded palms and with the hairs of their bodies standing erect addressed the Lord who had in Him embodied the supreme powers of Yoga manifesting the best of all divine attributes. They said,—‘O Lord ! Thou art omniscient and the lord of all, and yet thou sayest unto us that the faults of thy servants are the faults of yours and that thou shalt be favoured by our exiling the said servants immediately. We are unable to understand thy real intention in this, Thou art the well-wisher of the Brahmanas and they are held by thee to be the supreme deity. That is so. But even though the Brahmanas are in fact worthy of being worshipped by all gods,—thou art again their soul and thou art their revered lord. Oh Hari ! From thee has been sprung the eternal morality and the same has been maintained by thy incarnations. Thou art the unmanifested result

of the righteousness. Therefore, that thou so behavest with the Brahmanas,—even though thou art indescribable,—is indeed for setting out good example for the people to follow. (13-18)

O lord ! Through thy mercy the people become initiated in *vairagya* (dissociation to worldly objects) and by following Yoga they escape the doom of death. Being thyself as such how canst thou be obliged by others. O god ! Thou art ever served by Lakshmi who is the impersonation of riches, the dust of whose feet is held on the head by persons seeking wealth and desiring fruits of their actions. Considering the earnestness of Kamala (Lakshmi) in serving thee we are led to think that she also craves for thy feet equally as the fortunate persons do in placing new Tulasi leaves on thy feet. The meaning of Lakshmi's so serving thee is that she thinks thee restless like the black bee, but believes in thy being held fast by those taking refuge under thy lotus-feet, and that thou takest sportive pleasure in having Tulasi leaves gracefully placed on thy feet. Indeed I (Lakshmi) do live on His bosom, but what is the good of that ? Let me be on His feet, and I shall then worship Him like the Tulasi. Oh Sri Hari ! Even though Kamala serves you so earnestly, you do not treat her with much endearment, for this reason that you do your best for the devotees of God. Thou art the abode of all good qualities that are worthy of being worshipped ; how can then the *Srīvatsa* mark and the dust of the Bīpras' feet sanctify thee ? You incarnate yourself in three yugas, and neutralising with your body,—which is an emanation of Sattwa,—the other two qualities viz. Passion (Rajas) and Dullness (Tamas) which are inimical to austerities, purity and compassion which constitute your three uncommon legs,—you being an embodiment of righteousness, maintainest, mobile and immobile creation for the welfare of the Dvijas and the Dieties. The Brahmanas are protected by thee. If thou dost not propi-

tiate the Brahmanas by soft speech and worship them, the noblest way laid out by thee shall be abolished inasmuch as the people take to the example of the noble ones. It cannot be thy intention to abolish the path of Vedas, for thou art an embodiment of sattwa and thy desire is to do supreme good to the people. The kings are created vested with thy powers and through them thou killest those who are inimical to righteousness. Therefore it is fit for thee that thou art so submissive to the race of the Brahmanas. Thou art the lord of the three worlds, and the maintainer of the universe. Thy submission and good behaviour to Brahmanas cannot in any way diminish thy might and right, on the other hand such a course only proves thy sport and pastime. Oh Sri Hari! Now our submission to thee is as follows :—

“That thou mayest mete out any other punishment to these thy servants who offended us, or thou mayest increase their remuneration, and these shall be acquiesced in by us. Or if thou thinkest that these thy servants are innocent and we have meted out punishment to them without any cause,—then thou mayest inflict fit punishment to us therefor” (19-25)

On hearing the above speech of those Brahmanas, the Lord spoke as follows :—“Let these two servants of mine be born into Asura race. On being born in the Asura race and achieving spiritual communion helped on by the energy of their anger,—they shall on no distant day come back to me. Oh Dwijas! The imprecation of the curse on them by thee is quite fit and there is nothing for which thou mayest be blamed; as a matter of fact the imprecation of the curse uttered by thee is caused by me.”

Brahma said,—“Thereafter those Munis beheld *Vikuntha* (the Lord Vishnu) and *Vaikuntha* (the abode of *Vikuntha* ie Vishnu) thoroughly. Having seen the Lord Himself and His abode delightful to behold and effulgent of its

native splendour those Munis felt immensely pleased. Thereupon those Munis performed rounds about the Reverend One and bowed down unto Him, and then obtaining the Lord's permission they departed with joyful hearts talking amongst them the riches of the Lord. Those Munis having departed, the Lord addressed those two followers the following sweet words :—"Go Ye from this region. Do not be afraid. You will achieve good in future. Although I am capable of neutralising the curse imprecated by a Brahmana, yet I do not intend to do it. This imprecation of the curse on you by the Brahmanas has been according to my will. Therefore go ye ; you will not have to undergo this curse for long. By virtue of your spiritual communion urged on by anger, you shall in a short time come out of the curse of the Brahmanas, and thereafter return to me." (26-30)

Having so spoken to His two gate-keepers the Lord entered His own mansion accompanied by Lakshmi. There being rows of beautiful chariots all around adorning the mansion of the Lord, it looked beautiful above all. Thereupon those two celestial deities, the gate-keepers of the Lord falling down and far down from the region of the Lord on account of the unavertable curse of the Baahmanas, were shorn of their native effulgence and lost their usual cheerfulness. At the time of their falling down from the region of Vaikuntha, a great noise of *Oh* and *alas* rose from the celestial cars in Heaven. Ye immortals ! Those two foremost of the Lord's followers have now entered in the womb of Diti through the powerful vital fluid of Kasyapa. The energy of those two Asuras has now put down your energies. I am unable to mend this, as it is the Reverend one that so wills it. We need not think out ways about it. The Lord who is the cause of Creation, Maintenance, Genesis and Dissolution of the universe ; whose power of divine illusive energy is incapable of being over-riden by the masters

of Yoga ; at the prevalence of the sattwa element the Reverend one Himself will bring about the necessary means for our well-being. Our attempts at solution of this problem is therefore vain. (31-35)

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## CHAPTER XVII.

### Hiranyaksha goes out on Conquest

Maitreya said :—On hearing from the lips of Brahma the origin of the effulgence of Diti's embryo the celestials became rid of their fear and went back to their respective region in Heaven. Here Diti received information from her husband that her two sons will cause troubles to the celestial gods in future. She began to brood over this apprehension. However, at the end of one hundred years she gave birth to twin sons. When the twin sons were born many evil omens occurred in heaven, on earth and the etherial sphere striking terror into the hearts of all creatures. What to speak of those evil portends ? The earth shook on its foundation with the hills on her. All the quarters were aflame. Meteors were heard to burst. *Ketus* (Satellites of that name) appeared in different parts of the sky and aroused consequential fear in the minds of all creatures. Rough wind emitting stormy sounds blew again. Giant trees were uprooted, and the gust of wind formed their armies and the dust raised by whirlwind represented their flags. Deep darkness enveloped all around. Like occasional loud laugh lightning flashed up

with short intervals inspiring terror in the hearts of the people. The welkin being deprived of the light of luminous bodies such as sun etc pitch darkness enveloped all quarters and no region was visible. (1-6).

The ocean appeared to have been undergoing mental distress and heaved deep sighs resembling high surges, which ran up to the shores and in consequence the aquatic animals such as shark etc became terribly afraid. The rivers, lakes and other watery expanses were verily disturbed and the lotuses therein shrivelled. At short intervals the discs of the Sun and Moon were swallowed up by *Rahu* (a demon of that name), the sky thundered without clouds, and roaring sound resembling the rattling of chariots came out from the mountain caverns. In the outskirts of villages she-jackals vomitted forth furious flames and began to utter ominous yells along with the shrill cry of owls. The dogs raising their heads skywards roamed about here, there and every where uttering various sorts of barking cries resembling music at times and wails at another. The asses in herds tearing the ground with their sharp hoofs darted around wildly and uttered their characteristic shrill cries. (7-11).

The birds being frightened at the braying of the asses darted up from their nests. The beasts in pasture grounds or forests discharged urine and excreta simultaneously. The milch cows were panic-stricken and discharged blood instead of milk from their udders. The clouds showered pus in the place of flowers. From the eyes of the images of gods and goddesses tears flowed down incessantly. The trees dropped down uprooted without any gust of wind. The planets bestowing welfare to the creation such as *Vrihaspati* and *Sukra* etc. were crossed obliquely by other ominous planets such as *Shani* and *Mangala* burning brightly and there arose clash and conflict amongst such planets. Save Sanaka and the other Rishis, the illustrious sons of Brahma, others could

not interpret those astounding ominous signs and being very much afraid all creatures thought these to be forebodings denoting the doomsday to be near at hand. On the otherside, those two primæval Daityas endowed with huge stone-hard bodies resembling mighty mountains gradually grew up with their inborn energy developing of itself. With the tops of their golden diadems they touched the very heavens. They two with their huge bodies seemed to have covered up all quarters. Their ornaments such as *Angadas* on their arms and beautiful *Kanchies* around their waists shone very brilliantly. The earth shook on its foundation at the heavy tread of their feet. They seemed to be towering above the sun with their waists graced with the zone. Thereupon their Sire, the mighty Kasyapa gave them names. Of the twin sons, he that was born first was named *Hiranyaksha* and he that followed him was named *Hiranyakasipu*; but in the order of their father's discharge of the vital fluid, —*Hiranyakasipu* was held to be the eldest of the two. *Hiranyakasipu* inflated with pride of his arms and being in a sense immortal by virtue of the boon that he obtained from Brahma, —brought the three world with their presiding deities under his entire control. *Hiranyaksha*, his younger, was his most beloved. Every day the younger served the elder by performing things that delighted the latter. One day equipped with a mace in his hand in search for an encounter *Hiranyaksha* presented himself in heaven wishing for a fight. He was wearing jingling golden *Nupuras* in his feet, a *Vaijayante* necklace dangled over his elevated chest, and a terrible mace was laid on his shoulder. He was proceeding with irresistible vehemence. That daitya was puffed up with the pride of his indomitable prowess and by virtue of Brahma's boon he was incapable of being controlled by any one. Just like the serpents at the sight of *Garura* (the king of birds), the deities were afflicted with fear at the slight of the fierce-looking



daitya (Hiranyaksha) and they hid themselves. All the celestials with Indra having disappeared with their respective energy, Hiranyaksha could not find them and he became mad with wrath and roared terribly again and again. Thereafter, his wrath having been subsided, he, like a mad elephant, dived down in to the waters of the ocean to have a water-sport. Hiranyaksha having entered the water all followers of Varuna (the King of waters), the aquatic animals, though unhurt by the daitya-king, were yet stricken with great fear on seeing his mighty effulgence and they flew away far from him (19-24).

Thereupon that mighty king of the daityas arrived at the palace of Varuna entitled Vibhavari, and there he lived for a good many years. Living there he breathed so forcibly that thereby the waves of the sea rose very high, and he then smote the waves with his terrible iron mace. While so living one day he met there Varuna, the lord of the subterraneous regions and the aquatic animals. Thereupon by way of mocking Varuna, Hiranyaksha bowed down to him and addressed him bluntly saying: "O Lord of the oceans, give me battle immediately. Thou art the lord of the lokapalas, and thou dost put down the prowess of the heroes, and thy reputation as a hero is incapable of being coped with by those setting store of heroic renown. Having subdued the Daityas and Danavas thou hast celebrated the Rajasuya sacrifice. Now just give me battle, O hero." Hiranyaksha having so ridiculed him, Varuna was greatly angry. But as he was unable to cope with the mighty daitya king, Varuna suppressed, his rising wrath and spoke to him in following mild words : — "O thou foremost of the Daityas! We have ceased from fight now. O ornament of the Asura race! I find none who can satisfy thee in fight, being as thou art accomplished in the art of fighting. Only the lord Vishnu is capable of fighting with thee, and do thou go to him, who is hymned by persons like thee eager for battle. He

is the crown of all heroes and He will reft thy pride, and at the end of the encounter thy body will be found lying in the battle field surrounded by dogs. With a view to granting favours to the righteous, the Lord assumeth various incarnations, the incarnation of the Boar etc, for destroying wicked persons like thee" (25-30)

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## CHAPTER XVIII.

### The Encounter between Varaha and Hiranyaksha

Maitreya said,—On hearing Varuna so saying, that powerful daitya was much delighted. He did not pay heed to the significance of the words of Varuna meaning that on an encounter with the lord Vishnu he will be killed. There upon acquainting himself with the whereabouts of Sri Hari from Narada, the proud daitya at once entered the subterraneous region. There he found the lord Sri Hari in the form of the Boar, and spoke in jest as follows:—Oh the wonder ! I find this Boar to have been an aquatic animal !” At that time the all-victorious lord was lifting up the Earth on the tusks. On seeing the daitya (Hiranyaksha) in that fighting mood and jesting with him,—His eyes turned crimson and with the angry look on him, the lord drained on Hiranyaksha's energy. The mighty daitya said, “Come ! Come ! Thou ignorant wretch ! Let go the Earth ; drop it down. The earth has been conferred on us, the dwellers of the subterraneous region, by the creator of the Universe ; or else why will the earth be sunken into the Rasatala ? Do you expect to derive your

welfare from me? Do the deities, our vilest enemies, take recourse to thee for our destruction? What is the cause of this? What thou art capable of? Thou remainest out of sight and killest the Asuras by dint of thy divine maya. Thy strength consists in *Yoga maya*. Thou art possessed of meagre prowess. I shall kill thee today and wipe the tears of my friends. Thou art a coward and very poor in physical strength. Thy head will be instantly crushed by the mace hurled by my hands, and thou shalt be dead. On thy being killed, the celestials and the sages who worship thee with offerings of presents will consequently be deprived of their root, and shall cease to be."

On being so wounded by the *tomara* (a kind of sharp weapon) of piercing speech of Hiranyaksha, Hari though burning with furious wrath, bore the smart and rose up from the waters with the Earth on the tusks, like an elephant with his mate being assailed on by an alligator. (1-6)

While Vishnu in the form of the boar was rising from the waters that daitya (Hiranyaksha) with brown dishevelled hair and thunder like resemblance followed Him as a shark (Makara) following an elephant. The daitya spoke to the lord saying,—“Oh the pity! There is nothing unworthy of the base and shameless creatures. They have nothing to fear or to be ashamed of. So that they need not be ashamed of flying before his enemy.” At that time the Asura assumed a terrible body; his hairs turned brown and shone like swords. He roared like bursting of thunder bolts. But the lord Vishnu did not pay much heed to His enemy's words. He placed the earth on the surface of the water and then infused therein His divine energy. On seeing that wonderful act of the lord, Brahma chanted hymns unto Him, and showers of flowers were poured down upon His head from the heavens. At that time, fired with furious wrath, with his back adorned with golden ornaments and equipped with a terrible mace in his hand,—that fierce-

looking Asura was following the lord from His back. On hearing the Asura so ridiculing Him the lord was flaming with wrath, and yet He smilingly addressed the daitya saying,—“ Indeed I am a water-ranging boar, roaming about in quest of despicable dogs like thee. O thou vile wretch ! What art thou vaunting about in vain ? Consider thyself to be within the jaws of death. Heroes will never speak highly of thee. Have we stolen the wealth of the dwellers of the deep, and we are running away in shame for fear of thy mace ? As if we have been anyhow staying here with all distress, at least to have an encounter. Having been entered into an encounter with an overwhelming powerful enemy, as if we have nowhere to stay on. Come ! Come ! Do thou kill us without the least delay. Thou art the head of the leaders of infantry, and as such there is nothing to be afraid of thee. Just kill us and wipe the tears of thy friends. Bear in mind, that he who does not redeem his promise is counted as most barbarous.” (7-12)

Maitreya said,—O Vidura ! Hiranyaksha was wrought up with a furious frenzy on being rebuked and ridiculed by the lord, just as a mighty snake being played on by its owner. Being possessed of passion the Asura lost all senses, breathed hot and hard, and darted up at the lord Vishnu with an electric celerity and attacked Him with his terrible mace. The Asura hit hard the lord at his breast. But just as a person in spiritual absorption evades death, so the lord moved a little aside and the violent blow of the Asura was all in vain. Thereupon the Asura picked up the mace and blandished it as in a duel encounter. Seeing which the lord became very angry, and in His burning wrath, biting the lower lip, the lord darted upon the Asura and hit the latter at the right eye brow a severe blow of His deadly mace. The Asura too was an accomplished hero in an encounter with mace, and as such before the blow did actually hit him, he aimed a blow at that direction and thus averted the aim of the lord. O Vidura ! Sri Hari and Hiranya-

ksha faught fired with wrath and each being eager to bring down the other, the encounter with the mace was a terrible one. Each of them bore the other's blow, and each spoke against the other. Their bodies were severely wounded with blows from the powerful maces. As they smelt blood from their wounds they became all the more angry against one another. With the intention of bringing down the opponent each of them performed various manoevers and skill. In that terrible encounter they resembled two rival bulls fighting for a heifer. The lord assumed the boar-form by virtue of His divine power of illusion and fought with his foe, the daity King Hiranyaksha. Brahma himself became desirous of seeing the duel fight and he came there, to witness the encounter, accompanied by the Saints. The head of one thousand Saints, Brahma, saw that the daitya king has become mad with the power and passion working in him and he has cast out all fear. He is well guarded on all sides and there was no indication of his power being baffled or prevailed upon by the Reverend One. (13-20)

On seeing these Brahma addressed Narayana the Primaeval Boar, as follows :—‘O God of gods! This Asura having been granted various prized boons by us has no rival to put his prowess to defeat. He has been oppressing, frightening and killing innocent deities, brahmanas, cows and other creatures who have taken refuge under thy lotus-feet. He has made himself a thorn in the side of all beings, and he roams about to come to fight with a rival worth fighting against him. He is very wicked, vainly vaunting, possessed of illusive powers and invincible in prowess. O lord! Don't dally with such a dangers foe like a child playing with the tail of a venomous serpent. His energy will be increased at the hour of the Asuras setting in, but before he can take advantage of the hour, do thou kill this wicked and sinful daitya by assuming thy divine power. O thou universal soul! The frightful and fatal hour of the evening will be setting in very

soon and this is the most opportune moment to kill the daitya. Do thou encompass the victory for the celestials at this auspicious hour, which is a confluence of some lucky stars and named as *Ahijit*. This lucky confluence of time is almost passing away, and do thou bring about our welfare by slaying the powerful daitya in an instant. O God! We are thy friends and followers to whom you should grant peace and happiness. O lord! At the time of the imprecation of curse thou thyself had ordained his destruction at thy hands. And as if led by his luck the daitya has of himself come across thee. Therefore, do thou slay the daitya in battle by thy supreme power and bring back the peace and happiness of the three worlds. (21-26)-

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## CHAPTER XIX

### **The destruction of Hiranyaksha by the Primaeval Boar**

Maitreya spoke—On hearing the sincere, and melodious words of Brahma, the lord in the boar-form cast at him a side glance showing His lotus-face brightened up with rosy smile. His enchanting smile signified His acquiescence in Brahma's above submission. Thereafter with a sudden sly bound the lord fell on the daitya standing before him, and smote a severe blow with His mace beneath the cheek of the daitya. But the daitya too struck at His mace a vehement blow with his own terrible mace, through which the mace of the lord dropped down from His hand and while whirling its downward course the dropping mace fell, the daitya king, Hiranyaksha, looked exceedingly

resplendant. The lord became bereft of any weapon to fight with. The daitya king had, therefore, found opportunity to hit at the lord. But in accordance with rules regulating duel fight,—the daitya king refrained from hitting at the lord. On seeing the mace fallen off from the lord's hand, an exclamation of Oh and alas aroused among the celestials. Thereupon, considering the celestials to have been greatly frightened, the lord in the form of the boar spoke unto them "Do not be afraid, O Ye immortals ; there is no fear." And then the lord instantly called to his mind the Sudarsana-chakra (His celebrated discus) Sunabha by name. He was in reality the foremost of Sri Hari's courtiers, whom the celestials took to be a mere daitya and consequently became afraid of him. Hari was, therefore, merging Himself in him by eagerly whirling His Sudarsana-chakra. But, for not knowing this mystery the celestial deities repeatedly uttered words of advice to the lord saying "O God, good betide thee ! Do thou slay the daitya soon." On seeing the lord with eyes like lotus petals standing before him with the Sudarsana-chakra in His hand the sense of Hiranyaksha was swallowed up in anger and he began to bite his lip in great wrath. (1-6)

The teeth of the daitya were terrific. He looked around with glowing eyes as if burning up all sides. He rushed forward towards the lord and saying " O unfortunate one consider yourself as dead ! the daitya dealt a severe blow at the lord. O Vidura ! The Reverend One in his boar-form having sacrifice for his body, in the presence of his enemy stopped with His left-leg, with the ease as in sport, the deadly mace of the daitya hurled with the velocity of the stormy wind. Thereafter the lord spoke to him, " O Thou art bent upon having victory over me. Now take up thy mace again and try thy very best." Even with the cessation of the lord's words, the daitya took up his mace and hurled it on to the lord again, and resounded all the quarters with.



his terrible roar. Seeing the mace coming at a great speed the lord held the mace in His hand as it fell, as if in sport, just as *Garura* (the celebrated king of birds) would take up a serpent. The mighty daitya saw his prowess put down, and thereat he considered his sense of pride wounded, and consequently he became a bit non-plussed. The lord offered him to take up the mace again, but he declined the offer and did not take up the mace. As a person initiated in dangerous tantric course of *Sadhana* would resort to the various set-processes for compassing the death of a Brahmana even so did the Asura take up a flaming dart of three pointed pikes for killing his adversary ( the lord ) who had the form of sacrifice. That trident being hurled up by the mighty daitya-king *Hiranyaksha* rose to the sky flaming up all the quarters with its brilliance. Thereupon the lord cut-off that trident with His whirling discus just as *Indra's* weapon had cut off the wings of *Garura*, the vehicle of *Vishnu*. On seeing his trident cut off to pieces by the lord,—the daitya was the more angry and being literally flamed up with burning fury, he was uttering dreadful yells, and nearing the lord he dealt a thunderous blow of his fist upon the breast of the lord which is the abode of all wealth. (7-13)

Though thus smitten with the deadly blow, the body of the Primal boar did not even shake, even as a mad elephant is not supposed to be moved on being struck with wreaths of flowers. Thereupon that daitya king set about spreading a net-work of illusions upon the lord who Himself is the abode of all the illusory energy of *Yoga*. At the sight of the actions brought about by the illusion of the daitya, all creatures became overwhelmed with fear thinking that the day of doom was near. Suddenly, the wind blew furiously and all quarters were enveloped with darkness by the dust raised by the tempestuous whirl wind. Stones were showered upon all around as if cast by a *kshepani* (a kind of hurling weapon). The sky became

suddenly covered with clouds, and there were repeated clash of thunder accompanied by flashes of lightning. Pus, blood, hair, bone, urine and excreta were showered upon all sides. There were showered down from the clouds incessant rain and in consequence the stars seemed to be blotted out from the firmament. It seemed that mountains had been pouring down various arms all around. Suddenly there appeared a number of Rakshashis. Those Rakshashis had dishevelled hairs and each of them were equipped with a flaming trident. In the twinkling of an eye there appeared numerous Yakshas, Rakshashas, elephants, horses, and foot-soldiers all in the array of a battle-field and they began to utter shrill cries such as "Kill, kill, cut off, cut off etc". Thereupon, with a view to destroy those illusory phenomena created by the Asura,—the Reverend One having the form of sacrifice took up His celebrated discus Sudarsana. ( 14-20 ).

At that identical moment Diti remembered suddenly the words of her husband viz. that thy sons will meet with their death at the hands of Hari. On that fateful remembrance her heart suddenly trembled and her breast discharged blood.

On finding his illusions snapped up by the lord Sri Hari, the daitya king Hiranyaksha endeavoured to squeeze Hari between his stony arms. But the Asura was astonished to find that Hari was outside the tight bounds of his arms. Thereafter that daitya began to blow Hari with his thunder-like clenched fists. Thereupon the lord hit the daitya with His two fore-legs at the joint of the Asura's ears, just as Indra had belaboured Britrasura. Although the Asura was hit by the lord as in sportive humour, yet he dropped down on the earth like an uprooted tree, his whole body trembled, his eyes bulged out, and his hands, feet and hairs were shrivelled up. The daitya was of mighty energy and he used to bite his lips agitated by anger. On seeing the daitya king Hiranyaksha fallen

dead on the ground, Brahma and the other deities spoke to each other in delight as follows : —

“Ah ! Who can attain so fortunate a death ! He is killed by the feet of the lord, and died while seeing His lotus-face who is meditated upon in solitude in spiritual trance by austere yogis desirous of deliverance from their gross bodies.”

Thereupon the celestials in their delight began to eulogise the lord in hymns saying, “Repeated salutation unto thee, O lord, who spreads the entire complement of sacrifices and who assumes the auspicious form surcharged with the principles of sattwa for the purpose of maintaining the creation. It must be by dint of good luck that the daitya has been killed at thy hands. O lord ! We are devotedly attached to thy lotus-feet, and it is therefore that thou delivered us from the oppression of the wicked daitya. Through our unflinching devotion to thy feet, may we be freed from every sort of impediment.” ( 21-27 ).

Maitreya said,—Having so slain’ the daitya king Hiranyaksha endowed with invincible prowess, the Reverend One in the Primaeval Boar form, being hymned by Brahma and the other deities, went back to His own region ever full of festive mirth. O Vidura ! I have related unto you, exactly as I have heard it from my preceptor, as to how the lord Sri Hari assumed incarnation and how in a terrible encounter the lord killed as if in sport the daitya king Hiranyaksha irresistible might.

Suta said,—O Saunaka ! On hearing the recital by the illustrious sage Maitreya of the story of the Reverend Lord of the Universe, Vidura, the great devotee of the lord, experienced supreme delight. When recital of the story of righteous persons of great renown brings exceeding joy to the heart, what to speak of the rapture that Vidura felt at the recital of His story who bears the Srivatsa-mark ? O Brahman ! Once upon a time a leader of elephants was in the grasp of a mighty alligator, and in

his utter distress he meditated upon the lotus-feet of the lord and the female elephants were uttering piteous cries being moved with great sorrow. Thereupon the lord in compassion delivered the elephant from the grasp of that alligator. The lord is worthy of being adored by all persons of simple pious hearts. Only wicked and impious persons take him to be unattainable with adoration. What person can there be who should not propitiate the lord with devoted service knowing him to be the sole support of those seeking for shelter and refuge. O Dwija ! The person who listens to, chants and has faith in the sacred story of the destruction of Hiranyaksha done with the ease as in sport, and the lord's assuming the boar-form for rescuing the Earth sunken into Rasatala,—is instantly freed from even the sin committed by the slaying of a Brahmana. The story of the lord's sportive actions is capable of granting eminent pity, sanctity, wealth, fame, length of longevity, blessings of God, energy of the vital organs and heroism in battle. The virtue of hearing this story leads one to the attainment of refuge in Narayana, at the end of his days. ( 28-35 ).

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## CHAPTER XX.

### The Description of Creation

Saunaka asked Suta saying,—O Suta ! After having been assigned the Earth for his habitation, by what means did Swayambhuva Manu create all the creatures now found on the face of the earth ? The great devotee Vidura was

the natural chum of Sri Krishna. He renounced his elder brother Dhritarashtra and his sons by reason of their slighting Sri Krishna's good advice, whereby, in the opinion of Vidura, they transgressed righteousness. Moreover, the high-souled Vidura sprang from Veda-Vyasa's person, and as such he was in no way inferior to his Sire (Dwaipayana) in point of virtue. Vidura resorted to Sri Krishna heart and soul, and he followed those who dedicated themselves to Sri Krishna. By visiting sacred places of pilgrimage he had his sins washed off and arrived at *Gangadwar* (Hardwar). Having so arrived there, what did he ask of the auspicious sage Maitreya, the foremost of those possessing the highest knowledge? There must have been held in the conversation that took place between them, sacred and sin-destroying discourse on the lord Sri Hari,—the discourse which is capable of cleansing sin even like the holy water of the Ganges. O Suta! Good betide thee. Do thou relate those holy topics to us. Even after hearing so much of these, we have not been fully satisfied. Every action of the lord is meritorious and worth being recited. What person can there be who feels satisfied after having a draught of the nectar of discourse on the lord Sri Hari? Do thou recite unto us all that we queried on, and thereby satisfy our eager desires. On being so solicited by the sages living in the forest Naimisha by name,—Ugrasrava, after having meditated in his mind the lotus-feet of the Reverend One, spoke unto them saying "Do ye listen to". ( 1-7 ).

O Rishis! On hearing the description of the raising up of the Earth from the Rasatala by the lord Sri Hari assuming the form of a Boar in a sportive revel and exercising His divine power in placing the Earth on the surface of the water, and thereafter His killing the daitya-king Hiranyaksha in duel fight with ease,—Vidura experienced great delight and he spoke to the illustrious sage Maitreya as follows :—

"O Brahman ! What did the lord Brahma of lotus-origin do after having created the Prajapatis at the advent of the new creation ? Thou art conversant with mysteries we are ignorant of, and do thou be pleased to relate to us how did Marichi and the other Brahmanas and Swayambhuva Manu bring about the creation of the universe at the command of Brahma ? Did they perform the creation independently or in company with their wives ? Or was it that they performed the creation in co-operation amongst them ?"

In reply to him, Maitreya spoke as follows :—

"At first Prakriti the stay of the three fundamental qualities viz. Sattwa, Rajas and Tamas, was in a passive state devoid of any agitation. Thereafter, agitated by the resistless Destiny of creatures the Prime Person presiding over Prakriti and Kala (Time),—the principle of Mahat-tattwa came into being. From Mahat-tattwa predominated by the principle of Rajas (Passion) sprung up Ahankara-tattwa as willed by the Lord. Mahat-tattwa is fraught with a comparatively large measure of the principle of Sattwa (Purity) but only being so willed by the Lord it was fraught with a large portion of the principle of Rajas (passion) at the time of the origin of Ahankara-tattwa. That Ahankara represents Sattwa, Rajas and Tamas in turn and brings forth objects in five such as Akasa (sky) etc. (viz. the five kinds of rudimentary matter the five kinds of gross matter, the organs of cognition and their five presiding dieties the five kinds of matter are Earth, Water, Energy, Air and Ether.) (8-13).

These Tanmatras in isolation from each other cannot independently equal to the creation of any Cosmic object. But when these are combined through the divine power, they generate the mundane golden egg. ( This view is almost approaching the Nebular Hypothesis). The Lord of the Universe reposed for over one thousand years on that egg devoid of any living creatures and lying on the surface

of the waters of the ocean. While the Lord was so lying in self-communion, there issued forth from His navel a lotus with shining brilliance of one thousand sun together. So large was the lotus that it could be the dwelling-place of all the creatures. From this lotus sprang out Brahma, the Self-created. Thereupon being endowed with the powers of the Reverend One lying on the waters, Brahma created all beings and assigned to each of them name and form as before. By means of shadow, the rival of light, Brahma created at first the five kinds of *Avidya* (ignorance) viz. Tamisra, Andha-Tamisra, Tama, Moha, and Maha-Tama. But the creation out of the shadow being full of *Tama* (darkness), the creation thereof did not please the creator, and therefore he gave up that form, and that became the Night. And this night formed the hour of the Yakshas and Rakshashas that were created then. Out of this gloomy creation of the Night was also caused the creation of hunger and thirst. (14-19).

Thereupon being smitten with hunger and thirst and finding out apparently none else those Yakshas and Rakshashas rushed forward towards Brahma himself to devour him. Of them some being sorely assailed upon by hunger and thirst began to cry "Do not let him go even though he is our father" and also "Eat him up and appease the hunger and thirst." Thereat Brahma was verily afraid of and said,—“Do not eat me up, save me, Ye Yakshas and Rakshashas! Ye are my children. You must not devour me up.” Even thereafter those who said “Eat him up” became the Yakshas, and those who said “Do not let him be saved” became the Rakshashas.

Thereafter all that Brahma created with his effulgent form predominating sattwa quality became endowed with sattwa attributes, and these being full of sattwa became the celestial deities. Those deities in their sportive revels appropriated the effulgence of Brahma's shining form,—and this shining form of light became Day-time.



After this Brahma created from his hips the Asuras. They were grossly lascivious and out of their lewdness they rushed up towards Brahma himself to satisfy their sexual desires. On seeing this shameful attitude of those Asuras, at first Brahma smiled, but when he saw them rushing up to him without any shame, he became angry upon them, but being afraid of them he fled away from them. Thereafter Brahma went to that Reverend One,—bestower of the desired boon to His devotees and remover of miseries of the miserable ones,—the lord who when propitiated favours His followers by showing them any of His forms to the liking of them. Approaching that lord, Brahma spoke to Him saying —

“O Supreme Soul ! Do thou be pleased to save me from the plight. By thy command I am engaged in the creation of beings. But some impious beings have been created who now rushes forward to commit outrage on me. O lord ! Thou art the only remover of the miseries of the people. Thou art known to be inflicting afflictions only upon those ill-fated persons who would not take refuge under thy lotus feet. Do thou be pleased to save me from the trouble.” (20-27)

Thereupon the Lord, who saw into the hearts of all, knowing the embarrassment of Brahma said to him —“Do thou cast away this thy present body which has been made impure by thought of lust ? In obedience to the Lord’s command, Brahma then cast off his body. That cast off body of Brahma assumed the form of enchanting Evening, the hour of amorous sports. The lascivious Asuras took her to be a wench and became enchanted. They began to speak about her amongst themselves as follows :—

“The lotus-feet of this wonderfully beautiful wench is resonant with jingling sounds of her *Nupuras*, The pair of her sparkling eyes are languid through amorous desires. Her waist girt round with a thin silken attire is showing to be the chains of sensual zone. Her well developed breast pressed against each other tightly leaves no space between

them. She has a fine nose and a handsome set of teeth, and her rosy smile and look full of vivacity are exceedingly delightful. Has she been covering up her person often due to her bashfulness? Oh the wealth of beauty of her black hairs."

O Vidura ! Taking the cast off body of Brahma to be a wonderfully beautiful wench,—those Asuras became completely enamoured. (28 31).

The Asuras became sorely influenced by passion and they thought : What a captivating beauty she has ! And again what self-control and patience ! What an enchanting youth she has ! We are all so sorely distressed by passion for her, but she seems to be quite without any desire and proceeds on with measured steps. The evil-minded Asuras went on so thinking about that Evening in the form of a wench and at last being unable to control themselves any longer, they addressed her the following words :—

"O thou having things resembling the trunk of a plantain tree, who art thou ? From what race hast thou sprung up ? Whose daughter thou art ? O thou irascible fair, what thou art here for ? Thy beauty and youth are very dear articles of merchandise ; why art thou afflictest these unfortunate followers of thine by with-holding from them thy charming beauty ? Whatever may thy race be, it is indeed a good fortune to us to come across today thy charms. But O frail one ! Thou art paining us by playing with our mind as though striking a falling ball with thy palm. Thy lotus feet are never stationary. The moderately thin middle part of thy body appears to have been sinking down under the burden of thy heavy developed breast, and thy look is gay and grand. Thy trail of hairs is very beautiful." Then, designating that Sayantani Sandhaya with various attributes of fair-sex those Asuras overwhelmed with passion for her took her to be their beloved one. Thereafter Reverend Brahma smiled

on the above conduct of those Asuras, and out of his grace created the Apsaras and Gandharvas. (32-38).

At that time his so graceful form seemed to have been seeing the naturally grand form of the soul within. Brahma then cast away his charming body which became the moonlight. Thereupon Viswavasū and the other Gandharvas appropriated that moonlight. Then Reverend Brahma created Ghosts and Pishachas out of his indolence. Those Ghosts and Pishachas appeared stark naked with dishevelled hairs flowing. On looking at those Ghosts and Pishachas Brahma remained with his eyes closed. After a short while Brahma did cast away that form of his named as Jṛimbha. On that body being so cast away, it was appropriated by those Ghosts and Pishachas. The body that brings about discharges from the organs of sense is called Nidra; and the affliction caused through such discharges of the sense organs is called Unmada. The Lassitude, Jṛimbha, Nidra and Unmada, all the four attributes have been appropriated by those Ghosts and Pishachas, the constituents of whose bodies are those four attributes.

Thereupon on thinking himself possessed of immense strength, Brahma rendered himself invisible and created the Sadhyas and Pitris. That invisible form of Brahma, wherefrom the Sadhyas and the Pitris have been created, has been appropriated by those Sadhyas and Pitris,—and it is that invisible form of theirs to which the learned ones offer food, drink and sacrificial offerings unto the Sadhyas and the Pitris.

Thereafter Brahma created the Siddhas and Vidyadharas from his body which though visible yet capable of being invisible. Those Siddhas and Vidyadharas appropriated that form of the Reverend Brahma who bestowed upon them his own wonderful power of vanishing from view at desire. Then the lord of creation having seen the reflection of his handsome soul and imagining the

various ways of nodding the head etc. created from his image the Kinnaras and the Kimpurushas. Those Kinnaras and Kimpurushas took up that reflecting handsome form which Brahma had cast away. They in company with their wives chant the glories of Brahma at the early hour of dawn. (39-46)

Then, as Brahma laid down that body of his enjoying the objects of desire through the different limbs and indulging in various imaginations—but that body proving otherwise inadequate,—the lord of creation renounced it. Thereupon the hairs that dropped off that cast away body of Brahma were converted into snakes. At the time of casting away that body of his, the hands and feet moved as in a feat for which reason the Snakes are named *Sarpa* and they are also named *Naga* by reason of the velocity of their moving. Also on account of their having sprung from Brahma's body for enjoying objects of desire, these snakes have their hood elevated. They sprung from Brahma's anger, and therefore they are very irritable and evil in nature.

Thereafter deeming himself successful in renouncing his previous bodies,—the self-sprung (Brahma) created from his mind the Manus, from whom sprung all the creatures, to whom Brahma had given up his male form. The creatures who were created before the Manus began to eulogise Brahma on seeing those Manus, and they spoke as follows :—

“O thou creator of the universe ! Thou hast well done this time. From the Manus will be established the sacrificial rites etc, and we all shall be able to feed on the oblations of clarified butter.”

Thereupon Brahma had controlled the senses through the Yoga powers of Anima, Laghima etc and had created out of those powers the ascetics of illustrious merits, and they were after his heart. Brahma had given to each of them one of his limbs, which were endowed with spiritual

absorption, yoga, the powers of Anima etc, meditation, worship and *Vairagya etc*, ( 47-53 ).

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## CHAPTER XXI

### The Marriage of Devahuti with Rishi Kardama

Vidura said,—O mighty Sage ! The race of Swayambhuva Manu is highly praiseworthy. Do thou also describe in details the propagation of the people by virtue of the union between man and woman as in that race. Swayambhuva Manu had two sons Priyabrata and Uttanpada by name. Do thou describe how those two sons of Manu had righteously ruled this Earth with Seven Islands. Devahuti, the illustrious daughter of Manu was married to Prajapati Kardama. That Prajapati Kardama was a great Yogin. His wife Devahuti, was possessed of all the auspicious marks of Yoga such as Jama and Niyama etc. Do thou relate unto me as to how many children were begotten by that great Yogin on her (Devahuti). O Reverend Sir ! I am very eager to hear it. The worshipful Maharshi Ruchi and Brahma's son Daksh were respectively married to Akuti and Prasuti, the two daughters of Manu. Do thou also tell me how Maharshi Ruchi and Prajapati Daksha had created the people on their two wives,

The illustrious Sage Maitreya replied,—As commanded by the creator Brahma to creat people, the Reverend Kardama Rishi adhered to hard austerities for ten thousand years on the banks of the holy river Saraswati. Performing the sacrificial rites attended with spiritual absorption

that illustrious Kardama Rishi meditated upon the lord Sri Hari, the bestower of prized boons to his devotees. (1-6),

At that worshipful meditation of Kardama Rishi in the Satya Yuga the Reverend Lord Sri Hari became highly pleased. Thereupon the lord being so much pleased towards that Rishi, appeared before him in His form consisting of sound. The Rishi in the course of his meditation looked upto the sky and there he saw the lord stationed in the aforesaid form furnished with the splendour of the sun in the firmament. The Rishi saw Him wearing a wreath of white and blue lotuses. His lotus-face was fascinatingly graceful with slack and blue ringlets, He was wearing shining vestures, diadem and ear-rings, and He had in His four arms conch, discus, mace and lotus. His simple and charming look filled all hearts with overflowing joy. The Rishi also saw that the lord had reposed the pair of His lotus feet on the neck of Garura. He had Sri (Lakshmi) on his bosom and Kaustubha, the best of all gems, was in His throat. On seeing all these the mighty Rishi Kardama felt great joy and he understood that his desire has been fulfilled. Thereupon the Rishi bowed down unto Him by bending down his head on the ground and with joined hands the Rishi then addressed the Lord as follows :—

The great Maharshi said,—“O thou worthy of being hymned ! Thou art entirely composed of Sattwa qualities, and the sight of thy auspicious self has fulfilled the purpose of these eyes of mine. A sight of thee is cherished by meritorious saints practising austere penances and performing hard yoga exercises births after births. Persons who have got their understanding pervaded by thy divine power of illusion for fulfilling their desires, worship thy lotus feet which are as though a bark for crossing over the waters about the world seeing that even the dwellers of the infernal region do also obtain that. Though I am preverse to any purpose, which is hated by all, yet with a view to obtain a wife like a *Kamadhenu* capable of conferring the

three kinds of desired objects,—I worship thy feet who art the bestower of all objects of desire. O lord ! Though I have become full of desire thereby yet to be able to fulfil my desire whom else should I worship but thee who who art the source of all means to that end ? O Supreme lord ! By thy behest representing a rope all people are fettered by desire just as beasts. O thou bestower of supreme good ! In following the way of the people, I make presents of offerings in worship unto thee with a view to get my desired wife. I do not desire a wife like unto the common run of people for satisfaction of sexual desires. On the other hand, I desire a wife for this reason that without having a wife, one cannot expect to redeem his moral debts to the Deities, Rishis and the Pitris. O lord ! Thou art Time. We are made to work in fear for thee. Thy devotees have no cause of fear. For, unlike the common run of people, they take refuge under the umbrella of thy feet. They get their physical wants, such as hunger and thirst etc, satisfied by quaffing the nectar of thy praises recited to each other. O lord ! Thy three-navelled wheel of Time is indeed wonderful. The wheel rolls on an undeteriorating *Aksha* as its base, it has thirteen radii three hundred and sixty joints, six circumferences, three, stays, and countless *kshanas* and *lavas* as its foliage ; and the wheel rolls in speed along with the world and though it is unavoidable it cannot carry away the lives of those who are thy devotees. (7-17)

O lord ! Thou art indeed one ; but inspired with the desire of creation, thou assumeth duality through the power of spiritual absorption centred in the soul, and thou causeth the creation, preservation and dissolution of everything through thy own energy. O lord ! If thou dost not desire heming us in by a net-work of thy divine power of illusion consisting in our desire for creature-comforts, yet dost thou bestow thy grace on us all, whereby we may expect to free ourselves from the three kinds of debt. O Reverend One !



Inasmuch as thou art discernible through thy sensuous Tulasi,—I bow down unto thee, whose cognition stamps out the reaping of action. Thou dost cover up all creature with thy own power of illusion. Thou raisest the desire of those harbouring desire even if they are unworthy of thy grace, and thou art worthy of being bowed down unto.

Maitreya said,—On hearing the sincere address of Kardama Rishi, the lotus—navelled lord reposing on the wings of Garura, smiled in love and looked with His eye—brows raised up and said as follows with His nectar like sweet voice, — ‘O Kardama ! Thou art the best of all sages. The purpose for which thou hast directed thy adoration towards me by restraining thyself is known to me and—the said purpose of thine has already been with their soul centred in me, provided for by me. Such worship from them does never prove futile, who worship like thee with their soul centred in me, so that thy desire must be fulfilled. (18-23)

The good fortune of that lord of Prajapatis, the Emperor Manu, is renowned all over the world. Dwelling in Brahmavarta he reigns on this Earth with the seven islands. That pious Rajarshi incarnate, accompanied with his wife Satarupa, being eager for a sight of thee will call upon thee day after tomorrow. O thou piety incarnate ! He has a daughter having the wealth of beauty and character. She is young and modest. Thou art worthy of that damsel who has been in search for a husband like thee. Thy heart has been set upon the attainment of a worthy wife for long years. That fair daughter of the Emperor Manu will resort to you in a short time. Being thy wife, she will bring forth offspring in nine diverse ways from thy seminal fluid which has been hitherto stored in thy soul. Thou shalt have many daughters. On thy daughters the sages will speedily beget children. My child ! Obey my behest by completely dedica-

ting unto me the fruits of all thy acts. Thereupon thou wilt attain perfection in all directions and ultimately thou wilt attain me. Being a householder, do thou deeds of kindness to all creatures. After that thou wilt take to the order of Sannyasa and in that stage thou wilt remove fear of all creatures. In so leading thy life thou wilt perceive thyself and the universe in me identically, and that thy soul is identical with me. Thereafter through the agency of thy vital fluid I shall infuse a portion of my divine spirit in thy wife Devahuti, and he who will thereupon be born of her will compose the Tattwa-Samhita. (24-30)

After having so instructed Kardama Rishi, the Reverend One vanished from the lake named Vindu surrounded by the river Saraswati. Kardama Rishi saw Him, the lord who was worshipped by the celestials of accomplished asceticism and ritual mantras the way to whom is sought after by the Siddhas chanting the hymns of Saman, the sound of which was being heard by the lord while so departing. In anticipation of the time told by Sri Hari, Kardama Rishi awaited just there on the bank of the river Saraswati after the departure of the lord as aforesaid. On the otherside of the story, traversing the earth in search for a bridegroom for his daughter, and taking that daughter with her mother in a chariot of gold, Manu arrived exactly at the appointed time at the holy hermitage of Kardama Rishi. (31-35).

It was at this holy hermitage of Kardama Rishi of illustrious piety that the heart of the Reverend One melted with compassion and tears of joy trickled down from the eyes of the lord when that Rishi sought refuge of Him. That hermitage is called the lake Vindu which is watered by the river Saraswati. The water of that Saraswati river is holy, nectar-like in taste and the panacea of all ills and is drunk of by the great sages living there. The whole hermitage abounds in sacred trees and creepers where

all birds and beasts live with pleasure. The place is embellished with flowers and fruits of all seasons and has the charming beauty of a forest land. The hermitage is charmed with melodious notes of maddened birds and there the black bees sport in diverse ways. The peacocks dance there like dancers on the stage. The characteristic musical notes of cuckoos enchant and invite there every one. The hermitage is adorned with all seasonal fruits and flowers such as Kadamba, Champaka, Asoka, Karanja, Panasa, Asuna, Kunda, Mandara, Kutaja, Mangoe and various other fruit trees. The hermitage is ever resonant with the notes of Karandavas, Plavas, Swans, Kuravas, Water-fowls, Sarasas, Chakravakas, and the other birds. (36.41).

In that hermitage always wandered about on all sides numberless deers, hogs porcupines, Gavayas (a species of fox), Gopuchas (a class of monkeys), asses, Nakulas and the musk-deers. Having entered in that hermitage that Prime King Manu beheld an ascetic seated in front of a sacrificial fire offering oblation there into. The person of the ascetic was resplendent with lustre having performed many hard austerities. The ascetic did not feel any weakness having heard the words sweet as nectar as uttered by the Reverend One of charming look. The ascetic was of high stature, his eyes were beautiful like the lotus petals and he wore matted lock and bark of trees. Approaching a little towards the ascetic, the King saw him as an unclean precious gem. Thereupon the Primaeval King Manu went up towards the thatched cottage of the ascetic and he bowed down before him who received the King with welcome. The ascetic offered the King *Argha* which the King accepted and took his seat there. Thereupon, remembering the behests of the Reverend One, the ascetic addressed the King the following words in melodious voice:—

“O king! I think you have undertaken this journey with a view to protect the pious ones and to punish all

wicked persons, in as much as kings are known to have been endowed with portions of the divine power consisting in protecting the people. The ascetic, at this stage recited the prayer to the Reverend One, and the prayer runs thus : —“Salutation unto the Supreme Lord who assumes at times the forms of the Moon, Sun, Fire, Wind, Yama, Virtue and Varuna.” Thereafter the ascetic again addressed the King saying “O King ! If you do not journey over the earth in your Victorious chariot shining with jewels, having in your hands a bow the twang whereof strikes terror in the minds of vicious persons, then the cause of Virtue will suffer. You are undertaking the journey like the shining Sun accompanied by a huge army trodden under whose feet the earth trembles, If that were not so, then the connections established by the Reverend One in the distinction of orders and rules would be transgressed by the wicked. O King ! If you were to have been sleeping then the avaricious persons will raise their heads up for they will have no fear for any punishment, and in that case impiety will increase and the world will be entirely ruined being beset with robbers. Yet, I should like to hear with delighted heart what you will tell me. (42-54)

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## CHAPTER XXII

### **The Marriage between Maharshi Kardama and Devahuti**

The illustrious Maitreya said,—On being so eulogised for his many qualities and good deeds, the Emperor Manu

felt ashamed of and intimated the Maharshi the cause of his journey to the latter. The virtuous King said,—“O thou piety incarnate! For the purpose of propagating the Vedas, Brahma created you from his mouth, and you are well accomplished in Yoga and freed from the vices of the senses. Then again to protect you and the pious ones, Brahma has created me and the other Kings from his thousand arms in as much as the Brahmans are said to have been created from Brahma's heart and the Kshatriyas from his arms. We the Brahmans and the Kshatriyas, protect one another. But in reality such protection comes from Him (the Reverend One), who is free from all changes, though he is identical with what is Sat (real) and Asat. All my doubts with regard to this view have been removed immediately as I have seen you, inasmuch as you are endowed with six qualities, and you have of your own accord pointed out to me my duties when I feel it my duty to protect others. It is due to my good fortune that I have seen you. Impious persons cannot have vision of you. It is through my good luck that I have been able to touch with my crown the dust of your feet. (1-6).

By my good fortune I have received your commandments and great favour. It is also due to my good luck that your sweet words have been received by the uncovered holes of my ears. O my lord! You have been gracious enough to so favor me to-day. I have been verily distressed due to my affection towards my beloved daughter. It behoves you, therefore, to listen to the words of this my miserable self. This is my daughter who is the sister of Priyavrata and Uttanpada (my two sons.) She is in search for an accomplished and young husband. On hearing from the divine sage Narada all about your noble birth, character, age, learning, beauty and other prized qualities,—she has made up her mind to worship you only as her husband. Therefore, O sage, I reverentially present this my daughter to you. Do you now be pleased to

accept her. O foremost of the twice-borns this my daughter is in every respect fit for your noble self. She shall be your becoming partner in all household works. I request you to consider that even those who are dissociated from all objects of desire should not refuse any such objects of desire when such objects appear before them unsolicited. So that there is nothing to speak of the persons who are possessed of desires in their hearts. Therefore, do you be pleased to accept this daughter of mine. Again, you should also consider that he, who refuses an offer that comes unsolicited and thereafter begs for the same thing of a miser,—loses even his wide spread name and fame and becomes disrespected by others. O best of all sages ! I have heard that you have decided to marry, and therefore I request you to marry this my daughter. You have already observed Brahmacharya for a long and completed period, and therefore do thou be pleased to accept this offer of my daughter from me." (7-13).

Kardam Rishi said,—“Very well, I am also willing to marry. Your daughter also has not been given in marriage to any one. As stated your daughter having been determined to marry none else than me, you have not given her away to any one else. Therefore by this our first befitting marriage shall be celebrated.

O lord of men ! Do you now recite all those ritual mantras for marriage in favour of your daughter, I am inclined towards having your daughter as my wife. Who will not desire her, the charm of whose person defeats that of ornaments. One day on seeing her playing on the roof of your palace, with her eyes fixed towards the playing balls and her feet beautified with the jingling sound of *Nupuras*,—the Gandharva King Viswavasu became overwhelmed with passion and being unmindful fell down from his car. She is the ornament, so to say, of all women. This incomparable damsel cannot be seen by persons who do not serve the lotus-feet of Sri (Lakshmi). You are the first lord of

men (Manu), and this your daughter is the sister of prince Uttanpada (Manu's son). You having prayed for it, what wise men would not accept this fairest damsel in marriage? I should, however, like to tell you at the outset about my promise. I am determined that I shall devotedly live with this chaste damsel so long as she shall not bear my energy. (as long as she shall not be in family way) with her own energy. Thereafter I shall resort to the practice of that virtue, proclaimed by the Lord Vishnu who is the lord of Prajapatis, which, forms the foremost help in the attainment of the best knowledge (knowledge of the self or Soul). My preceptor in this my determination is the illustrious lord of the Prajapatis from whom has originated this wonderful universe and in whom the universe rests shall ultimately perish." (14-19)

The auspicious Maitreya said,—O Vidura ! After saying as aforasid Kardama Rishi preserved silence and began to meditate upon the lotus-navelled lord Vishnu. But Devahuti's heart was attracted by the Rishi's smiling countenance. Thereupon knowing the intention of his queen and the daughter, Manu delighted in heart conferred his daughter upon Kardama Rishi who was gifted with many qualities. The queen Satarupa also with great satisfaction made unto her son-in-law (the Kardama Rishi) and daughter presents of various precious clothes, ornaments and many other costly articles of daily use. Manu felt greatly relieved of his anxiety having been able to give his daughter in marriage unto a worthy bridegroom. He was, however, distressed on account of his affection towards his daughter (Devahuti) whom he very fondly embraced in his arms, and being unable to withstand her separation the king drenched his daughter's hairs with incessant tears, exclaiming all the while again and again "O my daughter" "O my darling !" Thereupon having bade adieu to that foremost of the ascetics (Kardama Rishi)



the King Manu with his spouse ascended his chariot and started for his capital (20-24)

The King proceeded on while beholding the beauty of the holy hermitages of ascetics, who have controlled their senses, on both the banks of the holy river Saraswati. Having been informed of the approach of their king, the delighted subjects went in advance out of Brahmavarta to receive the king with singing, playing on musical instruments and chanting his good deeds. The city of Bahismati is the capital of the king. It was here that all the hairs fell off His body when the boar-form of the lord Vishnu shook. The city abounds in all prosperity. There the yellow *Kusa* and *Kasa* grasses grow always with which the ascetics worship Vishnu, vanquishing the Rakshashas who are enemies of sacrifices. The great king Manu also worshipped there the Prime Male Being Vishnu by spreading *Kusa* and *kasa* grasses. Returning to his city Bahismati, Manu entered his own palace where there was none of the three-fold miseries of men. Living there in company with his wife and children, the King enjoyed perpetual bliss without any obstruction (25-30).

At every dawn of the day the songsters with their wives glorified the king by chanting his noble actions and also themes on the glories of Sri Hari. Though engaged in various worldly enjoyments, under the refuge of the Reverened One the king was invincible to any of the senses or the enemies. The time of the king was never spent in vain inasmuch as he always listened to the discourses on Vishnu, and meditated upon Him and chanted His glories. In such a way the king spent his days for seventy one Yugas and being ever engaged in topics of Vasudeva, he was not subject to the influence of the three-fold state of consciousness, dream and sleep. Can the three fold miseries, physical, mental and superhuman and also that of the influence of enemy and climate afflict such an one (the king

Manu) who has taken refuge under Sri Hari's lotus-feet ? Being queried by the ascetics, Manu related to them the duties of men for the welfare of all creatures, the general duties of the mankind, and the diverse obligations of the different orders and stages. My child ! I have thus described unto you the wonderful character of the Prime King Manu, and I shall now relate unto you the uncommon powers of his daughter Devahuti as follows. (31-38).

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## CHAPTER XXIII

### The amorous sport of Kardama and Devahuti in the celestial Car.

Maitreya said,—After the departure of her parents the chaste wife Devahuti, in following the desire of her husband, delightfully administered unto the Rishi, like Bhavani (Durga) waiting upon her lord Bhava (Siva),—fidelity, purity, glory, control of passions, always displaying her love and sweet words. Throwing off desire, hypocrisy, envy, avarice, pride and all other forbidden conduct, and with great care and earnest service, Devahuti daily succeeded in satisfying her powerful husband. One day the ascetic (Rishi Kardama) compassionately and affectionately said to the daughter of Manu (Devahuti) who had been unflinchingly devoted unto her husband even greater than a celestial being desirous of acquiring his blessings and who had been emaciated by the continued performance of hard austerities as follows:—

“O chaste lady ! Thou art born as a woman who dost confer honour.—and I have been greatly pleased with thy

sincere devotion and service. Thou art prepared to sacrifice on my account although thy body is exceedingly dear to all creatures. Thou art quite regardless of thy body the comforts of which thou hast sacrificed in consideration of the devotion that thou bearest towards me. Thou hast secured by thy sincere service rendered unto me those devine enjoyments devoid of fear and sorrow, which I myself have obtained as the grace of the Reverend One, for having served Him with concentrated thoughts through my worship, asceticism and spiritual absorption which are ever centered in mine own morality. Being greatly pleased with thee, I now confer on thee the boon of spiritual insight (*Divya drishti*) by virtue of which thou wilt be able to enjoy all the divine pleasures. (1-6)

"On the Reverend Urukrama frowning all desires for various enjoyments and comforts vanish into nothingness, so that are they worthy of thee ? Thou hast attained the *Summum bonum* of chastity. By virtue of thy devotion to thy husband do thou now enjoy those devine enjoyments which are extremely difficult for human beings to attain. Nay, not only that. Even the fact of being a king, does not entitle a person to the enjoyment of those divine pleasures." Maharshi Kardama had acquired the entire divine powers of spiritual absorption and he was proficient in devotion to the lord Sri Hari. Devahuti was freed from every care instantly as she cast her eyes on him while he was speaking as aforesaid unto her. While she was looking on her husband bashfully, with the inward delight of her mind, her face brightened up beautifully, and she addressed her husband (Maharshi Kardama) humbly with words full of emotion.

The auspicious Devahuti spoke,—“ My lord ! My husband ! Thou art the lord of infallible spiritual absorption and superhuman active energy. There is no doubt that everything which thou hast spoken about have been effected by thee. Do thou now fulfil thy vow which thou hast made at the time of espousing my hand. Do thou grant

me such embraces as would fill me with offspring. Chaste women attain meritorious end if obtaining worthy husbands they can bear children. My lord ! If it pleases thee to let me know for the sake of fulfilling thy vow —then do thou permit me to prepare this my body in accordance with the rules of the art of love, so that my person may be fit for amorous sport. O lord ! The influence of *Kama* (the God of love) being defeated by thy self-control, is oppressing my body, and thereupon my body has been weakened. Do thou now fix up a fit place for our amorous union."

The auspicious Maitreya said,—O Vidura ! Being pleased to fulfil the sexual desire of his wife (Devahuti) Maharshi Kardama had taken recourse to his powers of Yoga. By dint of the Maharshi's power of yoga,—instantly there appeared a car in the sky. (7-11),

That wonderful car was capable of moving at will fulfilling every desire. It was a divine car, furnished with every variety of game, embellished with jewelled pillars, enriched with artistic decorations, comfortable for every season of the year, equipped with variegated *pattikas* and pennons, decked with various coloured flowers and wreaths with swarms of black-bees humming and hovering round about, covered with curtains of *dukula*, *Kshauma*, and *Kauseya* etc. The car had rooms in it rising in rows of embosoming elegant beds. It was a really charming car inasmuch as its various parts were furnished with sofas, fans and seats. The different places of the car were adorned with various sorts of workmanship,—here decked with emeralds and there with daises of *Vidrumas*. The doors of the car flashed forth lightning having adamant door flaps. The top of the car was laden with sapphires and was adorned with cupolas of gold. (12-17)

The sides of the car were decked with large and luminous emeralds. The car looked to be surpassingly beautiful on account of its being ornamented

with variegated *Vimanas*, chains and golden gateways, all properly adjusted. There were swans, pigeons and other birds so naturally painted on the car that real swarms of pigeons etc. mistaking them as real birds fell upon them with their respective cries. The car also contained beautiful pleasure-grounds, sleeping apartments, sitting rooms, yards and court-yards. A sight of that car would fill with wonder even one endowed with supernatural constructive powers. Devahuti saw that car but due to her comparatively ill attires and feeling the want of a maid servant,—she did not feel quite delighted at heart. Maharshi Kardama, who was cognisant of the desire of every creature through his yoga powers, understood the feeling of Devahuti and he addressed her as follows :—

“O thou timid one ! Finish your ablutions in the lake and thereafter ascend this car. The lake is a sacred place of pilgrimage. The lord Vishnu had established that pilgrimage, and it confers the desired boons to the people.”

Thereupon, obeying the words of her husband the lotus-eyed Devahuti, clad in a soiled raiment, with her hairs hanging in a braid, her body covered with dust representing mire, with her bust discoloured, entered into the lake Saraswati of sacred water where lived many pure aquatic birds, (18 24).

On getting down into the water, Devahuti saw ten thousand young and beautiful damsels breathing the smell of lotus. On seeing Devahuti those youthful damsels rose up at once and addressed her with joined palms saying, “We are at your command. Be pleased to command us as to what we shall do.” Thereafter, smearing her with costly perfumed oil etc those beautiful damsels bathed Devahuti and clad her in new pieces of pure silk clothes. They then adorned her with valuable and brilliant ornaments to match her person and thereafter they offered her viands and drinks and wine fraught with every virtue. Then Devahuti beheld herself on a looking glass furnished

with wreaths of flowers. Having been clad in stainless attire, her person free from dust was eulogised respectfully by those damsels. She was bathed with her head smeared with ointment, clad in every variety of trinkets, wearing *nishka* on her bracelets and golden bangles. She had on hips an excellent golden zone set with jewels and on her neck dangled a costly chain of gold (necklace) and various other precious ornaments she wore on her other limbs. She saw that her face looked exceedingly charming with elegant eye-brows, a set of pearl-white teeth, eyes vieing with the pericarp of the lotus casting enchanting glances and sporting ringlets. (25-32).

Instantly as Devahuti remembered her beloved husband, Maharshi Kardama, she along with those damsels was at the spot where that Prajapati was present. On finding herself before her husband surrounded by thousands of youthful damsels, and also remembering the Yoga powers of her husband, She was wrought up with doubt. There-upon beholding her bathed and fresh and gracefully shining as she had done previous to her nuptials with her graceful breast covered, clad in excellent attire, and being served by thousands upon thousands of Vidyadharis that destroyer of foes (Maharshi Kardama) felt the influence of sexual desire (*Kama*) and lifted her on to the vehicle. That ascetic shining unecclipsed and attached to his beloved wife (Devahuti) tended by the Vidyadharis, shone in the heavens like a clear full-moon, the life to the lilies, surrounded by stars. In company with those young and beautiful damsels Maharshi Kardama sported for long years in that car like *Kuvera*, the god of riches, surrounded by the siddhas, sporting at the slopes of that pleasure—ground of the eight Lokapalas served by mild breeze—Ananga's associate—or at the spot resounding with the falls of the celestial Ganges. (33-38).

The Maharshi sported in pleasure in the pleasure—grounds of the celestials, such as Vaisrambhaka, Surasena,

Nandana, Puspa—Bhadra, Chaitraratha etc., and the Manas—Sarabara. By means of his effulgence ranging the regions and the splendid car coursing at will all the while, the Maharshi soared higher up than the sky spheres. O Vidura ! What is too high for those Yogins who have taken refuge under the lotus-feet of Tirthapad Sri Hari which is capable of snapping the bondage of the world ? Thus having shown his wife Devahuti the whole of the wonderful places round about the world together with the islands etc., that mighty Yogin returned to his hermitage. Thereupon, finding his wife desirous of sexual inter-course, the Maharshi divided himself into nine and passed years in amorous sport with his wife, the long time rolling by like a short moment, Devahuti also lying united with her husband upon that comfortable and elegant bed in the car did not perceive so long expanse of time. (39-43).

Though one hundred years passed away while the couple were thus engaged in amorous sport, as in spiritual absorption, with the frenzy of passion, yet so long a time seemed to them as a short period of time. The Maharshi was capable of knowing the purpose of every one, and, he knew the desire of his wife for having many children. With a view to please his wife whom he deemed as half of himself therefore, the Maharshi lodged his powerful vital fluid with her dividing himself into nine. He had acquired the knowledge of the self, and therefore his mind was not wholly attached to his wife. So that the discharge of his vital fluid having been inadequate his wife delivered daughters who were exceedingly beautiful. Those pretty girls breathed the fragrance of red lotus. Thereafter Devahuti saw that her husband was about to set out on his tour of mendicancy, At this she betrayed out astonishment and she felt sore distress at heart. Being so overwhelmed with grief in heart she turned her face down upon the ground and began to scratch the earth with the gem like nails of her toes. Then checking the fears with



great effort she addressed her husband modestly as follows :—

“My lord ! you have fulfilled every thing as per your promise, still it behoves you to inspire me with courage as I have sought refuge under your feet. (44-49).

“O Brahman ! On your repairing to the forest, shall it not be my greatest misfortune to find your daughters in the circumstances to go about seeking fit husband for each of them ? And in your absence, who will give me spiritual lesson ? So long I have passed the time in enjoying various pleasures for the senses, which are now satisfied. Having been so engaged for so long in the enjoyment of various pleasures, I had given up meditating even upon the Supreme Being. I have associated with your noble self for the gratification of my senses, and therefore I could not know your prime nature. My lord ! I have come to learn that the attachment while fixed on the evil brings on worldly fear, but being centred in the good it brings dissociation from the world. He is really dead although living, whose acts are not towards securing piety, dispassion or the service of the lord Sri Hari. Indeed I have been sadly disappointed through the illusive power of the Reverend One, inasmuch as although having obtained you as my husband capable of conferring emancipation I did not desire for that.” (50-55).

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## CHAPTER XXIV.

### **Devahuti gives birth to Kapil Deva.**

Maitreya Muni continued saying—As Devahuti, the illustrious daughter of Manu, was so modestly stating her sorrow, the mighty sage Kardama became moved with compassion towards her. Remembering the speech of Lord Vishnu towards him, Maharshi Kardama spoke to the king's daughter (Devahuti) as follows:—

"O blameless princess! Do not lament thy luck. The Reverend *Akshara* (Vishnu) will shortly enter into thy womb. Thou art already observing a vow. Do thou now reverentially worship the Lord Vishnu, controlling thy senses and observing religious regulations along with asceticism and the giving away of wealth to the deserving recipients. Having been so worshipped by thee, the Lord Vishnu will be pleased to be born as thy son, spreading thereby my fame. Thereupon the said son will instruct thee on Brahma which will snap the bondage of the world unto thee."

Maitreya again began. Devahuti accepted the advice of Prajapati Kardama with best regard and full faith therein. Then she set about worshipping the Spiritual Guide of the Universe (the lord Vishnu). Thus worshipping she spent a long time. Thereupon, even as fire is generated in the wood, similarly on Devahuti's so worshipping for a great length of time, the Reverend destroyer of Madhu (the lord Vishnu) had his birth in Devahuti by means of the vital fluid of Prajapati Kardama. (16).

When the Reverend One was so born in Devahuti, then various musical notes were heard to be played in the clouds. The Gandharvas began to sing and the Apsaras danced in great delight. Heavenly flowers were showered down by

the celestials from above. The watery expanse and the cardinal quarters wore a charming aspect and the hearts of all creatures overflowed with joy. At that time Reverend Brahma accompanied by Marichi and the other Rishis arrived at the hermitage of Maharshi Kardama. Brahma with his axiomatic knowledge knew that the Reverend Absolute Brshman was being born (as the son of Maharshi Kardama) in the form of energy with a view to instruct people in the Sankhya Philosophy. With his pure *chit* (consciousness) Brahma thereupon praised the mission of the Reverend One. Thereafter Brahma with his senses elated with joy addressed Maharshi Kardama and Devahuti. At first he spoke to Kardama as follows :—

“O my child ! You have worshipped me wholly inasmuch as you have acted in accordance with my instructions (7-12)

“Just in the same way should a disciple serve his preceptor by doing homage unto the mandate of his spiritual guide by saying, ‘Right Well’. Even in this way should a father be served by his son. These your beautiful daughters shall be attached to their husbands. They will swell this creation of mine multifariously with their descendants. Having due regard to their character, and also thine own inclination, do thou bestow them to-day in marriage to Marichi and the other Rishis keeping in view their respective pedigree and personal attributes. This will spread thy fame in the world ! O Muni ! I know for certain that this thy son to be the Prime Purusha (God) who has so incarnated himself by dint of his divine energy assuming the form of Kapila, with the intent to provide for the desires of the people.”

Thereafter Brahma also spoke to Devahuti as follows :—

“Being furnished with golden hairs, with lotus-eyes and lotus-feet and having natural and supernatural knowledge, this thy son Kapila shall root up desires at the source of all actions. O woman ! The destroyer of *Kaitabha* (a daitya

of that name) has entered into thy womb. He will range the earth after removing the knotty doubts of thy mind arising out of ignorance and false knowledge. Being the lord of the Siddhas, he will be highly revered by the saints of the Sankhya school ; and he will be known on this earth as "Kapila". This fact will advance the spread of thy fame in the world." (13-19).

Maitreya Muni spoke on,—Having delighted Maharshi Kardama and the princess Devahuti, Brahma was carried by his vehicle Hansa in company with his sons, Narada and others, to the otherside of the third plane. O Vidura ! After the departure of Brahma as aforesaid, in accordance with the instruction of the lord of creation,—Maharshi Kardama gave away his daughters in marriage unto those Rishis who are creators of the universe. On Marichi he bestowed Kala, Anasuya to Atri, Sraddha to Angira, and he bestowed his daughter Habirbhu by name to Pulastya. And he also bestowed his accomplished daughter Gati by name to Rishi Pulaha, Kriya to Kratu, Kshyati to Bhrigu, and Arundhati to Vasista. And his daughter Santi by name was bestowed in marriage unto Atharva. This Santi enricheth sacrifice. After having bestowed those daughters unto those Reverend Rishis, Maharshi Kardama had affectionately maintained his said sons-in-law for some time.

Thereafter those married sages, having obtained the consent of Maharshi Kardama, left for their respective hermitages with delightful hearts. Then having known that the God of Gods, Vishnu, had been born unto his household, Prajapati Kardama had a singular interview with Him and having bowed down unto Him, the Maharshi addressed Him the following words :—

"Ah ! It is only after a long time that the deities are propitiated towards their devotees. (20-26).

"The Reverend One, to have a glimpse of whose lotus-feet the Yatis in solitude engage themselves in deep meditation extending over many births has now been born

i n the dwelling house of this my base-self, without minding our insignificance ; this fact indeed ennobles the race of His votaries, O lord ! Ever advancing the cause of thy devotees, and in redeeming thy promise viz "I shall be born unto thee as thy son" and also with a view to promulgate the doctrine of Sankhya Philosophy in the world,—thou hast descended to my house. O my lord ! Even though this thy form is not real, all the uncommon forms having four arms etc and also thy forms which are desired by thine devotees, are all befitting thee. I do take refuge in thee. Thou art ever adored by the learned ones hankering for Atmatattwa (knowledge of the self or the soul). The alter of thy feet is ever worthy of being bowed down unto. Thou art ever filled up with wealth, energy, fame, grace, knowledge and dispassion (vairaggya) etc. O lord ! Thy power is absolute and independent, thou art the all in all, representing Prakriti. Thou art again the Primordial Purusha, the lord of Prakriti. Thou art, the principle of Mahat that is Mahattattwa. Thou art Kala (Time), the destroyer of all to eternity. Thou art Kavi being the knowledge of Sukshma tattwa, thou art the three fold Ahankara, and thou art the Lokapala, that is, the maintainer of that Ahamkara. Thou art the Omniscient Being through whose agency consciousness shines over the matter. Thou art Parameswara, the Supreme Lord, and I take refuge in thee. O Lord ! When thou hast been born as my son, I deem myself freed from the three-fold debts or obligations. Though thereby my desires have been fulfilled, yet I would ask of thee some thing more. I should desire thereafter to assume the life of a religious mendicant (Paribrajaka), casting away all sorrow and meditating upon thee in my heart."

Thereupon the Reverend One said,—“O thou best of the Munis ! In matters touching on Vaidika and Loukika (social) my utterances are ever adduced in support as an authentic evidence. Therefore, as I had promised before

thee that "I will be born as thy son," I have fulfilled my promise as I have been born in thy house. (27-34).

"This my birth is again, for unfolding the mysteries of the soul harmonising with the Great Soul,—that should form a knowledge for those Munis who seek deliverance from their *Linga* (material) body, and with that end in view ever worship and meditate upon me. Oh Muni! It is with a view to re-establish the subtle way of the knowledge of self or soul, which has been lost in course of time, that I have assumed this my present birth. You having desired permission, I grant you the permission that you may go wherever you please to. But if you would like to conquer the unavoidable doom of death and thereby attain immortality, then you shall meditate upon me and dedicate the results of your actions unto me. On so doing you will behold me in your mind by your soul with all your miseries and griefs passed off, and ultimately you will attain emancipation. I will impart unto my mother Devahuti knowledge of the self that uproots every desire from the heart. And thereupon she shall be freed from every fear of bondage of the world and shall attain Supreme bliss." (35-39)

Maitreya spoke again,—Kapila having so spoken, Prajapati Kardama went round him in respect and departed for the forest with delightful heart. Thereupon, according to the ways of religious mendicants, Maharshi Kardama concentrated his mind in the soul, and had no attachment for anything whatsoever of the world. Thereafter he began ranging the earth renouncing even fire and habitation. He concentrated his mind in Brahman which is neither cause nor effect; but though devoid of attributes which notwithstanding manifests itself as being endowed with attributes. Thus having centred his mind in Brahman, Maharshi Kardama through singleness of his devotion obtained a sight of Him. He renounced his consciousness of individual self, his attachment towards worldly objects,

his perception of distinction in things, his discrimination of distinction in Sensation. He viewed only the self or soul and had foregone all efforts. Thus, having calm thoughts and assuming a mild conduct he resembled a calm ocean devoid of any waves. Having focussed his whole devout attention on that Soul, which is identical with the Reverend Omniscient Lord Vasudeva,—and having realised Him within himself, he felt himself freed from the bonds of the world. He beheld himself identical with the Reverend One residing in the hearts of all beings, and all beings residing in himself as the Reverend One. By means of devotion unflinchingly fixed on the Reverend One,—the devotion ever uniform in intensity and devoid of desire or repulsion,—Maharshi Kardama ultimately attained to the very state of the Reverend One. (40-46).

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## CHAPTER XXV

### **Reverend Kapila describes unto his mother the best characteristics of Bhakti (Devotion)**

Saunaka said,—O Suta ! Although having no bondage of birth, the Reverend Kapila, who was the promulgator of the Sankhya system of philosophy and the enumerator of the Categories of thoughts, was born by His own divine energy in order to impart unto the people a knowledge about the self or soul. He is the best of men and the great amongst yogins. I have on many occasions heard the story of that great yogin yet I am not fully satisfied. Do thou relate unto me, who am all reverence, all deeds of the Reverend One that He performs incarnating Himself at sportive pleasure,—the glorious deeds being worthy



of being recited. Thereupon, the auspicious Suta replied — O thou foremost of the twice borns (Saunaka)! Just as I have been asked by thee, similarly the mighty sage Maitreya, the friend of Dwaipayana, was asked by Vidura, and he (Maitreya) was pleased to unfold unto him (Vidura) the knowledge of the self.

Maitreya spoke on,—The father having gone to the forest, being earnestly intending to do what was for the pleasure of his mother, the Reverend Kapila stayed on at the hermitage of lake Vindu. Being conversant with the teachings of the Tattwa-marga, Kapila remained seated inactive. One day recollecting the words of Brahma, she went to her son (Kapila) and addressed him as follows :—

“O Brahman ! I am greatly tired of the ceaseless pampering of my oppressing senses. As a result of such ceaseless actions of senses I was being led to the bondage of dark passion of the world. But, O my master, having obtained thee representing light of better sight, I hope to be taken over the dark-some region and by thy grace I have evaded the bondages of the chain of births and deaths. (1-8).

“Thou art the Reverend One Himself and the lord of males. Thou art arisen as the sun of opening the eyes of the ignorant persons. O God ! The consciousness in me of “I” and “mine” is due to thy illusion. And thou art only capable of removing this my infatuation. Thou art the saviour of those taking refuge in thee and like an axe cutting down trees, thou removest the bondage of the world of thy devotees. I should like to have an insight into the mysteries of *Prakriti* and *Purusha*, and with this end in view I do take refuge in thee and salute thee. Thou art the foremost of those conversant with the most excellent morality. Therefore do thou fulfil this my desire”

Maitreya spoke,—On hearing such an excellent speech of his mother, the Reverend Kapila understood her words to be depicting earnest desire for the knowledge. On this

his heart was elated with delight and a serene smile graced his countenance. Thereupon the Reverend Kapila spoke to his mother as follows :—

“O Sinless one ! Yoga centred in the soul removes the feeling of pleasure or pain. In my opinion such an absence of the feeling of pleasure or pain is the source of supreme well fare to the people. I would now explain unto thee that Yoga with all its parts. Formerly, on being so desired, I had unfolded this Yoga system unto the sages. Chitta (mind) is only for the bondage or freedom of a Jiva (individual being). When the chitta is attached to the worldly objects, it causes the bondage of the Jiva ; but when it is concentrated on the Reverend One, the Jiva attains freedom (9-14).

“O mother ! When the mind (chitta) is free from the impurities caused by the consciousness of individuality viz ‘I’ and ‘Mine’ etc engendered by the senses such as lust, covetousness etc. that is, when the mind is pure and the sensation of pleasure and pain appears to be equal,—then the Jiva (being,) with the aid of knowledge of the self, dispassion and devotion, beholds the Supreme Soul—entire immaterial, without difference, self-luminous, extremely subtle, void of division, and having no desire whatever ; and he also beholds the material world losing its grasp on him. O mother ! For Yogins bent upon realising Brahman there is no other path fraught with welfare than fixing one’s thoughts in an unflinching devotion on the Reverend One who is the soul of the Universe. The learned ones say,—that the attachment which is ever enduring bond to the soul, when directed by the saints towards the Reverend One, it (the same attachment) proves to be the open door to Moksha (Emancipation). Those saintly persons are the ornaments of pious people who are forbearing in nature, kind hearted, friendly to all corporal creatures, mild and pious, fix their devotion fast on me, renounce all acts on my account, and forsake their friends and relations for my

sake. Being desirous of their welfare they recite my glorious deeds to other people or they themselves reverentially hear the same recited by other people. Having their mind fast attached to me, they have not to suffer the miseries of the world. (15-23)

O chaste one ! Such persons are deemed as men of piety who shun every sort of company and live all alone. Thou shouldst seek the association of such pious persons inasmuch as such association removes all defects that one may come by through evil company. In the concourse of the pious people there arises converse in relation to my prowess which is delightful to the heart and sweet to the ear. A person listening to the discourses on me conceives reverence, love and devotion in the path of beatitude. His heart is turned away from all sensual pleasures of this and the next world, on account of reverence arising out of hearing the discourses on my glorious deeds. Being engaged in Yoga exercises and adopting the way of reverence, he strives hard to subdue his senses. O mother ! On so doing, without participating in the results produced by the natural attributes, and through knowledge, dispassion and Yoga,—the Jiva attains my state even in his material body".

Devahuti said,—“What sort of devotion should one show unto thee ? I am a woman ; and as such what kind of devotion should I extend towards thee ? Do thou instruct me to follow that sort of devotion unto thee whereby I may easily attain the state of complete emancipation. What, again, is the characteristic of that Yoga which should be directed towards the Reverend One with a view, as per your instruction, to attain emancipation. And what are the numbers of its parts ? O Hari ! I am a woman, and of meagre power of understanding. Do thou, therefore, explain that abstruse Yoga system to me in such a lucid manner that I may understand it easily.” (25-29).

Maitreya said.—The Reverend Kapila-deva was born

from Devahuti's body, it is therefore that being acquainted with the sincere purpose and words of his mother, he was moved with affection towards her. Thereupon he began to explain to his mother sequence of the categories of thought entitled as Sankhya system of philosophy, as well as the process of Yoga that extends the devotional aspects of one's mind.

The Reverend Kapila deva said,—‘O Mother ! The natural bent of the powers of actions unto the Lord Sri Hari who is an emanation of Sattwa is called desireless devotion unto the divinity, and the powers of such actions consist in performing their proper functions such as sound, touch etc. Such desireless or disinterested devotion for the Reverend One is superior to even emancipation. Natural bent towards actions in consonance with the injunctions of the Vedas spreads towards the organs performing such actions. Even emancipation is attained through such disinterested actions in connection with disinterested devotion unto the Reverend One. Even as the fire of appetite consumes the food taken, so such disinterested devotion speedily destroys the Linga body. But, O Mother, there are persons of devine mentality who are engaged in serving my feet, whose acts are directed and consecrated unto me, and who in company with other persons of similar mentality delightfully discuss on my glorious powers and deeds, but they do not like such emancipation or unification with my soul. Such pious persons take great delight in beholding my divine forms graced with complacent countenance and rosy eyes,—the forms that are capable of granting desired boons ; and such persons also take the pleasure in carrying on pleasant exchange of words with such of my divine forms of mine their hearts and senses enchanted by such graceful divine forms of mine combined with the gay sport and ambrosial smile and melodious speech, they attain to emancipation because of their disinterested devotion unto me notwith-

standing their unwillingness for such attainment of emancipation. Although they may not desire for the acquirement of riches and enjoyments of Satya and the other superior regions as are due to the active divine powers, the eight kinds of wealth such as Anima, Laghima etc following the Yoga exercises, and the excellent objects of enjoyments as are found in Vaikuntha,—yet while in Vaikuntha they enjoy such objects. O thou modesty incarnate ! By dint of their devotion unto me, such persons who follow me in devotion are never deprived of their objects of enjoyments nor does the wheel of time ever destroy them. To such persons I am beloved spirit—dear as a son, a chum in confidence, instructor like a spiritual guide, well—wisher as a friend, objects of worship like an initiator (Preceptor) i.e, the persons who propitiate me in the above ways are never destroyed by my wheel of Time. (30—37)

“The persons who renounce their soul with its subtle body and reside on earth and destined for a hereafter, and also the persons who follow in the wake of self, wealth, beasts, house other dear things and equally adore me with single minded devotion.—they are delivered by me from the miserable bondage of the world. None else save my Reverend Self, the lord of the eminent male beings, can deliver Jivas from the terrible fear of the miserable bondage of the world. The wind blows out of fear from me, the sun shines and warms out of fear from me, and it is also due to fear from me that Indra pours down rains, Fire burns, and Death goes about collecting the tolls of the destined creatures. The Yogins attain to the root of my feet of their welfare banishing all causes of fear through Jnan (knowledge), Vairaggya (dispassion) and Bhakti (devotion). They become calm on being placed under my refuge through unflinching exercise of devotion, and such disinterested devotion is the source of supreme welfare to the Jivas in this world.” (38 44).

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## CHAPTER XXVI

### AN ACCOUNT OF SANKHYA SYSTEM OF PHILOSOPHY.

The Reverend Kapila-deva said,—“O Mother ! I shall now separately tell you the characteristics of the different Tattwas, through the knowledge of which all persons are freed from the fetters of the fundamental qualities of *Prakriti* (Nature). Beholding the soul through the powers acquired by *Tattwa-jnana* that destroys the *Ahankara* (consciousness of the Ego) is called by the learned ones as the means of attaining emancipation. I have also told you about this knowledge. That *Atma* (soul) which is *Pratyagjyoti* is the Sankhya *Purusha*. That *Purusha* is eternal and other than the *Prakriti*. That *Purusha* is manifest of itself, and along with it the universe is manifested. When that *Prakriti* of subtle attributes endowed with the divine powers of the lord Vishnu comes in sportive revel before that *Purusha*, he accepts her at pleasure. Through her native qualities that *Prakriti* creates variety of beings resembling herself. Viewing her as his self, that *Purusha* becomes directly overwhelmed by *Avidya* (ignorance) that covers or shrouds true knowledge. Thereafter having been overwhelmed by the consciousness of his being the *Prakriti* herself, that *Purusha* then takes the pride of feeling himself to be the performer of the actions really performed through the subtle qualities of *Prakriti*. Really the *Purusha* does not perform any action whatsoever, he is merely the on-looker or witness. That feeling of pride, as the performer of actions, in the *Purusha*, enjoying the bliss in himself, is the source of influence of the chain of births and deaths, the bondage due to the results of actions and dependence due to the bondage. The learned ones say that in the matter of action, cause and instrumentality,

that is, body, sense-organs and the duties taking of the respective semblance, Prakriti should be known as the real cause. But with regard to the perception of pleasure and pain, Purusha, who is separate from Prakriti, is to be called the real cause." (1-8).

Thereupon Devahuti said,—“O thou best of male beings! That Prakriti is the source of the Universe, whose identity consists in the gross and subtle actions of the Universe. Therefore, do thou unfold unto me the characteristics of that Prakriti.”

The Reverend one replied,—“That which is herself unmanifest but who is the stay of all manifestation is known as the *Prodhana* or *Prakriti*. That Prodhana has three attributes, and as such not *Brahman*. That is unmanifested, and as such not *Mahattattva*. That represents cause and action, and therefore she cannot be called to be representing *Kala* (Time) etc. That is ever-existent (*Nitya*) and therefore she cannot be called to be representing the nature of *Jivas*. Representing the actions of that Prodhana there are four and twenty *Ganas*, and such *Ganas* are classed in fives, four and ten respectively. The learned ones perceive it as *Brahman*. *Maha-Bhutas* (great elements) are five in number, viz. Earth, Water, Fire (*Tejas*), Air and Ether (*Akasa*). *Tanmatras* (subtle causes) are five in number, viz. smell (*Gandha-tanmatra*), moisture or juice (*Rasa-tanmatra*), form (*Rupa-tanmatra*), touch (*Sparsa-tanmatra*), and sound (*Savda-tanmatra*). The organs (*Indriya*) are ten in number, viz. the ears (*Srotra*), skin (*Twak*), the eyes (*Chakshu*), the tongue (*Jibbha*), the nose (*Ghrana*), the organ of speech (*Vak*), the hands (*Pani*), the feet (*Pada*), the anus (*Paiyu*) and the penis (*Upastha*). The Internal organs (*Antarindriya*) are four in number and they are the mind (*Manas*), intellect (*Buddhi*), consciousness of the Ego (*Ahankara*) and *Chitta*. Though heart in itself comprises the *Antarindriya*, yet in points of the distinc-



tive functions of the above internal organs they have been treated as four distinctively separate internal organs. I have thus enumerated the four and twenty tattwas of which I have referred to above. These twenty four tattwas are the stay of *Saguna-Brahman* (Brahman possessed of attributes). Besides these, *Kala* (Time) counts as the twenty-fifth. (9—14).

Some say that time is the energy of God. From *Kala* proceeds the fear of the created beings, clad in the form as generated by *Prakriti*, and stupified with the sense of consciousness of the Ego. And some others say that the Reverend One Himself, from whom proceeds the activity of *Prakriti* in the matter of equipoise of the Three Principles (*Trigunas*),—is the *Kala* (Time). He is the Reverend One Himself and *Kala* too,—who by His own Divine active energy presides over the *Bhutas*, internally as the controlling soul and externally as Time. That *Kala* is the sum-total of the twenty-five tattwas. The passive state of matter having been disturbed due to the influence of destiny combined with the agitation of the attributes of *Prakriti*,—the *Parama Purusha* (The Supreme Spirit) infuses therein His own energy; and thereupon is produced *Mahat-tattwa* from *Prakriti*. That *Mahat-tattwa* is fraught with the virtue of manifestation. That tattwa has neither destruction nor activity, and it constitutes the germen of the universe. This tattwa displays the cosmos comprised in it and it is this tattwa that drank up the great darkness by its own effulgent energy, the darkness that had overpowered the Principle of *Mahat* at the time of dissolution of the universe. That which comprises in the quality of *sattwa*, that which is transparent, devoid of the quality of anger etc. and represents the function of perception of *chitta* is named *Vasudeva*. That *chitta* is identical with that *Mahat-tattwa*. That *chitta* has transparency to reflect the image of the Reverend One, absence of change and

activity and has equipoise as its distinctive qualities according to the different functions performed by it. (15-21)

The principle of Mahat is originated from the Reverend supreme Brahman. When that Mahat becomes agitated, the three kinds of Ahankara fraught with active energy are generated, viz. *Vaikarika*, *Taijasa* and *Tamasa*. From that Ahankara are produced *Manas*, the sense-organs and the gross elements. The learned ones call this Ahankara as *Sankarshana* having one thousand heads who is also entitled as *Anantadeva*. This Ahankara again resembles the acts, the gross elements, the organs and the mind. As being a god this Ahankara has the lordship, agency in the form of the organs and effect as the gross. The attributes of placidity, fierceness and stupefaction also exist in Ahankara, when *Vaikarika* Ahankara becomes susceptible of production, *Manas* originates therefrom. From the discriminate or indiscriminate thought of *Manas* *Kama* or desire is originated. (22—26).

The sages know this *Manas* as *Aniruddha*, the lord of senses. He is of blue hue like the blue lotus of the autumn season. The Yogis gradually bring him under their control. *Buddhi* is originated from the agitation of *Taijasa-sattwa*. This *Buddhi* is identical with power of discrimination through which objects are perceived. This *Buddhi* sets the five senses to acting and in the order of distinction of faculties *Buddhi* possesses five characteristics viz., confusion (*Samsaya*), misapprehension (*Mithya-jnana*), deductive knowledge (*Pramana-jnana*), memory (*Smriti*), and sleep (*Nidra*). Organs (*Indriyas*) are two in view of the distinction of Action (*Kriya*) and Sense (*Jnana*) viz. the organs of action and organs of sense. These two originate from *Taijasa-Ahankara*, inasmuch as *Prana* has the power of action and *Buddhi* has the power of understanding. Through the might of God *Tamasa-Ahankara* becomes agitated. Therefrom is originated *Savda-tanmatra*. From the *savda-tanmatra* or sound are

originated Ether (*Akasa*) and the organ of hearing (*Srotra*) The subtle form of Ether is considered by the sages to be the sound conveying a meaning and recognising one making a sound. (27—32).

The action and also the characteristic aspect of Ether consist in affording rest to the creatures, in being an object of utility both internally and externally, and also being the support of vital breaths, the organs of sense and the mind. The Ether is the originator of sound. Touch, wind and skin spring from this Ether when agitated by the influence of time. By the skin aforesaid everything can be felt properly. Touch possesses the characteristics of plainness, hardness, coolness, and heat. And from touch proceeds air, shaking, collecting, uniting, agitating all organs of sense and setting them to action constitute the characteristics of air. Thus air is identical with the form of touch. On being agitated by the will of God, the air in the form of touch originates colour, and then energy (*Teza*), and eye which perceives colour. O chaste one! The characteristics of energy consist in coming in contact with the form of a thing, in perceiving the peculiar attributes thereof and in measuring its dimensions. Moreover, the action of energy consists in displaying, cooking rice etc, drinking, eating, sucking and rubbing etc. (33—38).

When energy is agitated by the desire of the Lord, it produces *Rasatanmatra*; (juice) wherefrom originates water and the organ which sucks in juice. Although that juice is but one, it becomes, due to its association with others, astringent, sweet, bitter, pungent, acid and saltish, and also diverse other tastes according to the nature of things tested. The function of the water is diverse and mainly consists in wetting, in making clods of earth, in giving satisfaction in sustaining life, in removing distresses due to thirst etc, in moistening, in counteracting heat etc,

and in being re-filled in well etc though drawn out again and again.

When the *Rasatanmatra* (water) is set to action by the will of the Divine Person, it produces *Gandha-tanmatra* (smell), where to is originated the *Prana* (life) that enjoys the Earth and the smell etc. Although one in reality that smell becomes diversified on being associated with the diversity of articles such as *Misra-gandha* (mixed smell), and smells sweet, mild and repulsive. The Earth aforesaid also takes various forms, such as giving forms to (*Sakaratiwa*) Brahman, assigning impartially room to water etc, holding water, bringing about the termination of (or being visible segment to) sky or *Akasa*, manifesting the various creatures of the universe along with their respective attributes. (39—44).

The wise hold that the ear of which the object is perceiving sound, is the special attribute of *Akasa* (Ether). Similarly, skin (*tvak*), the object of which is touch, is the special attribute of air; eye, the object of which is perceiving colour, is the special attribute of energy, the tongue which perceives juice is the special attribute of water; the organ of smell which perceives smell (*gandha* is the special attribute of Earth. The respective special attributes of air, ether and others gradually associating with the vehicles of other attributes place in the Earth ultimately the five subtle elements. When the aforesaid Mahat-tattwa and the other principles were not combined with one another, then Iswara, the first being of the Universe, being invested with time, creative energy and qualities, entered into them. Thereupon being agitated with the influence of the Lord, they became united with one another. As a result of this union, there came into being an inanimate Egg. From that Egg, which was named as *Visesa*, the Universal Purusha or the Great Being was originated. The exterior of the *Visesa* was covered with water and other things gradually increasing themselves tenfold. 10

that Egg existed in the form of the Lord Sri Hari all the Lokas or regions. On being so originated in the golden Egg that Great Being exerted himself to activity and cast off indifference. Thereupon He made several holes or opening into the Egg. (45—50).

That being done, at first his mouth was formed, and next came out speeches and along with speech was originated fire. Thereafter came into existence his two nostrils which were endowed with the organ of smelling and vital breath. Thereafter originated his two eyes from which the sun was manifested. Thereupon his ear-holes were manifested and thereby all the quarters were manifested. Thereafter the Universal Purusha was manifested with skin, hairs, beard and medicinal herbs. Thereafter the organ of creation of the Universal Purusha was originated. From his organ of creation were produced semen and water. Thereafter came into being his organ of excretion, and from that organ was produced *Apan* by which was engendered death striking terror in to the hearts of all creatures. Thereupon came into being a pair of his hands, from which was manifest strength and Indra. Thereafter were originated a pair of his legs, from which was manifest motion and Vishnu. Thereupon came into being the tubular system of the Universal Purusha, and from that tubular system was manifest blood, and from blood was manifest the rivers, Thereafter was manifest the belly with hunger and thirst, from which was manifest the oceans, Then the heart of the Universal Purusha was manifest, which produced mind. From the mind was produced the moon, From the moon was produced Buddhi (intellect), and from Buddhi again was produced Brahma, the lord of speeches. Thereupon was manifest Ahankara. From Ahankara was produced the Rudras. Then became manifest chitta (the faculty of reasoning), from which appeared chaitta on Kshetrajna. (51—56).

Even after the aforesaid deities were produced, they could not raise up the Universal Purusha. Thereupon they gradually entered into their respective organs with a view to raise the Great Being up. First of all Fire entered into the mouth through the organ of speech ; yet the Great Being did not rise up. Then Vaiyu (the wind) entered into the nostrils through the organ of smell ; still he did not get up. Thereafter Aditya (the sun) entered into his eye-balls through the organ of vision ; still the Universal Purusha did not stir up. Thereupon all the quarter entered into his ear-holes through the organ of hearing ; yet the Great Being did not rise up. Then the *Oshadhis* entered into his skin through the pores and yet the lord did not get up. Thereupon the water entered into his organ of creation through the semen ; still the universal Purusha did not move, Thereafter Death entered into his organ of excretion through the excreta ; still the lord did not get up. Then Indra entered into his arms through his strength ; and even yet the lord did not rise up. Thereupon Vishu entered into the pair of his legs through motion ; still the Great Purusha did not rise up. Thereafter the rivers entered into his tubular system through blood ; but still then the Universal Purusha did not stir up. (57—62)

Thereupn oceans entered into his belly through hunger and thirst ; still the lord did not rise up. Thereafter the moon entered into his heart through the mind ; yet he did not get up, Then Brahma, the lord of speeches, entered into his heart through Buddhi (intellect) ; and still he did not stir up. Thereupon Rudra entered into his heart through Ahankara (consciousness of self) ; yet the universal Purusha did not get up. At long last, when kshetrajna entered into his heart through chitta (the faculty of reasouing), then the universal Purusha rose up from the waters. As the heart, mind, the organs of sense and intellect, without the help of the Deity presid-

ing over the chitta or faculty of reasoning, cannot raise up a person asleep,—so also nothing but the self-same faculty of reasoning could raise up the universal Purusha. Thus, in the mind stirred up through inquisitiveness one should by virtue of Buddhi (intellect) impelled by yoga, devotion, dissociation from the world, and knowledge,—meditate upon the Deity presiding over the faculty of reasoning. (63—97).

## CHAPTER XXVII.

### DISCOURSES ON ATTAINMENT OF EMANCIPATION THROUGH ACQUAINTANCE WITH THE REAL NATURE OF PURUSHA AND PRAKRITI.

The Lord said,—The Supreme Being—the Supreme Soul is devoid of qualities ; and as such without any change and active agency. The Purusha, even on being located in Prakriti is not subject to its attributes ; just as the Sun, although reflecting in the water, is not subject to the influence of the attributes of the water. But, when the Purusha is influenced by the qualities of Prakriti, he becomes overwhelmed by egoism (Ahankara) or consciousness of the self and thinks himself to be the creator (“I am the creator.”) That is to say, being subject to the influence of association, it takes birth as pure, impure or of mixed quality, just as rational (divine), animal and rational-animal (man, i. e. rationality plus animality) ; and being so born he then enters into the worldly sphere. Although the world has no real existence and is like the one having association with or feeling experience of unreal ideas or objects in dream,—one cannot withdraw himself from the world. Therefore, by dint of devotion and penance the people should bring their minds to control, although the mind is naturally inclined towards the objects of desire, such persons having



drawn their minds to subjection through the exercise of Yoga viz Yama, niyama etc. and in right earnestness craves for me and become attached to discourses on me. They see equality in all Bhutas. Having been purged of all sense of enmity, they attain supreme bliss for all time. And they become attached to their respective order of piety (asrama) through Brahmacharyya, Vow of silence or Dedication of themselves to the Deity. (1-6).

They become satisfied with what comes of itself. They take moderate meals, live alone and secluded. They are quiet in living. They are loving and friendly to all creatures. They are merciful to all beings and they are self-controlled. They do not cherish any unrighteous worldly attachment for their bodies and their associates such as wife and children etc., out of vain egoistic consciousness of "me" and "mine" etc. They are rather firmly attached to the knowledge under-lying the discriminative philosophy of Purusha and Prakriti. At this stage the various aspects of Buddhi and thoughts of worldly objects are removed from their mind. Then just as one beholding the sun with the sun of his eyes, they perceive the pure soul through the soul possessing the consciousness of self. Thus they attain to attributeless Brahman manifested as real over the unreal (Ahankara). This is pure Brahman distinct from the manifested reality of beings (Jivas). This Brahman is the stay of *Pradhana*, the source of action, and manifests the cause and action of *Pradhana*. Although self-contained and complete in itself, it is merged in all causes and actions. Just as reflection of the sun in the water again reflected on the wall of a room is noticed by a person in the room, and as he perceives from the reflection on the wall, the reflection of the sun in the water and again from the reflection in the water perceives the reflected sun in the sky,—similarly the soul as garbed in the body associated with the organs of senses and mind is perceived as the reflection of

Ahankara-Brahman, the image of three qualities, and thereupon through this Ahankara the cognition of the great soul or the knowledge of the Great is attained. (7-12)

At the time of subtle elements sensuous organs, mind and intellect submerging in Prakriti by sleep,—the soul having no sleep and consciousness of self attains to its true nature. Then the soul stands in the position of a witness and with its attribute Ahankara having been removed, it considers itself apparently ruined though not really so; just as a rich man considers himself as ruined in the event of loss of his riches. Having thus Ahankara inseparably connected with the soul, the latter cannot be conceived of as being free from Ahankara, such a soul manifests itself as the bounding cause and effect of such Ahankara, and as such it stands as the latter's stay. As Ahankara is so distinguished, the soul free from Ahankara and seeing Ahankara is perceived.

Devahuti said,—Purusha and Prakriti are ever dependent one each other. By reason of this, Prakriti does never sever her connection with Purusha. If that be so, how can Purusha attain emancipation? Just as neither the earth nor scent can possess its individuality of itself, or just as water and moisture have a tie of co-existence, even so are Prakriti and Purusha inter-dependent on each other, so long as the attributes of Prakriti serve as the active fetters of Purusha, and how can the latter though standing as a witness attain emancipation. This is why although at times the great fear of the world is removed due to discourses on these tattwas, on account of the causes of those fear remaining, the fear again raises its head. (13-19).

Thereupon the Lord spoke again,—Just as fire generated by the wood ultimately consumes the wood, so Prakriti is repeatedly pushed aside by the Purusha through desireless piety, pure mind, unflinching-devotion unto the Reverend One (Me) arisen out of

earnestness in pious topics, tattwa-jnana, powerful *Vairaggya* (dis-association), yoga accompanied by penances (*tapasya*) and entire spiritual communion in the soul with the self. Then the Purusha always finds various short-comings in the Prakriti and takes her to have been enjoyed to the full. Thus the Purusha finally renounces her and having been established in his native majesty has no misery or misfortune. When the Purusha becomes asleep, various evils may be witnessed in a dream, but when he awakes, those experiences in the dream cannot trouble his senses, similarly the Prakriti can never overpower the Purusha, who fixing his mind on me enjoys satisfaction of the soul having been understood the central truths or tattwa-jnanas of being. Thus devoting himself to the study of self, after many such births the ascetics attains to dispassion (*vairaggya*) which leads him to the regions of Brahma. Thereupon rendering reverence towards me (the Lord) and through my grace the ascetic understands all the mysteries regarding the soul and attains to everlasting bliss of mind, independent of the body, that rests solely with me and which is known as *Kaivalya*. At that time his linga body is destroyed, the calm Yogi with all his doubts dispelled by self-knowledge acquires the said everlasting bliss which he has not to give up any more, and due to the knowledge of the soul the unreal aspects or experiences of the mind are removed for good. Such a Purusha is not overwhelmed with the illusory attractions as attained by means of yoga (such as Anima, Laghima etc). Thus being fixed he thinks, "May I be granted the everlasting knowledge of the self that is unbounded in its course and which has nothing to obstruct its way through,—so that I may not be triumphed over by death." (20-28).

## CHAPTER XXVIII

### DESCRIPTION OF EIGHT-FOLD YOGA AND OF TRUE KNOWLEDGE DEVOID OF ALL EPITHETS.

The Lord said,—O princess ! Do thou now listen to me the characteristics of the self-dependent yoga system of sadhana. A person, by practising this Yoga sadhana with its injunctions, gets his heart filled with bliss and takes to the path of righteousness. One should gradually settle his mind on yoga by dint of his intellect (Buddhi) observing strictly his own religious rituals to the best of his powers and he should at the same time avoid other sorts of religious orders. Through contentment with what is easily achieved, through worshipping the feet of those who have known the knowledge of the self (Atma-tattwa), through abstention from acts relating to *Dharma*, *Artha* and *Kama*, through devotion to piety aiming at emancipation, through living on meals moderate and pure, through residing at a place [solitary and free from disturbance, through banishing of ill-will towards all creatures, through telling of truth,] through refraining from misappropriation of another's property, through taking only the required quantity of a thing, through practice of Brahmacharyya, through observance of austere penances, through maintaining purity externally and internally, through study of the Vedas, through worshipping the Supreme Male Being (*Parama Purusha*), through practice of taciturnity, through sitting calmly in different postures—as promulgated in the Yoga-sastra for purposes of concentrating or focussing thought, through gradual control of the vital air (*Prana Vaiyu*), through bringing the organs to the dictates of the heart after checking them

by the mind, through bringing and holding the mind and life ( *Mana-prana* ) at an identical point of harmony, through meditating upon the glorious deeds of the Reverend One, through bringing mind in harmony with the inner-soul,—one should with great efforts try to control the vital air ( *Prana Vaiyu* ) driving away all sense of idleness or weakness from the mind. (1-7).

Thereupon being accustomed with different postures of Yoga sadhana, a *sadhaka*, (devotee or disciple) should spread one upon another *Kusa* (a kind of sacrificial grass), a deer's skin ( *Ajina* ), *chela* etc. with a view to prepare a comfortable seat. Then he should take his seat erect on that *asana* (seat) in *Svastika* or any other posture that he feels convenient. Thus seated the *sadhaka* should practise the control on the vital air ( *Prana Vaiyu* ), that is to say, he should regulate his breath. Thus having practised regulation of breath and resorting to *Puraka*, *Kumbhaka*, and *Rechaka* in order and reverse thereto, the *sadhaka* should purify his spirit in such a manner that his concentration does no longer waver and rather it be firmly fixed on one identical point. Just as gold heated or burnt by air and fire casts off its impurity, so a *sadhaka* in yoga having restrained his respiration becomes speedily free from impurities. The *Pranayama* (regulation of vital air, *Prana Vaiyu*) burns up or rather removes the foul humours of the body-system, the *Pratyahara* delivers a person from the attachment or bondage of the world, and *Dhyana* removes the impious passions of the mind. Thus, when the mind is made pure by virtue of yoga-sadhana, and the free mind is concentrated unwaveringly, then the *Sadhaka* in yoga should fix his gaze at the tip of his nose and contemplate the image of the Reverend One. (8-12).

The *Sadhaka* should meditate upon the form of the Reverend One having His lotus face shining with complacency, His eyes rosy like the inside of the lotus petals

and possessing a dark blue hue like that of the leaves of the blue lotus ; the Deity holding in His four-arms the conch ( *Sankha* ), the discus ( *Chakra* ), the mace ( *Gada* ) and the lotus flower respectively ; the Deity wearing a silken attire yellow in colour resembling the yellow filaments of the lotus ; bearing on His breast the *Srivatsa* mark and dangling from his neck the priceless gem *Kaustubha* and a garland of forest flowers and thereon singing a swarm of humming black-bees ; the Deity wearing various valuable ornaments such as necklace, bracelets, crown, angadas, bangles and Nupuras ; His hips lighted up with shining chains of Kanchi. The Reverend One resplendently seated on the hearts of His devotees. The Lord looking exceedingly beautiful, infused with mildness charming the eye and the mind at once. O Mother ! Having a highly touching form to the delight of His votaries, the Lord is ever bowed down unto by all creatures. He is graced with everlasting youth and always eager to favour His devotees. The Reverend One possessing holy fame worthy of being celebrated and renowned, and thereby bringing merit and renown unto His pious devotees. The Sadhaka should meditate upon such an image of the Reverend One in his entire form as above described and until so long as his concentration is unflinchingly attached thereto. (13-18).

O Mother ! With a heart full of holy thoughts the Sadhaka should meditate upon Him having His abode in the hearts of His pious devotees and having graces worthy of being contemplated. He should be meditated upon as staying, going, seated or lying. When the Sadhaka clearly finds that he has been successful in firmly fixing up his concentration on the Reverend One as a whole, then he should meditate upon His each part of limbs severally. Thereafter he should meditate upon the lotus-feet of the Reverend One wearing the marks fo the Banner ( *Dhwaja* ), Thunderbolt ( *Vajra* ), the hook

( *Ankusha* ) and the lotus ( *Padma* ). The nails of the Lord looking shining like the moon with rosy hue dispelling the darkness of His devotees' hearts, those lotus feet of the Lord by bearing the excellent stream flowing, from which the Lord Siva secured the supreme felicity,—and which are like thunderbolt splintering the mountain of mis-deeds towering in the mind of the person that meditates. That lotus feet of the Reverend One should ever be meditated upon by a Sadhaka. Placing those legs of the Reverend One on her thighs, Lakshmi, the mother of Brahma, worshipped by the gods and furnished with a pair of her eyes resembling lotuses, nurseth the Lord displaying the skill of leaf-like palms of her hands. Those who wish to be free from the miseries of the world should meditate in their hearts upon those thighs of the Reverend One. The thighs of the Reverend One should be contemplated in the hearts of Sadhakas as being graced on the shoulders of Garuda (The King of the birds), the abode of energy, having the splendour of the Atasi flower. The Sadhaka should meditate upon His hips adorned with *Kanchi* (an ornament resembling a zone) and on which hangs down to His heels His superb yellow attire. (19-24).

The Sadhaka should meditate upon in his heart His lake-like navel on His abdomen which is the stay of the universe inasmuch as therefrom sprung up the lotus serving as the seat of Swayambhu (Brahma, the self-sprung one) endued with all beings in embryo. The sadhaka should meditate upon in his heart the pair of paps of the Lord which shine on His breast like a pair of choice emeralds, and which are illumined with the brilliant rays of spotless chains. The sadhaka should also meditate upon in his heart the expansive breast of the Reverend One bowed unto by the entire world and which forms the abode of Maha-Lakshmi, and which endows soothing balm unto the eyes and mind of the people, and that



majestic neck of the Lord that bestows grace on the Kaustubha, the best of all gems in the world, as worn thereon. The Sadhaka should thereupon meditate on the arms of the Reverend One which possessed the strength of moving about the Mandara mountain ; the arms of the Lord furnished with blazing armlets, and serving as the stay of the Lokapalas ; each of his arms possessing in order the Sudarsana Chakra having thousand pointed angles and possessing irresistible energy, the conch, the mace and the lotus. The favourite mace of the Reverend One named Dayita Kaumadaki was besmeared with the blood and marrow of the enemy armies (*Arati-Sena*). Thereafter the Sadhaka should meditate upon in his heart the garland on the neck of the Lord ringing with the humming of the black-bees, and also meditate upon the Kaustubha, being as it were the true essence of all tattwas of the world. The Lord Sri Hari assumeth forms out of compassion to His devotees, and thus the Sadhaka should meditate upon all the forms of the Lord. Having meditated upon all His limbs, the sadhaka should thereafter meditate upon in his heart the countenance of the Reverend One lighted up with the ear-rings resembling Makaras ( a fabulous aquatic animal ), and upon His face the elevated nose looks prominent and beautiful. His pleasing countenance is ever hallowed with its native splendour and graced with the swarm of humming black-bees, and curly flowing locks furnished with fine ringlets. His charming face is the abode of Sree (Lakshmi). The pair of his lotus eyes censures a pair of fishes and with its raised eye-brows continually recurs to the mind of his devotees, (25-30)

Then the Sadhaka should meditate upon the look of those beautiful eyes of the Lord Sri Hari, which is all the more charming with the mild smile designed for the removal of the three kinds of miseries and signified the joy of His heart. Thereupon the devotee should meditate upon

the sweet smile of the Reverend One which in consequence of their humbling themselves dried up the ocean of tears of the people in extreme grief ; as also upon those raised eye-brows which are created by His own active energy for the welfare of the ascetics with a view to defeat *Kandarpa* (Cupid, the God of love). Then the Sadhaka should meditate upon the loud laugh of the Reverend One in course of which the rows of his roseate teeth resembling Kunda flowers and graced with the upper and lower coral lips are handsomely displayed. Thus when the Reverend One has been fully realised, then the devotee with reverence steeped in love may turn his thought on anything else. By such courses of meditation the Yogi earns love for the Reverend One and his heart melts in devotion, and his body is exhilarated by virtue of His love when he merges in the ocean of joy arising out from tears brought forth by his earnest search after the Supreme Being (Sri Hari). Thus his mind resembles a fishing-hook in the matter of such contemplation, whereby the mind gradually loses attachment for the object of thought. When the mind becomes thus dissociated and withdrawn from the worldly objects, it becomes freed from stay (*Asarya* ; the object of meditation) ; and then desires for its annihilation like a flame flickering at the point of being extinguished (when there is no oil or wick). At that time the Sadhaka having the train of qualities gone, perceives in the then circumstances only the existence of the undivided soul free from the feeling or sense of division or duality (meditator and the object of meditation). Having thus his feeling of pain and pleasure ended due to the consummate control of his mind in the manifest illimitability of Brahman ; the yogin on the destruction of Ahankara, which arises from ignorance, perceives his true self, and observes the instrumentality of weal and woe, which existed in him previously. Having attained the final state and perceived the true form, the accomplished yogin does not observe whether his body is in

the same place, has got up therefrom, has gone somewhere else, or by the influence of destiny has been placed in the same place, just as a man being blinded with drink is unable to perceive whether his cloth is worn round his waiste or not. His body being brought under the influence of destiny, as long as the works initiated by him are not finished, remains alive with the senses ; but when he attains the final abstraction of yoga and thereby perceives his true self,—he does not any longer take care of his visible body and its associates, the wife and children etc. (31-38).

As the children and wealth etc., are really distinct from a person, though out of affection he considers them as identical with himself, so the body though considered as one's own, is in reality separate from the purusha. Though the flame that rises from the fire and burning wood, is considered by the foolish as the fire itself, yet it is distinct from them in reality, (These are similies to prove that though wrongly perceived as identical, the body is in reality distinct from the real purusha or self). The soul that observes is separate from elements, senses, intellect and the sentient soul, which again is distinct from the Divine Soul, which also is separate from the Divine Person. Still the yogin observes inseparably his own soul in all elemental creations, and then again all objects in his own soul as the man sees the fourfold creatures, viviparous and others, as identical with the great elemental creation. Just as the fire although appears in different forms due to the difference of fuel and the burning pot, similarly this soul manifests itself in various shapes on account of the diverse quality of the body in which it exists. Having thus conquered Prakriti, the primal energy of Vishnu existing and non-existing, and difficult of being conceived, the yogin obtains the real form of Brahman." (39-44).

## CHAPTER XXIX.

### THE INFLUENCE OF TIME AND AN ACCOUNT OF THE WORLD.

Devahuti said : You have explained to me the various characteristics of Mahat and the other categories of thought and that of Prakriti and Purusha as expounded in the Sankhya system of Philosophy. Through those characteristics, the distinguishing features of Mahat and the other categories of thought are made clear. But what is their utility? What are the distinctive features of Bhakti form of Sadhana? Do you now clearly explain to me on those. Do thou also describe unto me the various stages of worldly life the exposition of which destroys all attachment towards the worldly objects. There is another form of thine known as *Kala* (Time), which is the primal cause of everything and is fraught with resistless force. Through fear of this resistless force of *Kala*, people become actuated to perform various acts of piety. Do you also relate to me in detail on this subject. O Lord ! Thou art arisen as the sun of Yoga with a view to rousing the persons who have no knowledge, who perceive their ego in their bodies that are not real, who become fatigued by serving their inclination towards performing acts, whereby they are sunken into slumbers eternally. (1-5)

The great Muni Maitreya then replied saying : O Thou foremost of the Kuru race, being pleased at this excellent speech of his mother (Devahuti), that mighty ascetic (Kapila) was moved by compassion towards her and began to speak with a glad heart. Kapila, the auspicious Reverend One said,—“Bhakti (Devotion) is of diverse kinds displaying themselves in various ways. The temperament of the people differs in harmony with the diversity inherent in natural attributes. All of the three kinds of Bhakti

(reverence) such as are influenced by spite, pride or ill-will are entertained for me by irascible persons who perceive difference and are impregnated with the principle of dullness. The worship that irascible person offers unto me in the form of an idol has some other end than myself in his mind, that is to say he rather hankers after fame or riches, such hankering generally arising from the principle of action. The form of reverence (Bhakti) under which a person perceiving difference celebrates the prescribed rituals dedicating the fruits thereof unto the Supreme Lord, and has the delight of the Most High in his mind, is permeated with the principle of righteousness. The Bhakti that perpetually flows towards the Best of Males, just as the waters of the Ganges flows towards the Ocean, is void of any of the three attributes aforesaid. This particular form of Bhakti is termed as Nirguna Bhakti (that is Bhakti without any selfish motive). (6.12),

The persons possessing this Nirguna-Bhakti are singularly bent upon serving me only and they do not desire even residence in mine own regions, they do not want wealth equal to that which I possess or to dwell in my vicinity and in the same form as mine or would not be satisfied by being unified with my own self. O Mother ! This form of Bhakti is called *Atyantika* (Superbly earnest), and by dint of this Bhakti one can get beyond the reach of the three fundamental principles and he attains the state even of the Lord Himself, By worshipping me with perfect disinterestedness, following one's own religion with the prescribed rites, by performing the *Paneharata* form of worship and the other rituals with a mind not entirely perged of envy etc, but without cherishing in the mind any selfish motive, by beholding my image, by touching it, worshipping it reverentially, by hymning the image, by bowing down unto it, by looking unto all creatures alike me, by patience and dispassion, by showing due respect to the great ones, by showing compassion to the poor, by

creating friendship with his equals, by controlling the organs external and internal, by audition of converse expatiating over the soul, by chanting my glorious names, by practising sincerity, by contracting association with the good, and by renunciation of pride, a person follows the religion of the Reverend One and gets his heart entirely purified. Thus, by merely listening to the discourses on my attributes in all earnestness, a person obtains me without any great exertion. (13-19).

Just as smell passes from its original place and comes in contact with the organ of smelling, even so the mind of a person by virtue of Bhakti obtains me without any exertion, I am always existing in the heart of every creature as his soul. By disregarding my existence, a person would merely waste his worship on my idols etc, I am the soul of every one and I exist as the Lord in the heart of every creature, so that any one offering devotion unto any one else by renouncing me, merely pours on oblations into ashes. If a person worships my image with various presents and performs various rites according to the prescribed forms thereof, but if at the same time he is given to reviling the people, still I am not satisfied with him. I visit the person as Death creating fear in his mind, who does not look on others as on himself. Knowing me to be residing in the heart of all beings, it naturally behoves every person to serve others with gifts, honor and an equal regard as they would do unto me. (20-27).

Being endowed with life, that is animate objects are superior to those that are inanimate. Beings having sensibility are likewise superior to those without it. Being having knowledge are superior to those who are ignorant, and beings having organs are superior to those having none. The creatures having the power of cognising moisture are superior to those having touch, and the creatures possessing the power of smelling are superior to those having the power of perceiving moisture, and like-

wise the creatures possessing the power of hearing sounds are superior to those having the power of smelling. The creatures capable of apprehending form are superior to those apprehending sound. The creatures furnished with upper and lower teeth in their mouth are superior to those capable of apprehending form. Creatures having many feet are superior to those having none. Creatures having four feet are superior to those having many, and likewise those having two feet are superior to those having four. Of the two-footed creatures, the four orders are the best and of the four orders the Brahmana ranks the highest. Of the Brahmanas again, the one that is versed in the Vedas is the best, and ofcourse he that understands the import of the Vedas is superior to him that is merely learned in the Vedas. The Brahmana who is capable of removing doubts of others mind is superior to one who is learned in the import of the Vedas, The Brahmana who performs all sacrificial rites pertaining to his religion is superior to one who is capable of removing doubts as aforesaid. He that has renounced company is superior to him that performs the proper rites of his religion in as much as the former does not seek the fruits of his pious acts. Such a superior class of person resigns all his acts and the fruits thereof unto me and remains by my side for ever and a day. His soul is as well concentrated on me and fruits of his acts are repositied with me. Then again, by virtue of the evenness of his sight, he is free from all sense of self-importance. Therefore he is the prime of persons and as such none in my eye figures more conspicuous in worth than he. (28-33),

Iswara (God) is present in all beings. Thinking in this way, one should bow down before all creatures. O daughter of man, I have expounded unto you both the doctrine of Yoga and that of Bhakti (veneration). By practising one or the other of these, a person attains Divinity. That is the form of the Supreme Soul, the Reverend One. Even



this is Pradhana and Purusha, and overtops Purusha himself. This is that Destiny of being which fetters the creatures to exertion. This world acquires its multifarious character from this Destiny. This form of the Reverend One is the cause of the diversity reigning among this and is that agency of wonderful potency which is entitled TIME. It is to Time that Mahat etc. owe their existence, Time is the stay of all, and entering into beings it brings about their destruction through the agency of the elements. Time is another name of the Reverend Vishnu. He confers the boons pertaining to sacrifices. He is the master of things that subdue people. He has nothing that is dear and has nothing as well that he is averse to. Although devoid of delusion, he destroys those that are under the ignorance of delusion. (34-39.)

It is through His fear that air flows everywhere, and it is due to His fear that the Sun imparts heat, and it is through His fear again that the clouds pour down showers of rain. Through His fear the stars illumine the firmament, it is through fear of Him that the seasonal herbs and plants bring forth fruits and flowers. It is due to His fear that the streams flow on, it is through fear of Him that the Ocean keeps within his bound. It is through fear of Him that fire imparts light and it is due to His fear that this Earth with Her mountains does not go into the depths of the waters. It is by His mandate that the sky allows of people the boon of breath, and it is by virtue of His command that people display their personal instinct with consciousness. It is through fear of Him that those disposers of attributes the deities, preside over creation again and again. It is again for the same reason that this Earth consisting of mobile and immobile is looked upon as being under their governance. That Kala (Time) produces the personalities in the sons through the personalities of their sires and He brings down the Destroyer himself in the form of Death. He is the Prime Purusha and

the Lord of all that is. He is the cause of the dissolution of the universe, and yet the Lord Himself is without end and is inexhaustible. (40-45).

## CHAPTER XXX.

### THE CURSED COURSE OF THE IMPIOUS.

The Reverend Kapila said,—The clouds are driven by wind, but just as they know not the energy of the wind, so, although moved about by the powerful Time, people do not perceive its irresistible power. Therefore the wealth acquired by the people for procuring pleasures in due course, is destroyed by powerful Time. Thereby the people becomes overwhelmed with grief. This is because people of perverse understanding consider as real their sons, wives, houses, lands and wealth etc. which are not however real. In consequence thereof people attain different births and attain pleasures in them, but they cannot attain liberation. A person belonging to such a low order becomes absolutely stupefied by the illusory energy of the Lord that although they may be dwelling in hell in hellish form, they feel satisfied and would not like to cast off even such a despicable form. O mother ! Only those who would not associate themselves with the society of the good, who turn their face from the service of the aged, who are given up heart and soul to the service of their kindred, and those who never worship me, attain such a low state of existence. By reason of their hearts being fast fixed upon their bodies, their wives, their sons, their homes, their beasts, their goods, their friends and their kinsmen, they entertain various sorts of desires ; and due to this they esteem highly themselves. Their bodies burn as it were in anxiety arising from the thought of maintaining and catering for their sons and wives desire, and for this reason these people of impious desires engage themselves

even in unrighteous deeds. Due to their souls and organs being engrossed in worldly pleasures, they deem themselves happy to be within the illusions of prostitutes with a view to enjoy them in secret and to enjoy the pleasure of hearing sweet smile and words of infants. Thus being wholly attached to the worldly objects and their pleasures, they take recourse to cunning tricks and untrue words to secure their impious pleasures, but they literally swim in misery, although they would desire driving away the pain attached to those pleasures inseparably. (1-9).

Such persons of perverse understanding acquire riches by going about hither and thither through extreme eagerness to maintain such people by maintaining whom they undergo inferior births in the scale of being. Those ill-fated persons cannot enjoy the riches acquired by themselves, but they enjoy merely the remnants of those who are fed by the formers. At the time when they happen to lose their means of livelihood they anxiously try to acquire living by fresh means. when they fail to succeed in such a fresh venture, then they covet others riches. But if through ill-luck all their exertions prove unavailing, they grow weak and become shorn of their graces, and at that time being unable to support their relations and kinsmen, they become distracted by anxiety, lose their sense and sigh frequently. But the wonder of it is that when such persons become incapable of supporting their kinsmen, then the latter, just as heartless peasants, do not show any care for their old ox, such as their sons and wives etc. do not show their former regard for them. Even at such a state of existence, those persons would gladly be supported by those who were formerly supported by them, and thus they stay on at their homes. At this time they become worn out by old age and diseases, and near the road to death, Those ill-fated persons at that time feed on the food that may be contemptuously thrown before them by their relations, just as the dogs guarding the

houses are fed by the householders. Those cursed persons then fall ill, lose their activity entirely, and having no energy or appetite they eat sparingly. Thus they near death. Gradually they experience the more agony, their vital air courseth upwards, their eyes bulge out, and the passage of breathing air become blocked up with cough. At that time they suffer sever difficulty in breathing or coughing and peculiar purring sound emit from their throats. O mother ! When so lying at the death-bed and at the point of dying, those persons are surrounded by their sorrowing relations and friends ; but though the latter repeatedly exclaim such as 'O father', 'O husband', 'O friend', being fettered by the noose of death, they cannot articulate even a syllable in reply. (10-17).

Being incapable of controlling their senses, and being rather anxious to support their relations, such cursed persons become verily grieved at the sight of and hearing the wails and lamentations of their surrounding kinsmen. Being incapable of bearing the grief they lose consciousness and at the end give up the ghost. Then two angry looking angels of death appear there. At the sight of those two emissaries of *Yama* ( the king of Death ) with their eyes burning in wrath, the dead persons become extremely frightened and discharge urine and excreta. Then the two emissaries of death translate the dead persons from their gross bodies into subtle forms sparkling with fire ; and just as officials of a ruler would bound criminals, the emissaries of death fix nooses on the neck of the dead and lead them towards the far off journey. The thrilling and thundering commands of the emissaries of Death then rack the hearts of the dead and they tremble in great fear. On the way the blood-hounds rush towards the dead to make a meal of those unfortunates. At that time the dead persons recollect their past sins and become disconsolate. Oppressed by hunger and thirst and lashed on their back for being led on the way ahead, the dead persons are

made to walk on burning sands and tracks being scorched by burning sun and fiery winds. There is no resting place anywhere throughout that tremendous journey, and not even a drop of water is available all throughout. They are made to march on the way with their bodies utterly incapable for the task. So they swoon away over and over again, but rise up repeatedly. After the long and sad faring on this dreadful journey, at last the cursed ones are brought to the abode of the God of Death. (18-25).

The length of the path leading to the abode of *Yama* is nine and ninety thousand Yojanas. The cursed ones are made to finish such a long and sad path in three Muhurtas. Just as they reach the destination, their punishment begins. At some places they are burnt by burning fuels ; at other places they are made to eat their own flesh torn off by themselves or others. On arriving at the abode of *Yama* they see that blood-hounds and vultures etc are drawing out the entrails of people still living. At other places persons are being stung by serpents. scorpions etc and as a result there of those persons are suffering terribly. At some places their limbs are sawn away, at other places their bodies are being trampled over by elephants etc, and at some other places they are being thrown down from peaks of lofty mountains ; at other places they are confined in water or caverns and in consequence they are suffering grievously. Whether males or females, they must undergo the full series of punishments as are pertaining to the hells *Tamisra*, *Andhatamisra*, *Raurava* etc. The wise say that the miseries of hell and the bliss of heaven are found to exist even in this world. The sufferings of hell-life are also found in this world. (24-29).

Whether a person is engaged in maintaining his relations, or in filling up his own belly, he must renounce both and at the end experience the miseries described in brief. The persons who have nourished their bodies by,

oppressing other creatures, shall have to renounce them and to course all alone to the gloomy hell having their iniquities and impious lives to form their means of subsistence on the way. The sins of those persons engaged in supporting their kinsmen cleave to them in hell, where they shall have to reap their deserts reft of reason and reduced to extreme straits. The persons who would maintain their kinsmen through impious means are awarded the sufferings of living, in the darkest regions named as *Andhatamisra*. After having undergone the full series of sufferings in hell, the sinners are to experience the miseries associated with the lives of inferior creatures. When in course of the sufferings their sins are completely expiated, they then become born again as human beings. ( 30-34 ).

## CHAPTER XXXI.

### ATTAINMENT OF HUMAN LIFE AND THE COURSE OF TAMAS.

The Reverend One said—The result of the acts done in former birth owe its form to the Divine agency. As such the body of the being in future birth is due to the result of the acts done in former birth. To assume the ordained body, a creature enters the womb of a female in the shape of the protoplasm of a male creature. The vital fluid of the male, after entering the uterus of the female, mixes with the blood in the uterus of the female in the course of a single night. Thereupon, after the lapse of five nights the mixture of the vital fluid of the male and the blood in the uterus of the female take the shape of a bubble. After the lapse of ten nights, the bubble takes the shape of a jujube and the form becomes tough. Thereupon it takes the form of a ball of flesh in the uterus. This form of a ball of

flesh is called the foetus. In the course of a month, the foetus develops a head; after two months, legs, arms and the other limbs are formed along with the nails, hairs, bones and skin. After the expiry of three months the penis and anus and other cavities etc. are formed. After the lapse of four months, the seven ingredients of the system are developed. After five months, the embryo develops the feeling of hunger and thirst. After the lapse of six months, the embryo is covered with the skin of the uterus and courses to the right side of the uterus. From this time the embryo is nourished by the food and drinks taken by its mother. At this stage, inspite of its unwillingness, it has to lie in the womb of its mother filled with urine and excreta. The womb though filled with urine and excreta is after all the place where creatures have their birth. While remaining here, the body of the embryo is bitten by worms that feed on the same on account of its softness. In consequence of the great suffering thereby, the embryo swoons frequently. (1-6).

The embryo remains in the womb of its mother with its limbs rendered severely sore due to the pungent, bitter, sharp, salt, ashy, acid and other things taken by its mother. Remaining covered in the uterine skin which again is covered by the entrails, the embryo is unable to move at will, just as a bird confined in a cage. So that it rests its head in the cavity of its mother's womb and twists its back and neck. At that time it recollects the acts done by it during its past hundreds of births by virtue of its acts done in former birth and through the agency of Destiny due there to. But what comfort can such recollection bring unto the embryo? Thereupon it attains the faculty of feeling, but like the excreta-eating worms residing with it in the same womb, it cannot rest at one place on account of its being perpetually moved about by air working upon it from the seventh month with a view to bring it forth. Thereupon, being afraid to be born



again, and feeling the plight thereof, with joined hands the embryo solicits God, who has so ordained the womb to be its habitation, saying,—“I do take refuge in those lotus-feet of the Lord that tread upon the earth. He assumes various forms for the purpose of preserving the neighbouring worlds. It is He who in this way makes me to understand that the plight I am now in is fit for the iniquities I have committed. (7-12).

The Lord exists in me, who am thus confined in the womb of my mother, having this illusory body as a result of the acts done by me in my previous births. But the Lord is ever pure, endowed with absolute knowledge, and undergoing no change in His mind; and it seems to me and I feel it in my burning heart that He (the Lord) only is worthy of being worshipped by me. I do bow down unto Him. This my form comprising of the five elements (*Panchabhutas*) is illusory and sense-organs with the feeling of the heart are but vain. But the Lord residing in me is yet possessed of unsullied glory. He is omniscient and is the arbitrar of both Prakriti and Purusha. I again bow down unto Him. The way of this world is bound by acts assigned to the respective attributes; all such acts are however bondages. Can the creature attain the celestial region of the Lord irrespective of His divine grace through whose agency the creature becomes deprived of the memory of its former births and moves on the way of the world? The Lord only is worthy of being worshipped. That Lord only has granted me the three-fold knowledge of time. We do follow the way of action to which a *Jiva* (creature) is entitled. Therefore we do worship the Lord, with a view to mitigate the three-fold miseries such as *Adhyatmika* etc., the Lord who is existing in mobile and immobile creation alike. O Lord! Here I am in the womb of my mother, which is but the pit of blood, urine and excreta etc., and by so remanining here I am suffering the miseries of the unholy surrounding of urine and excreta,

and I am being burnt by the heat of the womb. For this suffering here, I am very humbly counting the months awaiting the time to be delivered from the womb. But, O Lord ! When will that time of delivery come ? May the merciful Lord without a peer, who has endowed this embryo of ten months with such a knowledge, be pleased with the holiness of his divine acts. Who can repay the benefits conferred by Him in any other way than by joining his palms in adoration unto him ? (13-18).

O Lord ! I behold both externally and in my heart that eternal and Absolute Purusha who has endowed me with a form capable of controlling the internal and external organs through the faculty of moral discrimination and I feel that lord is presiding over my consciousness. O Lord ! Residing as I do in this pit of suffering, I do not yet desire to issue forth, because that place is gloomier still and resembles verily a cavern. The creature that becomes born to it is at once enfolded by thy power of illusion. As a result of this illusion follows the egoism of a creature and also affection for his wives and sons. Therefore, staying even here, I intend to deliver my soul from the world by own self. May repeated births be spared for me. I have embraced the lotus-feet of the reverend Vishnu right into my heart, so that I do not desiderate the one thing necessary for the realisation of end.

The Lord said—When the embryo is aged ten months and is endowed with understanding it thus prays to the Spirit, even while remaining in the womb of its mother. Thereafter, the air that brings about the birth, despatches its head foremost. On being so driven by this air, the creature experiences extreme affliction, and then it emerges slowly with its head downwards. Just at that time its respiration is stopped and the recollection of its former life is abolished. Then, thus dropping on the ground

with its body besmeared with blood, it plays about its limbs like a worm. After having lost its consciousness, it cries repeatedly with its motion turned awry. (19-24).

At that time those who maintain him cannot ascertain his intention, and also when anything not intended by him is presented he is unable to refuse it. Even if he be lying down on an unclean bed rendered foul with worms sprung from sweat, he cannot rub his body, neither he is able to attempt at sitting or rising up therefrom. Just as worms bite worms, the child's soft skin is bitten by gad-flies, knats, bugs, mosquitoes &c. The child is furnished with feeling even while remaining in the mother's womb as the embryo, and the child is very well able to attempt at sitting or rising up therefrom. Just as worms bite worms, the child's soft skin is bitten by gad-flies, knats, bugs, mosquitoes &c. The child is furnished with feeling even while remaining in the mother's womb as the embryo, and the child is very well able to feel the pain consequent upon the biting of the flies &c. as aforesaid, but he is unable to protect himself. O mother ! The child has thus to suffer the miseries of various sorts up to the age of five years. Thereafter he has to suffer the efforts at learning. Thus he attains youth and thereupon he arrives at manhood. At this stage, on his being unable to obtain riches up to his desires he feels pained at heart, and due to ignorance he is wrought up with wrath. Thereupon with the advancement of his age, his pride and anger increases. Thus he comes to clash and quarrel with others which brings down destruction upon him. Being devoid of real knowledge he becomes unduly attached to the body without understanding its being comprised of the five elements. Due to such attachment, he entertains improper idea of his self and by reason of that egoistic idea he observes "This is I" "This body is mine" and the like. Then due to such wrong ideas, he imputes self to the body. (25-36).

Thereupon with a view to benefit his body, he becomes actuated to perform such actions that fetter him to the world, and consequently rebirth. In reality, the body is incapable of compassing real good to his self or soul, for the body is bound both by ignorance and action. This bondage afflicts the Jiva greatly and appears again and again. Besides, if the creature remains established in righteous path, but associates with those of unrighteous minded, in that case too he must have to suffer hell and bondage as aforesaid. Association with the impious people is exceedingly pernicious, inasmuch as it destroys truth, purity, clemency, intelligence, grace, fame, sagacity, seeing equality, control over the senses and the powers of yoga &c. In such restless body, the ignorant person regarding the body as the self becomes a puppet under the influence of females. The association with the impious ones is therefore absolutely improper. O mother! The company of women and of those that associate with them is far more injurious than even association with the impious people. (31-35)

Brahma, the Creator of the creatures, was captivated by the charms of his own daughter. Finding her father setting his heart on such a heinous act, his daughter assumed the form of a doe and took to her heels out of fear. Thereupon, shameless Brahma too assumed the form of a deer and rushed towards her. As even Brahma himself was bewildered by the infatuation of a woman, what to speak of the creatures created by him such as Marichi etc. And the Kasyapa etc as created by Marichi and others, and the deities and human beings as created by Kasyapa etc. to have been duped by the enchantment of females, with the singular exception in the case of Narayan-Rishi. Further, just behold the force of the influence of *Maya* (the illusory will or the creative energy of the Lord) in the form of a female. *Maya* in a twinkling brings down even heroes capable of conquering the cardinal quarters of the globe. Those who intend to cross

over to the other shore of the ocean of yoga, must shun the society of women. The Yogins say that the persons who by virtue of the society of the good have achieved great spiritual development, look upon women as the door of hell. Created by Divine energy, Maya (the power of illusion) assumes the form of a female and approaches a person slowly under the pretext of affording service unto him, but a sensible person should regard her as well covered over with grass (forming just a pit-fall) to encompass his destruction. Owing to attachment to the society of women, a Jiva becomes a woman, and due to utter ignorance deems my said power of illusion, appearing as a male, as a husband granting sons, wealth and home. (36-41).

Just as the enchanting song of hunter is death to the deer, even so the Jiva transformed as female craving after emancipation must look upon the power of Maya (illusion) as her own destruction in the form of illusory son, husband and home created by divine will. O mother! Coursing of a Jiva from one world to another is not impossible. Jiva has an attributive form of Linga-body. The Jiva with his linga body goes over from one world to another and the results of actions which he continues to perform. When a person's linga body (his gross body) is compounded of the elements undergoing change, he becomes incompetent for action then arises the existence of the state known as his surcease. When those two are fit for action then he is said to be born, and the contrary to this is his death. When a person having the consciousness of individual self says "This am I" then he is generated. Just when the eye-balls of a person losing their power of vision, the person himself is said to be losing the power of vision, even so when the gross body of the person becomes degenerated, his linga body is degenerated along with it, and this state is termed as the death of the person. (If a creature has in reality no birth or death, then) the Jiva should not

fear death, nor should he be solicitous of life, or to put himself to trouble on account of living. A sensible person being cognisant of this nature of the Jiva, should live in this world renouncing evil association, and attachment to the body and the world ; and he should course through the world with the help of adequate intelligence backed by the power of yoga and the faculty of moral discrimination. (42-47).

## CHAPTER XXXII.

### ATTAINMENT OF EXCELLENT STATE AND RETURN THEREFROM.

The Reverend one said,—A person in domestic life, who once having extracted his own religion from desire (*Kama*) again reverts to satisfy the latter (desire), is called to be stupefied by the influence of desire (*Kama*) and averse to piety consisting in the worship of the Reverend One. He reverentially worships the dieties and the manes by performing various sacrifices. Thereby his intellect (*Buddhi*) becomes enshrouded due to the great earnestness in the worship of those dieties and the manes. With his sense so stupefied, he observes various vows with a view to securing the graces of those dieties and the manes. As a result of such devotion, he attains the excellent region of the Moon and there he enjoys Soma Juice. But after the period of such enjoyment is over, he has to return to this world. When (at the time of the dissolution of the universe) the Lord Sri Hari would lie down in His eternal slumber on the serpent couch of *Ananta* (the King of the Serpents), all excellent regions that are attainable as a result of practising excellent morality in household life would dissolve. But those intelligent persons who do not extract their own morality from out of desires, and on the contrary who shun company, dedicate the fruits of their actions to



the Supreme Lord, become calm and pure of spirit, restrain their external desires, free themselves from all attachment, banish pride and maintain their own righteousness, are filled with the principle of goodness (*Sattwa*) and have their hearts freed from all dross and attain by means of the solar rays to that Absolute and Supreme Lord who is the sole cause and stay of the universe. Also those who worship *Hiranyagarbha* through the influence of Divine-will gradually attain to the same Absolute and Supreme Lord. (1-7).

They dwell in that region for the period of two *Parardha* till the end of Brahma. O Mother ! Brahma intends to dissolve this universe composed of the elements viz. earth, water, energy, air and ether ; of the organs, the object of perception of the organs namely those perceived by touch, sound etc and of consciousness, and thereupon Brahma reduceth himself to the three principles and after passing two *Parardhas* in that condition he enters into the eternal Lord. Those Yogins who thus coursing far off enter into the Reverend *Hiranyagarbha*, in consequence of their having controlled life and passion, along with him obtain that region of the excellent felicity in the shape of the most excellent prime person, even Brahma himself ; and this is because of their still not being free from a sense of self-importance. Therefore, O mother, do thou reverentially take refuge under that Reverend One, who hath his abode in the heart of every creature, and whose power is celebrated all round the universe. On the three principles mingling with one another on account of his regarding himself as different from the Lord, the original creator of mobile and immobile Brahma, bearing the Vedas within himself, along with the sages such as Marichi and others, those foremost of Yogins such as Sanatkumar etc, The Siddhas, and those that draw people on to yoga by means of disinterested acts of piety, obtains that one presiding over the three principles on the occasion of the dissolution of the universe,



—that first incarnation of Brahma himself ; and then impelled by the Lord in the form of Time, they are again born as formerly ; and after enjoying the riches acquired as a result of their actions, all the sages who accompany him, come back to their own regions. ( 8-15 ).

Those persons that set their hearts on action and properly perform all daily rites with due reverence, as well as those persons who specially direct their attention for the attainment of particular ends, yet on account of their being swayed by desire, and due to their not having conquered their senses, and of the consequent predominance in them of the principle of activity ;—with their minds narrowed and attached to their homes etc, worship the ancestral manes ; those persons that follow righteousness, interest and desire but set their face against the celebration of the mighty power of the Reverend slayer of the daitya named Madhu, which is worthy of being celebrated, and those persons who like swine, feeding on dung in preference to thickened milk,—hear the stories of wicked people, leaving aside the holy story of Achchuta (the Lord Sri Hari), must be known as doomed by Destiny. Such people pass on to the world of the ancestral manes by the south way of the sun. Then returning from that place, they are sprung on their sons etc. And must perform all the acts concluded by the rites of funeral. On their good acts being exhausted in course of time, and their period of enjoyment having expired, through the agency of Destiny, they are rendered inert and drop down to this world. Therefore, do thou engage thyself heart and soul to the worship of that Supreme Lord Sri Hari, by means of that reverence which has taken refuge under the excellencies of Sri Hari, for his lotus feet are alone worthy of being worshipped. (16-22).

On reverence (Bhakti) being rendered to the Reverend Vasudeva, the power of moral discrimination speedily follows along with that excellent knowledge that makes

one capable of realising Brahma. When the heart of the sadhaka ( devotee ) fast anchored the image of the Lord as a result of overflowing love for the Lord's perfections, does not see any difference in the diverse objects cognisable by the senses, then the devotee sees his soul manifesting itself in its native splendour, and foregoing all company, and ceasing to have likes and dislikes regards everything with an eye of equality, and developed into perfect knowledge attains the conviction that I myself am verily the Supreme felicity. It is the Reverend One as absolute knowledge who is known under such appellations as the supreme Brahma, the supreme spirit, the Supreme Lord, the Supreme Male Being etc. Although one, yet as knowledge, the Supreme Lord appears many as the spectator, the spectacle and the material of the object seen. The object desired by the Yogin is the dissociation of his soul from all contact with mundane objects. Due to our ignorance the one Brahman, devoid of attributes, appears as many in the forms of objects perceived by the external organs of sense. Just as the one Mahat, in the form of consciousness, having been the principles of goodness activity and dullness, became the five elements, and the eleven organs and as the creatutre, and his body consisting of this mundane egg and this universe, manifest themselves through the instrumentality of Mahat and the others, in the same way the external world, compounded of the elements which being cognised by the senses, has the Supreme Spirit as its numenon. The persons whose mind can concentrate its forces, who has freed him from all worldly associations, who has turned away from the world, can view the eternal Diety through the help of reverence, devotion and Yoga, and the world ceases to have an existence for him. (23-30).

O revered mother ! I have thus expounded the knowledge of Brahma. It is by this knowledge that one attains an insight into the heart of Prakriti and Purusha. This

knowledge frees one from the fetters of the three-fold miseries and of the three principles, bestows on him reverence for the Supreme Lord. Both the above blessings are indispensable, inasmuch as each of them is capable of making one competent to attain the Reverend One. Just as the same material object has various aspects responding to the different senses, so the same Reverend One appears many through the various aspects of knowledge. Through Purta-rites, sacrifice, gifts, asceticism, study of the Vedas, solution of the doubtful spiritual points, control of sense and spirit, mendicancy the various kinds of yoga pertaining to the various limbs of the body, exercise of reverence practice of righteousness, disinterestedness and the like other pieties, based respectively on desire or dispassions, knowledge of the self steady power of moral discrimination etc., the selfmanifested Brahma devoid of attributes appears as though clad in them. [ 31—35)

O mother! I have thus explained to thee the four varieties of the doctrine of reverence, as well as Time which rusheth after people and whose course is unmanifested. I have also explained to thee the various kinds of worldly life which are forged by the acts of creatures arising out of ignorance, and entering into which one becomes deprived of knowledge of one's doings. But these teachings must not be imparted to persons given to causing troubles to others, a cheat, or a person devoid of meekness. Nor should these teachings be taught to one who is inert, wicked in nature, haughty in temper, covetous in tendency, attached to the members of his family, devoid of reverence for the Reverend One, or bearing ill-will towards His devotees. On the other hand, these teachings must be imparted to those persons who are endowed with veneration, possessed of reverence for the Reverend One. Humble in nature devoid of malice, bearing friendly feelings for all creatures, given to service unto others, who regard everything with indifference, bearing gentle souls,

free from envy, and pure and who look upon the Reverend One as dearer than object that are dear. The person who once listens to the above teachings in a spirit of reverence, or the person who consigning his soul to the Reverend One practises these teachings in action, undoubtedly attains the state of the Reverend One. (36-43).

### CHAPTER XXXIII.

#### DEVAHUTI ACQUIRES TRUE KNOWLEDGE.

On hearing the instructions of Reverend Kapila, his mother Devahuti, the beloved wife of Maharshi Kardama, had her ignorance dispelled. Thereupon, after showing due obeisance, she began to eulogise Kapila, the founder of the Sankhya system of Philosophy. Devahuti spoke,—  
O Lord ! This thy holy frame is composed of the elements (*Bhutas*), organs (*Indriyas*), soul (*Atman*) and mind (*Manas*) as manifested. It is the source of eternal chain of action. Therein contained is the receptacle of the principles as they are current. The self-sprung Brahma, having been originated from out of thy lotus-navel, meditated upon the form of thine as in the state of being embedded on the surface of the waters. But he could not have it in his vision. O Lord ! Thou art without any action, and yet through influence of the course of actions and thereby dividing the three-fold principles, thou bringest about the creation, preservation and destruction of the universe. Thou art of true intents, and thou art the Supreme Lord of all creatures, and thy thousand and one powers are irresistible and indisputable. At the time of dissolution of the universe it was thee who bore the universe in the belly ; and yet how could I hold thee in my womb ? O Lord ! Even thy infancy is a wonderful display of thy power of illusion ; otherwis how could thee lie down alone on a banian leaf sucking the toe of thy foot ? Just as the incarnations

of Baraha and other forms are the result of thy manifestation of divine will, even so merely at will thou hast assumed this thy present form with a view to chastise the impious ones and to advance the cause of attainment of powers or wealth of yoga and true knowledge by thy devotees. If even a *Chandala* (the lowest sect of Hindu religion) hears or chants thy hymn, bows down unto thee or performs rituals by way of worshipping thee, he is instantly rendered pure, and becomes fit for celebration of the *Soma* sacrifice. What then to speak of his being rendered pure at thy sight? (1-6).

If a *Chandala* utters thy name on the tip of his tongue, he becomes worthy of reverence. Those persons who have pronounced thy name, are really persons having performed *Tapasya* (austerities), they are really the persons having poured on oblations into fire (sacrificial fire), they are really the persons having taken their bath in holy waters, they are really the persons treading the path of truth, and they are really the persons having studied the Vedas in the true sense of the term. Thou art the Supreme Brahman. Thou art the Prime Person. Thou art the Purusha worthy of being meditated upon in a fully restrained mind. By thy energy the current of the principles is destroyed. It was in thyself that the Vedas existed at the time of the dissolution of the universe. Thou art the Lord Vishnu Himself under the name of Kapila. Therefore, I do bow down unto thee.

Maitreya said,—On being thus hymned by his mother, Devahuti, the Reverend Kapila addressed his mother in words impregnated with deep feelings :—O Mother ! The path of religion that I have described unto thee as aforesaid is capable of being easily persued by thee. Do thou now follow it fully. By following this path, thou wilt easily attain emancipation even in this very life. O Mother ! This path is followed by even such Munis as Brahma and others having the knowledge of Brahman. Do

thou also entertain due reverence unto it. By following this path, thou wilt attain the indestructible Absolute. Those who are ignorant of this view of mine fall into the jaws of Death.

The auspicious Maitreya said—Having thus explaining the easy way to emancipation to his mother, the Reverend Kapila departed therefrom with the permission of his mother Devahuti engaged in the path of Yoga in harmony with the Sankhya system of philosophy as promulgated by her son. (7—12).

Thereupon, Devahuti continued to stay at that hermitage which resembled a flowery wreath on the head of Saraswati, following the path of Yoga, and being deeply engaged therein. In consequence of her bathing thrice, her dark ringlets of hairs were turned grey and knotty. On account of the hard austerities, her body clad in rag grew emaciated. By virtue of her austere asceticism, and yoga exercises, the asylum of Prajapati Kardama (her husband) wore an incomparable grace, such as was coveted even by the celestials. The beds of the hermitage were milk white; the bed-steads were all made of ivory, ornamented with gold. All seats there were made of gold with soft cushions thereon. The walls of the mansion were studded with transparent crystals and emeralds. The mansion was illumined with the brilliant rays of jewelled lamps; and the damsels there all were adorned with precious gems and various valuable ornaments. The garden and orchards surrounding the mansion contained therein various flowers and celestial trees enhancing the gracefulness of the hermitage. In those gardens and orchards pairs of merry birds sang melodious songs and the maddened black-bees used to hum sweetly. (13-18)

When Devahuti entered into the tank perfumed with the aroma of the lotus therein, hosts of celestial nymphs and Gandharvas sang her praises and she was constantly looked after by her husband Kardama Rishi. Therefore



that hermitage was coveted even by the damsels of the region of Indra, the king of the celestials. Still Devahuti left even such a hermitage without any sore in her mind. She did not feel any sense of sorrow or regret for so leaving the much coveted household. Only her countenance betrayed a shade of sorrow on account of her separation from her son. On the one hand her husband had gone to the forest to lead a life of mendicancy ; and on the other she was so separated from her dear son. Therefore she was disconsolate just as a cow exceedingly fond of her calf. O my child ! Devahuti was engaged in the contemplation of her son, the Reverend Kapila. Thus it was that she was so shortly able to lose all attachment for such a covetous home. Thereupon Devahuti engaged herself solely in the meditation of the Lord in her mind just in the same minutest way as advised by her son, the auspicious Kapila. —( 16-23 ).

Purifying her heart by means of devotional swell, contemplation of the Lord's image, strong moral discrimination restricted diet and modes of living, and a knowledge relating to Brahman, Devahuti was reverentially engaged in contemplating that Omnipresent Soul, a sight of whose real form drives one of the vestures put on by His energy of illusion. On account of the influence of this dual contemplation, Devahuti's mind was established in that Reverend Brahman, who is the refuge of all beings. The consciousness of being a creature having been gradually removed from her mind, and in consequence thereof the sense of sorrow or pain having vanished, Devahuti attained freedom from desire ; and her spiritual absorption having been intensified, her delusion as sprung from the principles was removed. Thereupon, just as one awaking from sleep does not accurately recollect his dream, Devahuti did not fully remember her body. But at that state of existence, Devahuti's person was nourished by Vidyadhari created by Maharshi Kardama. Her person did not grow



lean on account of the absence of mental langour and on being covered with dust, her body resembled in splendour a flame covered in fumes. If at any time her hair became disvelled, or her cloth fell off her person, on being deeply engaged in Yoga she did not perceive it on account of her mind being constantly absorbed in the meditation upon the Lord Vasudeva. Thus, by following the course pointed out by auspicious Kapila, Devahuti in a very short time obtained the Reverend One who is ever free, who is the Supreme Spirit, and whose form is the Soul of the Universe. ( 24-30 ).

The spot where she attained success has become a highly sacred place renowned over the three worlds, and known under the name of Siddhipada ; and her body whose impurities were worked away by yoga exercises has been transferred into a river This stream is superior to all others, and it confers success in a greater measure. It is ever worshipped by the Siddhas.

Having taken the permission of his mother Devahuti—that mighty yogin Kapila at first went towards the North. On the occasion of his departure, he was hymned by Siddhas, Charanas, Gandharvas and ascetics, and Ocean presented him with an Arghya (an offer of flower, grass etc as in worship) and granted him also a dwelling. Upto this time, he is engaged in Yoga for the welfare of the three worlds and those following the Sankhya system of philosophy still sing on his praises. O my child ! I have thus narrated to you everything that you had asked me for. The conversation of Kapila and Devahuti is very sacred. Those who hear or read the particular account of the Yoga exercises of Reverend Kapila, have their mind steadily centred on the Lord having Garura for His banner, and at the end attains to the lotus feet of God. ( 31-37 ).



# THE SRIMAD- THE BHAGABATAM

VOL. II

J.M. SANYAL













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# SRIMAD-BHAGBATAM

## BOOK IV

### CHAPTER I.

#### THE SEPARATE ACCOUNTS OF THE FAMILIES OF MANU'S DAUGHTERS.

Maitreya said :—‘My dear Vidura ! Three daughters were born to Manu's wife Satarupa. These daughters were named Akuti, Devahuti and Prasuti. Besides these three daughters, Manu had two sons. With the consent of his wife Satarupa, Manu took *Putrika* Vow (When a father has only daughter and not even a single son, he gives the daughter well-adorned in marriage saying, although she has no brother the son that will be born to her, will be mine. This vow is called *Putrika*) and gave away his daughter Akuti to Prajapati Ruchi, even though Akuti had brothers. O thou of the Kuru race (Vidura) ! A daughter is given in marriage according to *Putrika* vow, when the father of the daughter having no male child of his own desires to have the daughter's son as his own. ‘This my daughter has no brother. I am giving her well-adorned in marriage. The son that will be born to her, will be mine.’ Marriage performed under such a text of agreement is called marriage according to *Putrika* Vow. As such, according to the Sastras, a person having no male-child of his own is eligible to perform his daughter's marriage according to *Putrika* Vow. But, even though Manu's daughter Akuti had brothers, Manu gave her in marriage according to *Putrika* vow and desired to have her son as his own. Manu's son-in-law, Prajapati Ruchi was gifted with the effulgence of Brahma.

He begat upon her devoted wife Akuti, a son and a daughter. Ruchi's son was Vishnu's self born in the form of sacrifice, and his daughter (Dakshina by name) was a portion of Lakshmi. Therefore marriage between them (the brother and the sister) was not against the Shastra. My dear child (Vidura)! That daughter of Ruchi was Dakshina by name. When Swayambhuva Manu heard of the birth of a son to his daughter and of his wonderful prowess and effulgence, he delightfully took him (the son of Akuti) away to his own abode. The daughter Dakshina remained with her parents. After sometime Dakshina expressed her eagerness to marry her own brother who was born in the form of sacrifice. As desired by Dakshina, their marriage was duly performed. The divine person, the lord of sacrifice, was greatly pleased with Dakshina and after marrying her begat upon her twelve sons. (1—6).

Those twelve sons of the divine person were named Tosha, Pratosha, Santosha, Bhadra, Santi, Iraspati, Idhma, Kavi, Vibhu, Swanha, Sudeva, and Rochana. After the expiry of Swayambhuva Manu's reign, those twelve grandsons of Prajapati Ruchi became known as divinities named *Tushitas*; (in the same period of time) Marichi and others were known as *Saptarshis* (Seven Rishis), Yajna-purusha was the incarnated portion of Hari and was the king of the celestials, and Priyavrata and Uttanapada also were the two powerful sons of Manu. Priyavrata and Uttanapada were great heroes. They and their sons and grandsons reigned over the world during the Swayambhuva Manwantara.

Thereafter, Manu gave away his second daughter Devahuti in marriage unto Maharshi Kardama. I have already related everything about them. Now do thou hear me relating about Manu's third or the youngest daughter. The divine Manu conferred his daughter Prasuti upon Prajapati Daksha, the son of Brahma. Prasuti's

progeny have spread wide over the three worlds. O thou best of the Kuru race (Vidura)! Prajapati Kardama begat nine daughters upon Devahuti. Those nine daughters of Maharshi Kardama were espoused by nine Brahmana Saints. Do thou listen now about the description of the progeny of those nine daughters of Maharshi Kardama. (7—12).

Maharshi Kardama's eldest daughter, who was named Kala, was espoused by Marichi. Kala gave birth to two sons named Kasyapa and Purnima, by whose descendants the whole world has been filled. Purnima gave birth to two sons named Viraja and Viswaga and a daughter named Devakulya. This Devakulya, in another birth, by virtue of the piety of washing the lord Sri Hari's feet, became the stream of the celestial region "Ganga" by name. Another daughter of Maharshi Kardama who was named Anasuya was espoused by Atri. Anasuya gave birth to three illustrious sons named Datta, Durvasa and Soma who were known to have been begotten of Vishnu, Rudra and Brahma."

Vidura asked :—Do thou (Maitreya) relate unto me, preceptor, for what purpose the three foremost of deities, the instruments of creation, preservation and destruction, took births in the race of Atri.

Maitreya replied :—The lord Brahma commanded Atri, the best of Brahmanas, for the procreation of progeny. Thereupon Atri, the foremost of those conversant with the knowledge of Brahman, resorted to devout penance and repaired, along with his spouse, to the Kula mountain Riksha. There was a forest in that mountain wherein Palasha and Asoka trees were filled with bunches of flowers and the forest was resounded with the noise of the waterfall of the river named Nirvindya. The great ascetic Atri entered in that forest and having conquered his mind by pranayama began to meditate upon as follows :—"I have taken refuge unto Hari, who is the lord

of this Universe. May Hari be graciously pleased to confer upon me progeny like unto myself." (13—18).

Being engaged in penance he so meditated upon for one hundred years standing on one foot, living on air and being above the influence of climate. Thereupon observing fire coming out of the head of the ascetic (Atri) and incensed by the fuel of Pranayama, burning down the three worlds the three lords came to his hermitage and his glory was spread all over by the Apsaras, Sages, Gandharvas, Siddhas, Vidyadharas, and Snake-gods. Beholding the approach of the three deities (Vishnu, Rudra and Brahma), the mind of the ascetic was greatly delighted and standing on one foot as before, he kept his sight fixed upon those foremost of deities. Then, placing his head on the ground, with folded hands, and collecting flowers, he worshipped them. The three divinities Brahma, Vishnu and Maheswara (Siva) were seated on their respective carriers such as Hansa (Gander), Garura and Bull; and the divinities had in their hands Kamandalu (a kind of water-pot), Discus (Sudarsana-Chakra) and Trident (Trisula) respectively. The faces of the divinities were manifested with graceful looks and sweet smiles,—displaying that they were bountifully pleased. The vision of Maharshi Atri was arrested by the effulgence of those three divinities, and thereupon having closed his eyes and having placed his mind in those three foremost of the deities,—the great saint Atri began to chant their glories in the following sweet and melodious words :—

"I bow down reverentially unto ye three,—Brahma, Vishnu and Maheswara,—who in every Yuga, by the divided qualities of Maya, assume forms for the creation, preservation, and destruction of the universe. Who amongst ye is he whom I invoked? For the procreation of progeny I was meditating in my mind upon one of the foremost of deities. How then three of you come here? Ye are above the comprehension of bodied beings. Do

ye be pleased to tell me about this, for I am greatly stricken with curiosity."

Maitreya said :—O Vidura ! Hearing those words, the said three deities, who were the foremost of the wise, addressed the Maharshi smiling and with sweet words as follows :—"O Brahman ! The determination thou hast formed shall be carried out and will not prove otherwise. Thine is a good resolve. We are He whom thou wert meditating upon. May good betide thee. From portions of each of us three, thy three sons shall be born. Then those three sons of thine shall be celebrated over the world and they will spread thy fame." Thus having conferred upon the ascetic the boon he prayed for and after accepting the worship duly offered by the Maharshi and his wife, the said three divinities appeared to have vanished just there. (19—30).

Thus it was that to Maharshi Atri's wife was born a son Soma by name from Brahma's portion, a son Datta by name and conversant with Yoga from Vishnu's portion, and the third son Durvasa by name was born from Rudra's portion. Do thou now listen to me describing the race of Angira

Angira's wife was Sraddha by name. Sraddha gave birth to four daughters. The said four daughters were named Sinibali, Kuhu, Raka and Anumati. Besides the said four daughters, Sraddha also gave birth to two sons. These two sons were celebrated in Swarochisha Manwantara. One of the two sons was named Utathya who was a divinity incarnate. The second son was named Vrihaspati, who was greatly devoted to Brahma.

O Vidura ! The ascetic Pulastya begat on his wife Havirbhu a son Agastya by name. The said son Agastya is said to have appeared as fire of appetite in a previous birth. Prajapati Pulastya had another son Visravas by name, who was of rigid penances. The wife of Visravas was Ilavila by name. Ilavila gave birth to Kuvera, the



lord of riches (the lord of Yakshas). Visravas had another wife Keshini by name. Keshini gave birth to three sons who were named Ravana, Kumbhakarna and Vibhishana.

The ascetic Pulaha's wife was named Gati. She gave birth to three sons named Karma-Srestha, Varias and Shahisnu.

The ascetic Kratu's wife was named Kriya. She gave birth to sixty thousand sons named Valakhilyas who were ever manifest in their effulgent Brahma energy.

The ascetic Vasistha's wife was named Urja. She gave birth to seven sons who are known as seven Rishis. Those seven sons of Vasistha were named as Chitraketu, Surochish, Viraja, Mitra, Ulvan, Vasubhridjan, and Dyuman. Besides Urja, Vasistha had another wife who gave birth to Saktri and others. (31—37).

The wife of Atharvan Rishi was named Chitti, who gave birth to a son named Dadhichi, who was also known as Aswasira. Dadhichi was a devout ascetic. Listen to me now describing the progeny of Bhrigu Muni.

The great Bhrigu begot on his wife Khyati two sons named Dhata and Vidhata, and also a daughter Sri by name. Sri took divine Vishnu as her husband. Meru had two daughters Ayati and Niyati by name who were married to Dhata and Vidhata respectively. Each of Dhata and Vidhata begot upon their wives respectively two sons named Mrikanda and Prana. Mrikanda's son again was named as Markandeya and the son of Prana was named Vedashira. The great Bhrigu had another son Kavi by name whose son was the illustrious Ushana. The aforesaid ascetics have brought all these worlds of creation into existence. I (Maitreya said) have thus described to thee (Vidura) the progeny of Maharshi Kardama on his daughter's side. A reverential hearing of this narration instantly removes all sins.

The son of Brahma was named Prajapati Daksha. He espoused Manu's daughter Prasuti. She gave birth to

sixteen daughters. All of these sixteen daughters had greatly charming eyes. Daksha gave away in marriage thirteen of those sixteen daughters to Dharma (the god of piety), and of the rest three daughters he gave one to Agni (the god of fire), one to the Pitris (the manes) and another to Siva (the destroyer of the world). The names of Daksha's daughters are Sraddha, Maitree, Daya, Santi, Tushti, Pushti, Kriya, Unnati, Buddhi, Medha, Titiksha, Hree, Murti, (these thirteen daughters of Daksha were married to Dharma). Of these Sraddha gave birth to Satya, Maitree to Prasada, Daya to Abhaya, Santi to Shama, Tushti to Harsha, Pushti to Garva, Kriya to Yoga, Unnati to Darpa, Buddhi to Artha, Medha to Smriti, Titiksha to Kshema, Hree (Lajja) to Prasraya, (Binaya). (38—43).

From Murti originated all qualities. She gave birth to two ascetics named Nara and Narayana. At the time of their birth the whole Universe with its mobile and immobile creation enjoyed health and happiness. The minds of all animals, all the quarters, the wind, all the rivers and all the mountains became delightful. Melodious music was heard from the celestial region and flowery blossoms fell from the sky. The ascetics delightfully chanted the glories; the Gandharvas and Kinnaras sang their prowess and glories delightedly, and the females of the celestial region danced with joy.

O Vidura ! What to say more, even the great divinities such as Brahma and others adored the said two boys (Nara and Narayana) with diverse hymns. The celestial beings chanted hymns unto Nara and Narayana in the following words :—"Salutation unto that Great Purusha who hath manifested himself unto Dharma in the form of an ascetic for the manifestation of that soul by whose illusive powers this world with mobile and immobile has been created like unto the region of the Gandharvas. May He look upon us with His merciful eyes. His eyes

are the abode of beauty compared to which the beauty of the lotus is put to shame. Our knowledge about Him is not indirect. Such knowledge about Him has also to be acquired through the Shastras. We celestials are objects of His favour. By means of Sattwa qualities He has created us (the celestials) to prevent the transgression of the laws of the Universe. And by Him we have been delegated with divine powers and privileges."

Being thus eulogised by the immortals those two divine persons (Nara and Narayana) appeared before them. Thereupon they accepted worship of the celestials and repaired to the Gandhamadana Mountain.

O Vidura ! To lessen the burden of the Earth, the said portion of the lord Sri Hari (manifested as Nara and Narayana) has of late been manifested as two Krishnas,—one of them being Krishna himself (the foremost of the Yadus) and the other Arjuna (the foremost of the Kuru race). (44—49).

O Vidura ! Now I shall relate to you the progeny of the remaining three daughters of Daksha. (As above referred to, Daksha had sixteen daughters, of whom thirteen were married to Dharma, and of the remaining three the description follows herein below). Swaha was married to Agni, the god of fire. She gave birth to three sons. These three sons of Agni were named Pavaka, Pavamana and Suchi. All of them feast on oblations offered to fire. From those three sons of Agni fortyfive offsprings have originated. Those fortyfive offsprings of Pavaka and his two brothers (Pavamana and Suchi) counted with their father and grand-father made up the number of forty-nine. These are the divinities of fire with whose names the Brahmanas conversant with Vedas offer oblations unto fire in Vaidika Sacrifices. O Vidura ! Agnishvatta, Varhisada, Somapa, and Agyapa,—these four are known as the manes. Of these four, those who are concerned with fire in sacrifices are called Sagni, and those who do

not take part in fire in sacrifices are called Anagni. Daksha's daughter Swadha is the wife of all those manes (the Pitris). On Swadha those Pitris begot two daughters. These two daughters of Swadha were named Vayuna and Dharinee. Both of these two having gone to the other end of knowledge and discriminative knowledge were known to have been acquainted with Brahman. Now remains the only daughter of Daksha to be described upon. She was named Sati and was married to divine Bhava (Siva). She was greatly devoted unto the divine Bhava, and yet she could not obtain a son becoming her in birth and character; for her father (Daksha) having proved himself hostile towards her husband (Siva) she could not bear it and resorting to Yoga she renounced her person in her youth. (50—56).

## CHAPTER II.

### THE CAUSE OF ENMITY BETWEEN DAKSHA AND SIVA.

Vidura said :—O Brahman ! Prajapati Daksha was known to be very fond of his daughters. Why then did he disregard the sentiment of his own daughter Sati by displaying hostile attitude towards her husband, the divine Siva, who is the foremost of those having a character ? O Muni ! The divine Siva has never been known to be the object of any body's disregard. Rather, he is known to be the preceptor of the whole universe. He is ever pleased in his self. He is the embodiment of peace and beatitude. He has no enemy. Why then Daksha became hostile towards him ? O Brahman ! Do thou now relate unto me the history of the enmity between the father-in-law and the son-in-law for which Sati did renounce her life,—although it is very difficult for one to renounce his own life.

Maitreya replied :—O Vidura ! In days of yore at the sacrifice of the creators of the Universe, all the divinities, the great saints and sages with their attendants and all the divinities of fire were assembled. At that time being radiant with his own effulgence like unto the rays of the sun and dispelling the darkness of the assembly by the lustre of his own person Prajapati Daksha entered that assembly. Thereupon, all those assembled there along with the divinities of fire got up from their respective seats in honour of Daksha Prajapati, for their minds became awe-stricken by the uncommon effulgence of Daksha's person. But only Brahma and Siva did not so leave their respective seats. Having been duly welcomed and offered seat, the illustrious Daksha bowed down unto Brahma,—the unborn one and preceptor of the celestials,—and with his permission took his seat. (1—6).

Bhava (Siva) was seated even before Daksha took his seat. Thereupon, Prajapati Daksha regarded this act of Bhava as an insult, and he could not bear it. Then looking askance upon Bhava as if burning all in wrath Daksha said :—

“Listen, O ye saints, celestials and Agnis I shall describe the character of this impious wight (Siva). I shall speak the truth. My utterances are not under any influence of pride or ignorance. This shameless Siva is the destroyer of the fame of Lokapalas. He is regardless of his proper duties and on the contrary he is polluting the ways of the pious. He espoused my daughter, who is like savitri herself, in the presence of Agni and the Brahmanas. So in that respect he has become my disciple. This ape-eyed one has thus married my daughter having eyes like those of a deer. Being a son-in-law to me, therefore, he must have got up from his seat to welcome and honour me. But a fool and wicked as he is,—he did not care to show me proper respect even by words. I gave away my daughter unto him reluctantly, for he has stopped all pious actions, and is impure

and proud. My giving away such a daughter to him is like unto imparting Vedic words upon a Sudra. (7—12).

Naked and with dishevelled hair and surrounded by ghosts and goblins he roams about cremation grounds like a maniac. Sometimes laughing and sometimes weeping, he is besmeared with ashes of burnt dead bodies, encircled by goblins and embellished with dead men's bones. Merely by name he is Siva (auspiciousness) but in reality he is *Asiva* (inauspiciousness). He is always addicted to intoxicants and fond of associating with intoxicated persons. He is the lord of Pramathas who are the impersonations of the quality of darkness and he is the leader of the hosts of ghosts known as maniacal spirits. He is always impure and wicked minded. Alas ! By what awful destiny I was influenced to confer my chaste daughter upon him. I am sure of having committed this reluctantly only with a view to abide by the behest of Brahma."

The illustrious Maitreya again began :—Siva was not enraged till then, and he remained seated in the assembly as before. But Prajapati Daksha did not stop by merely vilifying Siva in words as aforesaid. Rather in his worst of wrath, he began to utter curses on Siva by touching water as in *achamana*. He burst out saying "Whilst the celestials shall be treated to sacrifices, let not this vile Bhava partake thereof along with the gods such as Indra, Upendra and others." Thus imprecating curse upon Siva, and in spite of the repeated protests of the leading personages of the assembly,—Prajapati Daksha left the sacrificial assembly and repaired to his own habitation. (13—18).

Thereupon, being informed of the said curse Nandi, the foremost of Siva's followers, with reddened eyes imprecated a dreadful curse in return upon Daksha and all those Brahmanas who sided Daksha. Nandi said :—"The divine Bhava doth not do any harm ever to any one. But who sharing the worthless utterances of the ignorant wight



Daksha observing distinction, shall be inimical to the divine Siva,—they shall not succeed in acquiring the best of their aims (liberation or emancipation). Let him, whose understanding has been perverted in perceiving the meanings of the Vedas, attend works being addicted to unreal worldliness for the sake of frivolous pleasure. This wicked Daksha considers body as the soul, and as such he has forgotten the real self and has been reduced to the condition of a brute. May he be addicted to sensual pleasure and may his countenance be soon metamorphosed to that of a goat. He may well be taken to be a goat really since he considers ignorance, which begets action, as the true knowledge. Also may those Brahmanas, who have followed Daksha in vilifying Siva, be subject to the influence of birth and death in this world. May those enemies of Hara whose minds have been agitated by the profuse words sweet as honey of the flowery Vedas be addicted to actions and may they living upon everything walk about on this earth, as mendicants acquiring learning, practising devout penance and observing vows and be addicted to wealth, and physical and sensual pleasures ” (19—25).

On hearing Nandi thus imprecating curse upon the twice born ones Bhṛigu in return uttered the following dreadful curse of *Brahmadanda* (a curse uttered by a Brahmana is known as *Brahmadanda*) :—“All those who shall observe the vow of worshipping Bhava (Siva) or who shall follow him, shall be opposed to good scriptures and they shall be known or denominated as *Pashandas* (literally opposed to pious living). Let such people with their purity sullied and understanding perverted, besmeared with ashes over their bodies and wearing braided hairs and bones as ornaments, enter into worshipping or serving Siva in which acts wine and the like intoxicants shall be considered as celestial. Ye, the followers of Siva, are all possessed of the evil attributes of *Pashandas*, since ye are used to vilifying the Vedas and the Brahmanas, who uphold the bridge laying



out different conditions and stages. This alone is the celestial road for the people that brings about their well being, which was resorted to by the ancient sages of which the divine Janardana (Vishnu) is the proof. Veda is the eternal road for the highly pure people. For vilifying such Vedas, ye shall meet the evil deity Pashanda, where the king of ghosts reigns."

Maitreya said :—While Bhrigu Muni was thus engaged in the act of so imprecating curse upon the followers of the divine Bhava,—the latter felt himself out of sort for sometime in consideration of the unavoidable destruction of both the parties concerned and then he quietly left the assembly with his followers. Thereupon the creators of the Universe (Prajapatis) assembled there, carried on duly for one thousand years the great sacrifice in which the lord Sri Hari was worshipped. Then finishing the ablutions after the sacrifice as usual at the confluence of the Ganges and the Jumna, those assembled at the sacrifice repaired to their respective habitations with their hearts purified, (26—35).

### CHAPTER III.

#### SATI'S DESIRE TO GO TO DAKSHA'S PLACE.

The illustrious Maitreya said :—The father-in-law Daksha and the son-in-law Siva thus cherished bad feelings towards each other for a considerable period of time. Thereupon when the Great Creator Brahma was pleased to appoint Daksha as the Lord of the Patriarchs,—Daksha became highly inflated with pride. Due to the height of his pride, Daksha disregarded the divine Bhava with the Brahmisthas and after having performed the sacrifice of Bajapeya, he entered upon the celebration of the sacrifices known as Vrihaspatisava. In that sacrifice all the

Brahmana saints, the celestial saints, the Pitris and the deities were duly offered worship with their wives. Having heard the conversations of the sky rangers talking about the said great sacrifice of Prajapati Daksha, Sati came to know of it. Then she also saw near her abode the females of Gandharvas passing along with their husbands in aerial cars. Those Gandharvas were wearing precious pendants on their breast, costly clothes and apparels, and shining *Kundilas* (ear-rings) on their ears. Their eyes were brisk, and brimful with joy and delight. Thereupon the goddess Sati (Daksha's daughter) out of overwhelming curiosity to witness so grand a ceremony at her father's house submitted as follows to her husband, the lord of Ghosts (*Bhutanath*):—"The grand festive *Yajna* (sacrifice) of thy father-in-law, the Patriarch Daksha has commenced. If thou dost so permit, let us all go there. I think the sacrifice has not yet been over inasmuch as the celestials are yet found to be going there. (1—3).

My sisters with their husbands must have gone there to see the relatives on such a grand occasion. I also wish so very much to go there along with you. My parents will give away ornaments etc to us in this occasion. I also wish to accept along with thee the ornaments etc that my parents will confer upon us. By going there I shall see my mother with her heart surcharged with affection, my aunts and my sisters along with their husbands. From a long time my mind has grown anxious to see my dear relations. I shall also find there the lofty banner of sacrifice as hoisted by great saints. O thou unborn! This wonderful universe, identical with three qualities (Sattwa, Rajas and Tamas), has come into being as created by thine own illusory powers. To such a great one like thee there is ofcourse nothing so pleasant. But I am a female and not cognisant of thy true self, and as such I do so dearly long for seeing my fatherland during such a grand occasion. My lord! Thou art unborn and therefore

thy heart cannot be pricked with griefs due to separation from dear ones. Even those who are not relations, are also going there in large numbers with their husbands duly adorned with valuable ornaments and apparels. Behold thou, by their numerous cars yellow as swans the entire welkin have been overspread. O thou blue necked (*Nilakantha*)! With a view to favour others thou art known to have swallowed poison even. Therefore do thou be pleased to permit me to go to my father's house. O foremost of the celestials! Does not the mind of a daughter feel eager to go to her father's house on hearing of the festivities to be held there? One may go to the house of her friends, of her husband, of her father-in-law and of her own father even without being invited therefor. Do thou therefore be propitiated unto me and kindly grant me the permission to go to my father's house. O my lord! Though gifted with unlimited knowledge, thou didst select me as the half portion of thine own person, Do thou therefore favour me with the permission for which I am thus begging of you." (9—14).

Maitreya said :—On being so addressed by his beloved wife the divine Bhava, fond of friends, smiled. Then he reminded her of the vile vilifications by Daksha in the presence of Brahma, the creator of the universe, causing grievous hart to his (Siva's) feelings.

The divine Bhava addressed her beloved spouse as follows :—"O thou beloved one! If by the influence of pride and conceit one does not become inclined to find out merely the short comings of his friends and relations, then only it becomes one to say (like you) that a damsel even though uninvited can go to a friend's or relation's house. Learning, asceticism, wealth, body, age and race (these six) are the qualities of the pious people. But when these are to be found in impious people, these should be taken rather as disqualifications. Through the unassimilated influence of these qualities, the conscience of impious

people becomes enshrouded. For this reason due to pride they lose real insight to understand the reality or truth. They then become stupefied and are not able to estimate aright the spiritual aquirements of the pious ones. Considering such persons as friends, one should not even cast one's looks towards their house. Such persons are fickle minded, and they look with frowns, angry eyes and vicious thoughts towards them who come to their house. When one is wounded by the weapons of an enemy and falls down, he does not suffer so much as he does day and night from the vile words of his evil minded kinsmen. O thou having fair eye brows ! I admit that Prajapati Daksha is a highly honourable patriarch and thou art most favourite to him amongst his daughters. But thou wilt not receive any due regard from him on account of thine connection with me. My beloved ! Daksha's heart fumeth on seeing the glories of persons devoid of Ahankara ( pride ). He is thus passing his days sorrowfully. Even by his auspicious qualities and pious deeds Daksha is never able to acquire the peace and prosperity of those who are devoid of pride. So he tries to injure me just as the Asuras do to lord Sri Hari ( 15—21 ).

O fair damsel ! The pious people perfectly go through the ceremonies of welcome by going before ( by way of escorting ), showing humility and offering salutation ; for in doing so, they in their mind offer them to the omniscient Great Purusha, and not to the persons present who are in reality proud of their bodies. The pure qualities of goodness ( sattwa ) has been well defined by the words of Vasudeva, in which qualities does the Great Purusha manifest Himself in my mind. I do always bow down unto the divine Vasudeva, who is identical with the quality of Sattwa ( goodness ) and who is beyond the comprehension of the senses. Though Daksha is thy father, thou shouldst not see him and his followers since he is my enemy and his followers also are inimical to me,

O fair one ! For no fault of mine, Daksha remonstrated with various vile words at the sacrifice of the creators of the universe. Good shall not betide thee, if thou dost go to Daksha's house disregarding my words. Insult from kinsmen is intended for the death of those who are well established in piety." ( 22—25 ).

## CHAPTER IV.

### SATI'S RENOUNCING LIFE.

Maitreya said :—After advising Sati as aforesaid, the divine Bhava ceased to speak. But Sankara ( the divine Bhava ) thought within him that the destruction of the person of his wife Sati lay either in his permitting her to go to Daksha's house or in case of his restraining her there from. On the other hand, with the burning desire of seeing her friends and relations in her father's house, Sati was coming out of the house at times and at other she was going into the house from fear of incurring displeasure of her husband. She was vascillating in her mind this way and that. Thereupon, she felt greatly aggrieved in consequence of the desire of beholding her friends and relations having been repressed. She became disconsolate and began wildly shedding tears from her eyes. In that state of disconsolate mind and in wrath due to her frustrated desire, Sati cast an angry look towards the incomparable male being Bhava as if in all intent to burn him up, and due to the excess of emotion all her frame trembled. With her heart distracted with anger and grief, Sati repeatedly sighed heavily. Having her sense blotted out in consequence of her being a female, Sati set out for the abode of her father, thus disregarding him who out of the fulness of love had made over one half of his body to her. As Sati alone coursed on rapidly, those followers of the illustrious

Bhava, such as Maniman, Mada, Parshada, and other Yakshas by thousands fearlessly went in pursuit of her (Sati) placing the best of bulls in their front. Thereupon placing her (Sati) on that best of bulls, they went on being graced with Sarikas, fans, wreaths, conches emitting loud sounds and flutes playing melodious music. Thus she arrived at her father's house, and entered the sacrificial ground. The arena of the sacrifice was resounding with the recitations of the text of the Vedas along with the cries and sounds of the sacrificial beasts. The sacrificial ground was literally thronged with sages and celestials, and the whole arena was furnished with various sorts of vessels of earth, glass, iron, gold, kusa-grass and hide ( 1—6 ).

But on Sati's arrival there, Daksha uttered no word or did not express any sign of welcome to her. Also from the fear of incurring Daksha's displeasure, none save her mother and sisters dared to welcome her. Her mother, aunts and sisters, however, embraced her warmly with their voices choked with intensified affection. But so slighted and disregarded by her father, Sati declined to accept the regard which her sisters extended towards her with proper greetings; neither did she accept the seat offered and ornaments etc presented by her mother and aunts. She ( Sati ) also found that the sacrificer ( Daksha ) did not set apart any share of the sacrifice for Rudra ( the divine Bhava ). It thus clearly appeared to her that Daksha had deliberately slighted that foremost of the deity ( Siva ) her husband. On being thus disregarded personally herself, and on seeing her husband so slighted, Sati grew immensely angry. Instantly her anger assumed such a state of fury which threatened to consume the whole world. As she felt angry, some spectres had sprung from her energy with a view to kill Daksha. Sati, however, restrained those spectres from any action just then; and even in the hearing of the whole universe, Sati fell to railing in



wrathful words at Daksha who in his pride of glory bore ill-will to Siva ( her husband ). Sati spoke:—

“Father! Save thee only who else can prove hostile to him who hath no superior in this world, who hath none that is dear and none that is hateful; who is the cause of the soul of corporeal creatures, and who is without an enemy? Such persons only as thou art would look at the demerits only of others who are nevertheless possessed of merits as well. Others, however, look at the merits of other persons ignoring their imperfections, if any, regarding the perfections and imperfections with an even eye. The pious people regard only the virtues of others, leaving out their vices, these are the patterns of their species. Thou art, however, imputing sins to such pious people, ( 7—12 ).

Those people who consider their bodies as their souls are naturally of perverted understanding, and it is no wonder that due to animosity they would under estimate the qualities of the great, rather it is quite natural for them to do so. Although the great would not feel perturbed to hear being so under estimated, the dust of their feet, however, instantly deprives those vilifiers of their energy and thus justice is directly meted out to such impious ones. O Father! Thou bearest malice towards that “Siva” the two syllables of whose name even though incidentally uttered free people from sin. The behest of Siva is law that none can over-ride. By being hostile to Siva therefore thou hast attained all inauspiciousness. Thou hast proved to be hostile to that Siva—the friend of the universe—whose feet are incessantly served by the minds of the mighty representing black bees, for the purpose of drinking there the nectar of supreme felicity, and which, shower wished—for blessings on persons cherishing desire. Perhaps thou art, O father, not cognisant of the real fact that Brahma and the other deities are not ignorant of the real character of that auspicious one (Siva), for



such deities do not scruple to hold on to the crown of their heads the Nirmalya (flowers etc. offered in worship) consecrated to his (Siva's) feet, although with matted locks thrown about the divine Siva dwelleth in the cemetery along with ghosts and goblins, covering his whole body with ashes and wearing skulls round his neck. If such deities took Siva in the same estimation, as you wrongly did,—would they have so held on to the crown of their heads the nirmalya consecrated to his feet? If a mighty person vilifies the husband of a chaste wife,—the husband maintaining righteousness,—then if the hearer is unable to slay such a vilifier on the spot, she should instantly rush out of that place with her ears stopped with her hands. But, if she be able to do so, she should by sheer force slice out the tongue of the calumniator, and then renounce her own life. This body of mine sprung from thee who dost calumniate Him (Siva) of indigo-coloured throat. Therefore I will not bear this body of mine any longer. If a person eats unhealthy rice through ignorance, he attains purity thereafter by throwing up the same by vomiting. (13-18).

The mind of one that delighteth in self and is never disgusted or displeased,—cannot follow the prescriptions or restrictions of the Vedas. As the course of the celestials differs from that of human beings, so the religion of one person may differ from that of another, irrespective of the possibility of either having *pravritti* (natural inclination) or *Nivritti* (natural disinclination) for its characteristic. But one following a system of religion should not hate another following a different system of religious principle, *Pravritti* and *Nivritti* are the two classes of acts prescribed by the Vedas, and the characteristics of the people following the two classes aforesaid have been also discriminated in the Vedas. Both these classes in one and the same person prove antagonistic. But Siva is identical with Brahman and as such to him both are

superfluous. O Father, The wealth such as *Anima*, *Laghima* etc. that we own is beyond the reach of persons like thee. Such wealth is not to be found through sacrifices nor is it celebrated by men of acts whose appetite may be appeased by feeding on the rice offered in sacrifice,—but the origin of such wealth is hidden, and it is followed by persons conversant with Brahman, I have nothing more to tell thee. I have neither the need of this hateful body which has sprung from thee, who hath offended Hara (the divine Bhava). I am ashamed of my origin in connection with a base wight like thee. Fie on the birth which proceeds from one given to injuring the great. When, by way of joke, the reverend deity having a bull for his banner, calls me Dakshayani again (Daksha's daughter is called "Dakshayani"—a name of Sati), alluding thereby to my relation with thee, I am verily pained and forego my laugh. Therefore, I must cast away this body sprung from thee, and as such this body is like a corpse to me." ( 19-23 ).

The auspicious Maitreya said :—Having thus spoken unto Daksha, her father, Sati became silent. She then sat herself down with her face turned to the west. Then covering her person with a yellow silken attire, She closed her eyes, and entered the path of *Yoga*. Thereupon, holding in equipoise the up-coursing and down-coursing *Prana* and *Apana* airs, that beautiful lady ( Sati ) conversant with yoga—exercises raised her *Udana* air up from her navels and after gradually holding it up in her heart with concentrated attention, carried it up to the space intervening her eye-brows. Bent upon resigning that body which Siva,—who is ever worshipped by the great with the highest reverence,—used to plant on his lap, that intelligent goddess ( Sati ) being angry with Daksha, her father, meditated her body as being surrounded by air and fire, Thereafter Sati fixed her attention at the beatitude streaming down the lotus feet

of her husband, the Preceptor of the Universe. She did not think then of anything else. Thereupon, her frame, being free from any impurities, instantly flamed up in the fire of *Samadhi* (the last stage of the yoga exercises), (24-28)

Thereupon there arose, O Vidura, a mighty stunning tumult of Oh! and Alas! from the spectators stationed in the sky and on the earth. Alas! Being fired with anger at Daksha, her father, that goddess Sati, the beloved of Him who is held in the highest reverence by all, has renounced her person. Ah! Just consider the unrighteous act of the Prajapati Daksha, who is lord of both mobile and immobile creation. On being so disgraced and disregarded by him, the great lady Sati, his own daughter, has cast away her person. Sati is ever deserving of every honour, But so strange to say! Daksha himself, although he is her father, has disgraced her, Daksha is not only a hater of Hara, but he is also a rebel against Brahman. This Daksha is of hardened heart and he will come by infamy in this world and will attain hell in the next. His daughter actually cast away her body just before his eyes, but even seeing that with his own eyes, he did not prevent her therefrom. As the assembled people there began thus speaking about after seeing the marvellous act of Sati's renunciation of her body,—her followers who were present there stirred up themselves with upraised arms to kill Daksha at the spot. Thereupon, on seeing the followers of Sati so rushing upon Daksha, the reverend Bhrigu Muni offered oblations unto the Dakshina fire uttering the text of mantra capable of destroying those disturbing performance of sacrificial rites. After oblations being so poured into the sacrificial fire by the Acharya' there arose gods from the fire by thousands Ribhus by name bursting with energy, and who by virtue of their austerities attained the region of the Moon. These Ribhus were fraught with Brahma energy and they in a body attacked with flaming

brands the Pramathas and Guhyakas, who thereupon being afflicted with the beating of the Ribhus betook themselves on all sides. ( 29-34 )

## CHAPTER V.

### DESTRUCTION OF DAKSHA THROUGH VIRABHADRA

Maitreya said :—O Vidura ! when Bhava came to learn from Narada that having been insulted, by Daksha Sati has renounced her life on account of her anger towards Daksha ; and that his ( Bhava's ) followers have been driven away from the place of occurrence by a number of gods named Ribhus arisen out of the sacrificial fire of Daksha,—then he ( Bhava ) was fired with a mighty great wrath. In his intense anger, Bhava, bearing matted locks of hair, knawed his lips and rooted up a lock of his hair which possessed of terrific splendour of fire or lightning. At once he stood erect on his legs and laughing repeatedly a maniac's laugh and emitting a tremendous roar,—he cast the said lock of hair on the earth. Instantly thereupon arose out of the said lock of hair a person possessed of a colossal body touching as though the very heavens. He possessed complexion like that of clouds, he was endowed with one thousand arms and he had three eyes shining like dazzling sun in the firmament. He was furnished with two sets of terrific teeth. The locks of his hairs flashed like the flames of fire. He was adorned with a garland of human skulls and he bore all sorts of weapons. With such a tremendous body, the said person with joined palms stood before the lord of spectres ( Bhava ) and awaited orders saying : “Please order what have I got to do now ?” Thereupon Bhava the divine lord of spectres commanded him saying. ‘O thou a portion of Rudra himself, thou art verily adept in the art of fighting. Leading my army of followers go thou

to Daksha's place and destroy him and spoil his sacrifice. Being thou a portion of Rudra, myself, dost thou not be afraid of Brahma energy." On being so commanded by the Lord of Destruction, the god of gods, Virabhadra ( the person originated from the lock of Bhava ) then went round the divine Bhava. Thereupon Virabhadra felt himself infused with immense might and deemed himself quite capable of bearing the onset of mighty combatants. ( 1.5 ).

On being so commanded by the lord Rudra, his followers raised a loud uproar and marched on, towards Daksha's place, headed by Virabhadra. Thereupon Virabhadra lifted up the Trident ( Trishula ) capable of finishing the Yama ( the god of death ) himself, set up a dreadful roar and with the bells on his body ringing he marched on followed by the retainers of Rudra roaring furiously and setting up a mighty up-roar. Clouds of dust raised by the marching on of Virabhadra and his followers seemed to cover the sky as though with black clouds. Thereupon seeing the clouds of dust on the north, the priests, sacrificers, and those who were present there, the Dwijas, their wives and all others thought within themselves :—"Why is this darkness? Whence is this dust? The winds do not blow, and as such there is no apparent cause of such enveloping clouds of dust. The bands of robbers also cannot be apprehended here, for the king Prachinvarhi rules irresistibly and he yet lives and rules. Nor are herds of kine driven fast onwards; why and where from is this dust then? How strange it seems! Is the time for dissolution of the Universe is come and do all creatures drift towards their end with the world itself? Thereupon the females surrounding Prasuti, the wife of Daksha, with their minds exceedingly agitated spoke amongst themselves as follows :—"This evil omen appears to be the result of that sinful act. Daksha had insulted innocent and chaste,



Sati in the presence of his other daughters ; and undoubtedly this disaster must be the fruit of that transgression. There is nothing to wonder at such evil consequence which must unavoidably follow Daksha's so insulting Rudra (the divine Bhava). Can Brahma himself entertain any hope of good result to follow after having aroused the anger of that deity of unbearable energy ( Rudra ) who at the time of dissolution of the Universe, with his matted locks waving wildly and with the points of his Trident ( Trishula ) piercing the elephants bearing the burden of of cardinal quarters and with his outstretched banner-like arms bearing various weapons, dances maniacally and laughs loudly riving all quarters with his tremendous roars ? When in furious anger, the person of Rudra is incapable of being gazed at on account of the ferocity of his frown. The teeth of Rudra is terrible and by his teeth he is capable of throwing the very stars out of the firmament. Who could expect to derive any good after arousing the anger of so very terrible a deity as Rudra ?" (6-11).

The people present at the sacrifice also were so conversing with their eyes distended from dismay, and with their hearts agitated by fright. At that time suddenly there occurred all round in heaven and on earth frightful omens in thousands. The omens appeared so terrible that thereupon Daksha himself became greatly frightened. Immediately thereafter the numerous dwarfish followers of Rudra with up-raised arms arrived from all sides and surrounded the sacrificial place, some of those followers of Rudra were of tawney complexion and the others were yellow,—having abdomens and faces resembling those of Makara,—all were of frightful countenance. Those followers of Rudra rushed forward and began to disturb that great sacrifice. Some snapped up the *Pragvansa* of the sacrificial pandal running from east to west ; and some broke down the *Patnisala* situated on the west of the sacrificial ground ; and some others

also destroyed the hall in front of the sacrificial altar and the *Havirdhan* facing; that hall and the *Agnidhra* to the north thereof and the chamber of the sacrificer and the kitchen and the banquet hall. Some of the followers of Rudra broke the sacrificial vessel, some put out the sacrificial fire, some discharged urine into the sacrificial hole, some destroyed the line demarkating the dais, some rushed after the ascetics and some stormed at the noble ladies assembled there, some began to arrest the fugitive deities in their vicinity. One of the leading followers of Rudra, Maniman by name seized Bhrigu Muni and bound him fast hands and feet; while Virabhadra bound up Daksha, Chandesha bound up the sun and Nandiswara bound up the Bhagadeva. Seeing such terrible attempts of oppression by the followers of Rudra, the Ritwijas with the deities assembled there flew in a pell-mell towards different directions: but even while so flying away they underwent great pains in consequence of the showering throw of stones hurled by the followers of Rudra.

O dear Vidura! While Bhrigu Muni was engaged in offering oblations unto the sacrificial fire with a ladle ( *Sruba* ), Virabhadra, a leading follower of Sankara fell to plucking out the hairs and moustache of Bhrigu; for the latter had ridiculed Siva in the assembly while Daksha was vilifying Bhava. ( 12.17 ).

On the other side, Nandiswara fell upon Bhagadeva and throwing the latter flat on the ground that follower of Rudra plucked out both the eyes of Bhagadeva; for in that assembly Bhagadeva had by his looks incited Daksha in so vilifying Siva. Just as Valabhadra is said to have rooted out the teeth of Dantavakra, even so Virabhadra had rooted out all the teeth of Pusha; for while Daksha was so vilifying the divine Bhava, Pusha had indulged in laughter displaying his teeth. Thereafter Virabhadra attacked Daksha, gave tremendous blow of fist on his chest and attempted at cutting off Daksha's head with



a sharp sword. But strange to say, although Virabhadra tried to cut off Daksha's head again and over again, he did not succeed in doing so. Thereupon seeing that the skin of Daksha was not penetrable inspite of repeated strokes of sharp weapons, Virabhadra was struck with great surprise. Then he deeply thought upon the uncommon occurrence and while so thinking his eyes were cast upon a piece of machinery lying there for slaughtering sacrificial, beasts. When that device flashed upon his mind, Virabhadra placed Daksha in this instrument and succeeded ultimately in severing Daksha's head from his body. Thereupon the ghosts, goblins and spectres—the followers of Rudra—who were present there set up a loud acclaim of "Excellent! Excellent!" but the Brahmanas and deities present there censured such a blood-curdling deed. Then wrathfully throwing down Daksha's head in the Dakshina fire, Virabhadra burnt down the sacrificial building, and set out for the Kailasha mountain with the followers of Rudra. (18-24),

## CHAPTER VI,

BRAHMA WITH OTHER DEITIES COMES BEFORE SIVA  
AND PRAYS FOR BRINGING BACK DAKSHA  
INTO LIFE.

The auspicious Maitreya said :—O Vidura! Having been so vanquished and hurt by the forces of Rudra who bore various weapons and missiles such as javelins, tridents, maces, *nistringsas*, bludgeons and clubs, and being overwhelmed with affright,—the deities along with the priests and courtiers approached Brahma and having bowed him down reverentially narrated to him in distressfull accents the whole history in details of the Daksha's sacrifice. Both Brahma, the reverend lotus-sprung one,

and Narayana, the soul of the universe, had already known everything now communicated to them by the deities, and having apprehended these disasters that both of them absented themselves from the sacrifice of Daksha. However on hearing all that had befallen, Brahma addressed the deities and their followers as follows :—‘O ye immortals ! when any body offends a powerful person, then inspite of his desire for life, generally his desires prove ineffectual. In such a circumstance desire for life becomes vain. The divine Bhaba is entitled to a share of the sacrifice, and as such ye have greatly offended him by depriving him from his rightful share of the sacrifice ; and in the circumstances ye have no chance of any good to follow. Now ye may do only one thing. Do ye with purified hearts try to propitiate him with worship by holding his lotus feet. He is known to be easily propitiated as his name *Ashutosh* rightly signifies. He will certainly be propitiated by your prayer and confession of faults. O my dear ones ! The divine Bhaba is never an insignificant deity. When enraged, Siva is capable of destroying the world with the *Lokapalas* of the cardinal quarters. Do ye at once pray for his forgiveness and restoration of the sacrifice. He has been reft of his beloved Sati and his heart has been riven by your cursed vilification. Therefore, unless prayed for his forgiveness and at once propitiated by due worship,—he will be enraged still more furiously, ( 1—7 ).

Neither I myself, nor Indra, nor yourselves, nor the ascetics bearing bodies,—do exactly know the inscrutable mystery about the divine Bhava or about his might and prowess. What person can indulge in the hope of devising recourse to the means of rescuing you all from his wrath ? After having so instructed the deities and in company with them, the pitris ( manes ) and the Prajapatis,—Brahma, the reverend lotus sprung one, left his own abode for Kailasha mountain, the home of the reverend *Tripurari*

(Siva). On arriving there they found the Kailasha Mountain to be constantly worshipped by Kinnaras, Gandharvas, Apsaras, and celestials who had attained consummate success in birth, medicine, asceticism, mantra, and yoga. They also beheld the summit of the Kailasha mountain graced with brilliant gems, and the numerous peaks of that mountain variegated by various mineral flowing therefrom, and the mountain possessing trees, creepers and bushes presented a spectacular scene. The mountain formed an abode of diverse species of birds and beasts, resounding ever with the cries of peacocks, red-necked cuckoos and chorus singing of the feathery race mingling with the humming of black-bees. There were many trees capable of conferring desired boons, and with their branches stretched towards all directions they appeared to be welcoming the feathered tribes with uplifted arms. With huge elephants roaming about, the mountain itself seemed to be moving about. There were also ever flowing fountains murmuring and sprinkling waters, whereby the mountain itself seemed to be uttering words of welcome to all. (7-12).

The Kailasha mountain was graced with flower trees such as Mandaras, Parijatas, Saralas, Salas, Tamalas, Kavidaras, Asanas, and Arjunas; and it was beautified with Mangoes, Kadambas, Nipas, Nagas, Sumagas, Champakas, Patalas, Asokas, Vakulas, Kundas, Kurubakas, and golden hued Satapatras, Viras, Renukas, Jatis, Kubyakas, Mallikas and Madhavis. The Kailasha mountain was also garnished with Panasas, Udumbaras, Aswathvas, Plakshas, Nyagrodhas, Hingus, Bhurjas, various annual plants (*Oshadhis*), Pugas, Raja-Pugas, Jambus, Date trees, Amratakas, Rose apples, Piyalas, Madhukas, Ingudas, Benus, Kichakas and various other kinds of trees. The lakes of the Kailasha mountain were beauteous with the presence of diverse species of aquatic flowers such as Kumudas (water-Lilies) Utpalas,

Kalharas and lotuses ; and those lakes were rung as it were with the different aquatic birds chirping, singing and playing in the waters thereof. The mountain was full of various sorts of beasts such as Deers, Apes, Boars, Lions, Elephants, Bears, Salyakas, Gabayas, Sarabhas, Tigers, Rurus, Buffaloes, wolves and Musk-deers. (13-19).

The Kailasha mountain looked all the more lovely with the banks of the lotus pools therein contained being furnished with plantain-trees. The mountain was encircled by the Ganges flowing with its waters having being odorous by reason of Sati having performed her ablutions in that flowing stream. On seeing such a mountain belonging to the lord of Ghosts and the like (Siva), the celestials who accompanied Brahma were seized with wonder. There they also saw the charming city named Aloka, as well as the orchard named Saugandhika which contained among other scented flowers a sort of lotuses named as Saugandhika. Outside the city of Aloka, flow two streams on both sides of the city. Those streams are called Nanda and Alokánanda. The waters of those two streams are very sacred, inasmuch as the same was hallowed by the dust of the lotus-feet of the lord Sri Hari. To remove their toils of amorous sports celestial damsels descend from their respective regions and plunge themselves into the waters of these streams ; and while having sports in these waters, they splash water on the persons of their lovers. (20-24)

Elephants while sporting in the streams of Nanda and Alokánanda and making their mates drink, themselves also drink this water even though they may not feel any thirst ; for the waters of these streams were rendered yellow with the fresh paints of kunkuma washed from the persons of celestial damsels bathing in these waters. Then they saw the city of the Yakshas thronged with hundreds of edifices of silver and gold adorned with precious stones and with the beautiful wives of the

Yakshas in those edifices looking like the sky with clouds embossoming lightning. Then leaving behind the city of the Yakshas, those celestials and others in Company with Brahma arrived at the Saugandhika grove graced with trees full of excellent flowers, fruits and foliages. The flowers there were swarmed with black-bees whose humming was rendered the more melodious on account of the red-necked songsters singing in symphony there with. That grove also contained expanses of water full of lotuses as much loved by the ruddy geese. The forest on the Kailasha mountain contained many Sandal trees. The wild elephants of the forest used to rub their bodies with the Sandal trees thus tearing off the barks of those trees. The breeze of the Mountain was thus laden with the perfume of the sandal trees, which at times used to madden the minds of even the Yaksha women. In the Saugandhika grove were tanks with their stairs set with lapises crowned with lotuses. On the banks of those tanks were the groves belonging to Kimpurushas. There the celestials saw a banian tree, ( 25-30 ).

This banian tree was one hundred yojanas in height. The branches of this tree spread over in all directions forming an area of seventyfive yojanas. With such long and numerous branches the tree assumed a great dimension, and shaded over as large an area. But it was a matter of great astonishment that even in so large a tree, there could not be found even a single nest of birds. The celestials in company with Brahma arrived under that tree, and they found there immersed in mighty Yoga sitting Siva, the lord of spectres, and the refuge of those seeking emancipation. At that time his wrath had gone off and he bore a quiet figure. He resembled then Yama (the God of Death) with his wrath appeased. He was then surrounded and reverentially adored by the mighty Siddhas, Sanandas and others, Guhyakas, and Kuvera the lord of Rakshasas. The lord Siva was then deeply

engaged in *Vidya*, *Tapasya* and *Samadhi* with great concentration and spiritual absorption. He being a friend of the universe, was engaged on such austerities out of a paternal affection for all the creatures of the universe comprehending the welfare of all. He wore on his person such sparkling splendour as that of the evening clouds in the western horizon the splendour so dearly desired by the ascetics. He also wore on his person significant signs dear to the ascetics, a rod, matted locks of hairs, a deer-skin and the beams of the Moon on his fore-head. Then the celestials saw him seated on a seat of *Kusa*-grass as used by persons practising vows. Thus seated the divine Siva was found to be expounding to the divine Rishi Narada the mysteries of the eternal Brahman in the presence of numerous other pious hearers. ( 31-39 ).

The lord Siva was so seated on the *Kusa-Asana* as his left lotus-foot was placed on his right -thigh, and his right hand was rested on his left-thigh. A rosary of *Akshas* was wound round his fore-arms and the lord Siva was found seated in the *Tarka-Mudra* system of *Vira-asana* ( a particular posture of seating generally in practice amongst the ascetics while expounding deep philosophical mysteries to the devotees or pious hearers). In reality, the lord of spectres was then in the *yogapatta* attitude and was wholly sunk in into the beatitude that springeth from the meditation of the Most High. The foremost of the ascetics arrived there with the *Lokapalas* all with joined palms and they bowed themselves down unto that one who is the foremost of the wise. In his subtle yoga-vision the lord of illustrious Sati then saw Brahma, the creator of the Universe present before him and the Suras with the foremost of the Asuras bowed down their heads on his lotus-feet. Thereupon the lord of Destruction instantly rose up from his seat and bowed his head unto Brahma, the creator, just as the lord Vishnu in his Dwarf form had bowed unto Prajapati



Kasyapa. Thereupon the Siddhas and Maharshis who were worshipping hitherto the lord Siva, reverentially bowed unto the lotus-sprung Brahma. The lord Siva having so bowed down unto Brahma, the latter with smiling face addressed the former saying :—“O thou mighty lord ! Even though thou hast so bowed down unto me, I know thee and thy wealth. I know thee as the Lord of the Universe. I know thee as the cause of the creating germens of the Universe,—viz., *Sakti* and *Siva*. Thou art identical with the *Supreme Brahman* the root of *Prakriti* and *Purusha*. Thou thyself art in thy mysterious revelry serving the three aspects of the Creation, Preservation and Destruction of the Universe, ( 37-42 ).

O thou that milkest righteousness and interest,—it is thou who by means of the warp and woof represented by Daksha hast created sacrifice for the advancement of of piety ( *Dharma* ). It is thou who in this world hast determined the modes and methods which the Brahmanas in observing vows do reverentially follow. O thou auspiciousness incarnate ! Thou conferrest emancipation on such persons who perform pious acts ; and similarly thou dispensest terrible hell unto those persons who do evil deeds. O lord ! Why this order is reversed in the case of some persons ? On the other hand, although fired with burning anger thou hast encompassed complete discomfiture of Daksha ; yet thou art never known to be enraged upon such pious people who dedicating themselves unto thy feet perceive thee to be present in every being and also perceive every being to be pervaded by thy presence. That is to say, thy anger is for the destruction of the impious persons and not for the pious. Lord of justice as thou art, it is not for thee to destroy those persons who perceive distinction between thee and the world ; who are given up to acts only ; who are naturally evil minded ; who feel heart-burning at the sight of



others' prosperity ; and who cause pain to others by their piercing vilifications. All the aforesaid classes of unfortunate persons are already subject to the dooms of their destinies. Such persons who become seers of distinction in persons and their qualities being so influenced by the irresistible influence of the illusory will ( *Maya* ) of the Lotus-navelled lord ( *Vishnu* ), are generally excused and pitied by pious persons and they (such persons) are not taken to be the objects of the prowess of the pious. O lord of the universe ; Thou art untouched by the power of illusion of the Prime Purusha, and thou art omniscient, Thou sharest the remains of the sacrifices and thou conferrest the boon of the sacrifices. On account of the evil wights not allowing thee thine rightful share in the offerings of the sacrifice, by thy will the sacrifice of Prajapati Daksha has been destroyed. Do thou be graciously pleased to restore that sacrifice, and to revive the sacrificer Daksha. May Bhagadeva regain his two eyes. May the moustaches of Bhrigu and the teeth of Pusha be reinstated as before. May the dieties and priests whose bodies have been wounded and scratched by the weapons and stones hurled by thy followers be speedily recovered from those injuries. O thou lord Rudra ! Here is allotted thy share in the sacrifice, and do thou be pleased to accept same. From now on, whatever remains after the performance of a sacrifice shall be taken as thine exclusive share. Having thus offered, and accepted share in the sacrifice, do thou now be pleased to restore and complete the sacrifice of Prajapati Daksha. (43-50)

## CHAPTER VII

## COMPLETION OF DAKSHA'S SACRIFICE BY VISHNU

The illustrious Maitreya said : O thou mighty armed one (Vidura) ! The patriarch Brahma having so eulogised and prayed for, the divine Bhava became pleased and propitiated and he (Bhava) addressed the self-create Brahma as follows :

“O Lord of creatures ! I do not ever count on the sinful acts of mere children like Daksha, nor do I dilate on such acts done by them. But I have chastised those who had been overcome by the divine power of illusion. The original head of Prajapati Daksha having been burnt to ashes, let him now be furnished with the head of a goat ; and let Bhagadeva see his share of the sacrificial offerings through the eyes of the deity Mitra ; and let Pusha feed on the meal through the teeth of the sacrificer. Let the deities who have been wounded and injured, having now offered me the best portion of the offerings in the sacrifice, be now fully recovered. But let those whose limbs have been entirely lost, be furnished with the arms of the twin Aswini Kumaras and with the hands of Pusha. The other Ritwikas who have similarly been injured of their bodies, shall have their bodies furnished with in the same way. And Bhrigu Muni shall have the beard of a goat for his own.” (1-5).

The auspicious Maitreya went on saying : O my dear Vidura ! On so hearing the words of the one having the Moon at his temple (the lord Siva) all present there became extremely delighted. With delighted heart every one exclaimed, “Excellent ! Excellent !” Then the celestials greeted the lord Siva and requested him saying, “O lord ! Do thou now accompany us to the place of the sacrifice and complete the sacrifice through thy grace.” Thereupon the celestials in company with the Maharshis were led by the lord Siva and the patriarch Brahma to the place

of Daksha's sacrifice again. On their arrival at the sacrificial ground, and having been furnished with limbs and recovered from bodily injuries in accordance with the blessed words of the divine Bhava, they joined on to the neck of Daksha's dead body the head of a sacrificial goat. On the head of the goat being so joined to the neck of Daksha's dead body and on being gazed at by Rudra, Prajapati Daksha rose up like the one awakened from sleep and saw before him the divine Rudra. Previously the soul of Prajapati Daksha was stained with sin in consequence of his having entertained malice against the divine Bhava, the lord having the bull for his banner. Now, however, on being so graced with the blessings of the lord Rudra, the soul of Daksha became transparently clear like a lake in autumn season. Being reverentially inclined, Prajapati Daksha set his heart on chanting hymns in glory of the divine Bhava. But Daksha could not attain his desired purpose on account of his utterance having been choked by the vapour of grief arising out of his recollection of the renunciation of his daughter Sati's body. At the lapse, however, of a long while in silence, Daksha brought consolation in his mind and collecting himself from so severe distractions began chanting hymns unto the divine Bhava in a spirit of perfect candour, and he said, "O lord ! Although I have had so railed at thee, yet by so inflicting chastisement unto myself, thou hast shown great mercy on me, for without disregarding me thou hast taught me a good lesson, whereby I have got the chance of correcting my short comings and atoning my sins. This thy conduct is just befitting thy lofty greatness. Thou and Hari do not disregard even a worthless Brahmana ; and as such how can thee be supposed to neglect one that regularly observes his rites. It is thou who in the form of Brahma first of all brought forth from thy mouth vow-observing Brahmanas possessed of *Vidya* ( learning ) and *Tapasya* (asceticism), for the purpose of

preserving the knowledge of the soul (*atma-tattwa*). With this end in view, thou protectest the Bramanas from the reach of all sorts of calamities, just as a shepherd protects his charge with a rod in his hand. Being ignorant of the spiritual mysteries I pierced thy heart, O Reverend Lord, with shafts-like savage utterances in that assembly. But being graciously disposed thou hast forgiven my sinful acts. Thou hast rescued me as I was toppling down by vilifying one who is foremost of those worth worshipping. It is beyond my ability to return in any shape the grace shown to me by thee whose gracious disposition it is to show mercy towards the unfortunates like myself. May thou be satisfied with thy own acts of showing mercy to others." (6-12).

The illustrious Maitreya again began saying: O Vidura! Having thus been forgiven by the divine lord of spectres, Prajapati Daksha again engaged the *Upadhyaayas* and Ritwikas to resume and continue the sacrifice. Thereupon the foremost of the Brahmanas began to prepare sacrificial offering of rice, cooked in three skull-shaped vessels, for Vishnu. Then the Brahmanas offered oblations entitled as *Purodash* with a view to purify the stain contaminated to the sacrifice on account of the meddling thereof by the followers of Rudra. Thereafter the sacrificer Daksha took the sacrificial offerings of clarified butter along with the Brahmanas conversant with the rituals of yajurvedas, and having so taken the sacrificial offerings he (Daksha) attained purified heart and entered into deep meditation. Thereat the Reverend Hari manifested Himself there. The dazzling splendour of the graceful person of the lord Sri Hari put the personal graces of those present there into insignificance. The lord Sri Hari arrived there on His traditional carrier Garura, the king of birds. Garura was furnished with two wings so huge in size that they resembled two spacious cars. The lord Sri Hari wore a dark-blue hue, Round His waist was

pendant a chain of jingling bells of gold. On His head was a diadem dazzling like a burning sun. He had a pair of precious ear-rings pendant from His ears. His beautiful face was aptly graced with dark ringlets of curly locks representing swarms of black bees hanging around a fully blossomed lotus. With the holding of the conch, the discus (Sudarsana-Chakra), the mace, the lotus, a bow set with shining arrows, a scimitar and a shield,—His mighty arms adorned with golden ornaments looked like flowering Karnikaras. On His expansive bosom resided His consort Lakshmi Herself. With the bewitching grace of the wreath of forest-flowers and with the balmy sweet smile playing on His coral lips and with His captivating side glances,—the lord of Vaikuntha appeared to have showered joy and mirth all over the Universe. On His either side chamaras and fans were being played like a couple of swans, while upon His head was shining a white silk umbrella frilled with pendant pearls like a full-shaped Moon. (13-18).

On seeing the lord Sri Hari so arrived there,—Brahma, Indra, the three-eyed Deity ( Siva ) and the other celestials present there rose up and paid their reverential salutations unto that god of gods, The effulgence of those celestials was shadowed by the super-bright splendour of lord Sri Hari. Those celestials also were wrought up with awe and their tongues grew dried up and paralysed, In spite of all these with great efforts they collected themselves and with their palms joined over their heads, they began to chant hymns unto Hari to the best of their power. Brahma and the like other deities as possessed of powers inferior to Hari and who are as such counted as His manifestations, also fell to hymning that Absolute One who had out of grace assumed Himself in the form of those deities. Then Daksha with all articles of presents and worship approached the lord Sri Hari and began with joined palms chanting glorious hymns unto Him.

The lord Sri Hari is the lord of sacrifice (Yajneswara) and He is the spiritual guide even of the creators of the universe. At that time Hari was surrounded by his followers such as Sunanda and Nanda and others. While so chanting His glories reverentially, Prajapati Daksha sought His protection saying: "O lord! Thou remainest in thine own form; and that thy form is known as pure consciousness. Thou art above all mental stages and its numerous modifications. Therefore thou art One, without a second, without distinction, and without fear. But, O lord, although thou art as above referred to yet thou art not a creature (*Jiva*), inasmuch as thou art not within the influence of *Maya* (His illusory will) and thou remainest aloof and above her (*Maya*). Yet, as the Sankhya Purusha revelling in assuming humanity thou enterest into the wily web of *Maya* and remainest established in her; so that thou apparently appearest to be compounded of imperfection."

Prajapati Daksha having so eulogised Him, the auspicious Ritwikas also hymned Him saying,—“O thou sinless One! In consequence of the imprecation of a vile curse upon us by *Nandikeswara* (a follower of Rudra) our minds go after acts and we are unable to exactly ascertain the real mysteries touching thy nature. But that form of thine as has been manifested through the Vedas,—the form which is an agency of righteousness and which is entitled as sacrifice (*Yajna*) is known by us through sacrificial rituals; and it is to encompass the success of sacrifice that thou art known to manifest thyself in the form of Indra and the like other deities.” (19-24).

After the Ritwikas have so eulogised Vasudeva,—the *Sadasyas* present in the sacrifice said as follows:—“O lord! Thou art the only ultimate refuge for all beings. Journey through the way of this world is a very difficult one. Throughout this journey in the world there is no



rest or resting place, The way throughout abounds in tracts rife with all sorts of miseries. The trodder in this journey is continually gazed at by the fierce serpent representing the eternal Destroyer (*Kala*). In the way through the world there are many mirages too. Numerous mirages in the shape of desire (*Kama*) for worldly objects are found at every step in the coursing through the world. Pleasures and pains represent the loop-holes of the way. Beasts of prey representing viciousness are always met with in this way causing fear to the trodder. Grief in the shape of forest-fire is ever burning in this course. When will the trodder of this way through the world succeed in attaining refuge at thy lotus-feet? Their bodies are their objects of pride and their habitations are their objects of attraction. Desire continually eats up their soul."

The auspicious Rudra hymned lord Sri Hari as follows :—"O thou bestower of boons ! Thy excellent feet are capable of compassing all success. The desireless Munis also reverentially worship those lotus-feet. My heart is firmly fixed at thy feet. If for this reason the ignorant people would wrongly take me to be acting against pious prescriptions,—I will not take that to my heart. I shall remain content in my mind full of thy best grace."

Then the reverend Maharshi Bhrigu enlogised Vasudeva as follows :—"O lord ! Through the influence of thy illusory will (*Maya*) all bodied beings upto the creator Brahma even remain stark-blind in the darkness of ignorance, being bereft of the knowledge of the self or soul. Although thou art ever present in their souls, yet they are unable to fully understand the mysteries touching thy real self. Thou art indeed the friend and soul to those surrendering and bowing down unto thy lotus feet. Hence I do hereby bow down unto thee. May thou be propitiated towards me."

The auspicious creator Brahma said :—"O lord ! None of the objects in this world as perceived by the people



through their senses constituting the distinction amongst the variety of objects is identical with thy real self. It is true that thou art the stay of objects, senses and knowledge ; but at the same time thou art distinct from unreal objects."

Indra, the king of the celestials said,—“O thou eternally existing One ! This thy present form is not unreal like the objects of the world. The manifestation of thy form is identical with truth. Does the Universe originate from this form of thine ? How joyous and pleasant to the mind and eye is this thy graceful form ! How well-formed and graceful those eight mighty arms of thine are, which are capable of destroying the *Asuras* inimical to the *Suras*.” (25-30).

Thereafter the chaste wives of the Ritwikas hymned the Reverend Sri Hari saying :—“O thou lotus navelled one ! This sacrifice was at first inaugurated by Brahma, the creator, with a view to worship thee. Thereupon being angry with Prajapati Daksha,—*Pasupati* ( the divine Siva ) has spoiled the said sacrifice, O thou having sacrifice as thy form ! The festivity of our said sacrifice is now lost. Do thou now with a gracious sight of thy lotus-eyes sanctify and restore this extinct sacrifice.”

Then the Rishis present there said :—“O God ! Thy character seems to be inconsistent, inasmuch as though performing actions thy self thou keepest thyself aloof therefrom. Thy conduct is also very strange ; for other people worship Lakshmi the goddess of riches with a view to propitiate her, but the goddess herself ever serving thee reverentially,—thou dost not accord her proper care and regard.”

The auspicious Siddhas then spoke thus with delightful heart :—“O God ! The elephants representing our minds are burnt through the forest-fire of the miseries of the world and are fatigued through thirst. Let them now plunge into the pure nectarine waters of the narra-

tion of thy glories ; instantly thereupon our minds will entirely forget the agonising miseries of the world. Then being merged in Brahman, let them never more be out therefrom."

Thereafter Prasuti, the wife of Prajapati Daksha said,—  
 "O God ! Hath thy journey here been a pleasant one ?  
 O Sreenivas ! Be thou propitiated towards us. I bow down unto thee. Just as a head-less body cannot appear graceful even though it may possess graceful arms and legs, similarly a sacrifice can not be perfect without thy presence although it may otherwise be complete with its necessities. Therefore, do thou with thy beloved spouse Lakshmi be pleased to protect us."

The Lokapalas present there addressed the lord Sri Hari as follows —"O thou the best ! Thou seest through thy sense organs the universe with all its objects, but thou art never thyself capable of being beheld by the sense —organs of the people which however are quite capable of perceiving the objects of the material world. We are entirely over-whelmed by thy illusory will (Maya) and as such we wrongly count thee as sixth or one additional *Bhuta* (element) over the five fundamental elements (*Panchabhutas*)".

Then the auspicious *Yogeswaras* or the masters of Yoga said,—"O God ! Thou art the soul of the universe, and thou art Supreme Brahman. None is more favourite to thee than him who sees no distinction between thyself and his soul. Our sole prayer to thee is this that mayest thou be ever propitious to such of thy votaries who cherish in their soul ever an unflinching devotion unto thee. For the creation, preservation, and destruction of the universe,—the manifold qualities of thy illusory will (Maya) become variously different due to the destiny of the Jivas. Through that active will of illusion thou manifests thyself in the form of Brahma and the other dieties. But in reality thou thyself art so manifested in such different forms. There

is no definite distinction or particularly defined qualities for thee. We reverentially bow down unto thee." (31—36).

The auspicious Brahma again said :—"O God ! Thou hast assumed the principle of goodness (Sattwa) ; and as such thou art the promulgator of piety and pious rites etc. I bow down unto thee. Thou art devoid of attributes, and salutation unto thee. To be full of attributes and to be devoid of attributes at the same time and in the same person cannot be comprehended ; but nothing is impossible for thee ; inasmuch as the real mystery touching on thee is not comprehended by me, nor by Rudra and the other divinities."

The auspicious Agni (the God of Fire) spoke :—I bow down unto that Reverend One through whose energy mine own is manifested, and in whose long standing and celebrated sacrifices I bear the sacrificial oblations of clarified butter. That Reverend One is at the same time sacrifice and the protector thereof, and I, therefore, bow down unto Him. He is the stay of *Agnihotra*, *Darsa*, *Paurnamasa*, *Chaturmasya*, *Pasushoma*, the five well-known sacrifices and by the sacrificial mantras used in those five sacrifices He is well—worshipped."

Then the other celestials spoke as follows :—"O lord ! thou art the Prime Purusha. It is thou who at the time of dissolution of the universe, after taking all beings, things and acts into thy womb, reposest on the all engulfing watery bed on the coils of the serpent king Ananta by name. At that time the Siddhas deeply meditate on thee with awe-inspiring devotion in the path of Jnana (Jnana-marga). O lord ! Thou art that Primoeval Male Being, and we are fortunate enough in being able to behold thee before us. O lord ! We are thy servants. Through thy grace we are protected and sustained."

Thereafter the Gandharvas and the Apsaras spoke : "O lord ! Thou art that Reverend One whose portions or parts of portions are manifested in the form of Marichi

and the other illustrious Prajapatis, Lord Rudra, the creator Brahma and the other deities like Indra and others. This entire universe is thy arena of sport. Thou art that Prime Purusha to whom we do bow down most reverentially.

Then the Vidyadharas said :—‘O lord ! The persons who having such human forms capable of performing pious acts and being led by thy irresistible illusory will (Maya) are amenable to the vain thoughts such as “I” and “mine” ; and yet who drink on the nectars of the narration on thy glories,—only such persons are capable of withstanding the influence of thy Maya. Besides such persons none else are able to withstand its irresistible influence. There are persons who experience great pain on being abused by their wicked sons ; even yet they cannot renounce their attachment for those sons and the worldly objects because they are full of desires for transitory objects of the world.’ (37—41).

The auspicious Brahmanas then spoke :—“O lord ! Thou art the sacrifice. Thou art the sacrificial oblations. Thou art the sacrificial fire. Thou art the sacrificial text of mantras. Thou art the sacrificial fuel-wood. Thou art the sacred kusa-grass. Thou art the sacrificial vessel. Thou art the Sadasyas (the members present in the sacrificial assembly). Thou art the sacrificer. Thou art the Deities. Thou art the Agnihotra. Thou art Swadha. Thou art the Soma juice. Thou art the Ajya (the sacrificial ghee or clarified butter). Thou art the sacrificial beast. O thou having the form of sacrifice ! In days of yore when the earth had gone down to the deeps, thou assumed the form of a mighty boar and setting up tremendous roars sportively raised the earth up with thy teeth as easily as a mighty elephant would up-root a lotus stalk. Performing sacrifice constitute thy act. Beholding that wonderful feat of thine at that time yogins hymned on thy glories to the best of their understanding. Be thou now propitiated

towards us. Our sacrificial attempts have been spoiled. For that reason we were praying for thy presence. May thou be graciously pleased to restore our said sacrifice. O thou lord of sacrifice! Chanting on thy holy names removes all sorts of obstacles to a sacrifice. We do bow down unto thee."

The auspicious Maitreya continued narrating as follows—O Vidura! As the celestials, the Gandharvas, the Apsaras, Brahmanas and others with their females were thus eulogising the holy glories of the Reverend Hrishikesa (Vishnu), Prajapati Daksha resumed the sacrifice which had been previously disturbed by the followers of Rudra. Although Reverend Vishnu is the soul of every creature, and as He is the partaker of the sacrificial share in the form of every one of the other Deities, and although He is ever merged in His own bliss, yet on being offered the Purodosa in a vessel shaped like a combination of three human skulls, He appeared to Daksha as having been exceedingly gratified, and the lord addressed Daksha as follows,—

"Daksha! I myself am the cause of the universe. I am the lord thereof, and I am ever a witness (omnipresent) and I am self-manifested and I am beyond the description by attributes. This myself is Brahma and also Hara. (42-45)

"Through the active energy of my own illusory will (Maya), assuming different names and forms depending upon the nature of acts done by me, I do create, preserve and destroy the universe. I am the Absolute One, without a second and I am the Supreme Brahman. Ignorant people perceive distinction and regard me as Brahma, as Rudra and as *Bhuta* (creature). But just as one that has proper understanding does not consider his own head, hands and other limbs of his body to be belonging to another person, similarly a wise person and my devotee does not perceive any distinction among the creatures. We three (Brahma, Vishnu and Maheswara) are of the same identity and we

are the soul of all Bhutas (creatures). He that does not perceive any distinction in us, attains quiescence." (47-51)

The auspicious Maitreya went on—On being so addressed by the Reverend One, Prajapati Daksha worshipped the Lord Sri Hari by performing a great sacrifice. Thereafter Daksha also worshipped the both species of deities viz. *Anga* and *Prodhana*. Thereupon with concentrated attention Prajapati Daksha set apart his own sacrificial share to Rudra, and worshipped the deities that drink Soma juice and also other deities through the performance of the concluding rites of the sacrifice. Having thus finished the sacrificial rites, Prajapati Daksha took the prescribed bath, along with the Ritwikas, usually to be taken after completion of a sacrifice. O my dear Vidura ! Daksha had attained the success in the sacrifice by virtue of his own merits ; yet the deities blessed him with pious desires, and they went back to their respective celestial region after completion of the sacrifice. O my dear ! We have heard that having so renounced her person, Sati, the daughter of Prajapati Daksha, was born as Uma in the womb of Menaka the wife of Himalaya, the king of Mountains. Just as the active creative energy of God remains in a latent state and re-enters in Him, similarly Uma (she was also called Ambika) had again attained her beloved husband of the previous life (as Sati). For, the lord Siva is the ultimate refuge of those that concentrate their thought on Him only. My dear Vidura ! I have heard the aforesaid narration on the doings of the divine Bhava relating to His destruction of Prajapati Daksha's sacrifice from the godly minded Uddhaba, the disciple of Vrihaspati. This narration on the doings of the divine Bhava is highly sacred, conducive to fame and longevity and destructive of unrighteousness. He that in a reverential frame of mind would constantly hear and recite this sacred narration will have all his worldly miseries removed entirely, (52—58.)



## CHAPTER VIII,

## THE NARRATION ON DHRUBA

The auspicious Maitreya addressed Vidura saying :—  
 O my dear ! Sanaka and the other Rishis, Narada, Bibhu, Aruni and Yati are the sons of Brahma. They drew their vital fluid upwards and as such they were called as *Urdharetas*. They did not marry, and therefore they have no descendants. Brahma had another son Adharma by name (*Adharma* literally means unrighteousness ; anything otherwise than *Dharma* righteousness). The wife of Adharma was named Mithya, (*Mithya* literally means untrue ; a falsity). She gave birth to a son Dambha by name and a daughter Maya by name. (*Dambha* literally means vain boasting and *Maya* literally means illusion). Though Dambha and Maya were brother and sister, yet as they sprang from Adharma (unrighteousness) they lived as husband and wife. Niriti (literally meaning without principle ; untrue) having no issue, adopted Dambha and Maya as her son and daughter. Dambha begat on Maya a son named Lobha (literally meaning avarice) and a daughter named Shathata (literally meaning a cheat). Though Lobha and Shathata were brother and sister, they were married and lived as husband and wife. Lobha begat on Shathata a pair named as Krodha and Himsa. (Krodha literally means anger and Himsa literally means envy). From this pair, Krodha and Himsa, sprang Kali and his sister Durukti. Kali espoused Durukti (though the latter was a sister to Kali). Kali begat on Durukti a son named Mrityu (literally meaning death) and a daughter named Bhiti (literally meaning fear). This pair of brother and sister was also beloved to each other and were married together. Mrityu begat on Bhiti one son named Niraya (literally meaning a hell) and a daughter named Jatana (literally meaning suffering). O Vidura ! I have thus narrated unto thee the genealogy of unrighteousness (*Adharma*) which constitutes the ultimate cause of dissolu-



tion of the universe. Hearing of this narration brings virtue, inasmuch as avoiding unrighteousness means righteousness. The sins of that person will be entirely destroyed who will hear this narration thrice. (1—5).

O thou best of the Kuru race (Vidura)! I shall relate to you next the genealogy of the highly righteous Swayambhuva Manu. Manu lived a holy life. Brahma owes his origin to a portion of the lord Sri Hari Himself. Manu again owes his origin to a portion of the self-create Brahma. Manu married Satarupa. He begat on Satarupa two sons Priyabrata and Uttanapada by name. These sons of Manu owe their origin to a portion of the lord Sri Hari. They were engaged in ruling over and protecting the earth. Uttanapada married two wives. These two wives of Uttanapada were named Suniti and Suruchi. Suruchi was more beloved to her husband Uttanpada, and Suniti could not secure his love so much. Suniti had a son named Dhruva. One day while the king Uttanpada was caressing Suruchi's son Uttama by taking him on his lap, Dhruva saw this and was eagerly climbing his knees to get up on his lap. But the king, far less to speak of taking Dhruva on his lap, did not even console the boy with loving words. At that time Suruchi was seated on the royal throne. She saw Dhruva so eager at getting upon the king's lap. On seeing the son of her co-wife so eagerly expecting to rise on the king's lap, Suruchi became very angry, and even in the presence of the king she spoke the following heart-rending words to the boy displaying her envy and jealousy towards Suniti. She said, "O Dhruva! Thou art not fit to ascend the lap of the monarch. Though thou art undoubtedly the king's son, I have not borne thee in my womb. Alas! Thou art a mere child, and thou knowest not that thou hast come of the other wife of the king. Hadst thou known this, thou wouldst not have been so hoping for what thou art not fit to have. If thou art eager to have this, then thou shouldst do one

thing. Do thou set thy whole heart to enter upon severe austerities and to worship the Prime Purusha (God) and get from Him the boon of having thy birth again in my womb." (6—13).

The auspicious Maitreya continued :—Having been so smitten with the cruel words of his step-mother, Dhruva began sighing like a serpent struck with a rod. With a very heavy heart Dhruva left his father, the king, who heard and saw everything but could not utter a single word. Crying for the great agony in his heart Dhruva went to his mother, Suniti. The boy was heaving deep sighs and his upper and lower lips were quivering in emotion, and tears were flowing down his breast. Suniti, the mother, at once took her darling on her lap. When Suniti heard from the lips of the inmates of the inner apartment all that had been uttered by Suruchi, her co-wife, she (Suniti) was cut to the quick. Like a dried up creeper amidst a forest-fire, Suniti became at once pale due to the fire of intense grief burning in her heart. She lost all patience and fell to lamentations. Remembering and recapitulating the heart-rending words of her co-wife (Suruchi), flow of incessant tears streamed down Suniti's lotus-eyes. Amidst her tears she sighed heavily. Being unable to see the other shore of this ocean of her misery, Suniti addressed her son Dhruva, saying, "O my darling ! Don't you take to heart the wrong that others may do unto you. Those who do wrongs on other reap but their own wrongs. What Suruchi has said is resembling truth, inasmuch as I am very unfortunate ; and you have been borne in my womb and been brought up by the milk of my breast ; as such how could you be fit to ascend the royal throne ? O my dear ! I am so very much unfortunate that the king feels ashamed in confessing me as his wife. Oh my dear ! It has been rightly advised by your step-mother that you should worship God by practising tapasya (meditation). If you would like to ascend

the lap of your father, the king, just as Uttama (your step-brother) does,—then you should adore the lotus-feet of God.” (14-19).

Suniti continued. “My darling ! For purposes of protecting the world, that God has assumed the principle of goodness (sattwa). By worshipping the lotus-feet of that God,—Brahma, the creator of the universe has verily attained the state of *Paramesthi* (the state of the Supreme Lord),<sup>1</sup> Knowing God to be residing in the heart of every creature (*Sarva Bhutas*),—Your grand father, the illustrious Manu,—worshipped Him by performing various sacrifices (yajnas) and by dispensing with plenty of dakshinas unto Brahmanas ; and by virtue thereof Manu had obtained various mundane and celestial felicity hard to be attained by people and he had ultimately attained emancipation. Oh my boy ! Do you, therefore, take refuge under His lotus-feet. He is verily gracious unto His devotees. Persons seeking emancipation take refuge under his lotus-feet. Do you also worship Him with singleness of aim and focus your concentration in meditating upon Him with your heart purged of all dross. There is none else to remove my grief save that God with eyes resembling lotus petals. But it is a great task to be able to visualise Him. That lotus-eyed God is sought by Lakshmi holding a lotus in her hand, the goddess being sought after by celestials such as Brahma and others.” On hearing the aforesaid speech of his mother, her words being pregnant with significant import, Dhruva controlled his mind by the powerful energy of his will and sallied out of his father’s palace, (20—24)

Thereupon, Narada, the divine sage, heard of Dhruva’s efforts in the said direction, and he came to know of Dhruva’s motive through the subtle knowledge of yoga. Narada arrived at the place where Dhruva was meditating upon the Supreme Lord. He touched the head of Dhruva with his hands, the hands which are capable

of destroying all sins by touch. On so touching Dhruva's head, the divine sage Narada spoke within himself as follows—How powerful in mind the kshatriyas indeed are ! They would not yield even to a minute suffering from humiliation of any sort. Even though Dhruva is yet a mere child, the piercing evil words of his step-mother are still ringing in his ears and twisting his heart. Thereafter the divine sage Narada addressed Dhruva as follows—“Oh my child ! You are still a mere infant. At your age you are supposed to be inclined to sports only. At this stage it is not natural to expect any development of the sense of honour and disgrace in your mind. Even admitting that you have got that sense of distinction, there can be no possible occasion to think of your dissatisfaction for such dissatisfaction can arise only out of attachment (*Moha*); inasmuch as acts are the seeds of pain and pleasure of the people. Therefore one should know that nothing is possible without the God's grace and as such the people should be pleased to be in the circumstances arising out of divine dispensation. My dear boy ! Your attempts at the object is very hard to be attained. That Supreme Lord is very hard to be attained at for every person. You are seeking the good graces of such a Lord under the instruction of your mother. Even the ascetics renouncing society and practising rigid yoga exercises extending over many births cannot come to be acquainted with His ways. Do you, therefore, forsake such an impossible effort. When you shall have advanced age, then do you strive in this way to have His good graces,” ( 25—32 ).

Narada continued, “My dear boy ! When destiny metes out pleasures, one should think of drawing upon the merits acquired in his previous life. Similarly, when destiny metes out pains and miseries, he should think of suffering out the sins contracted in his previous life. Thinking in such a way one should be self contented. By doing so a creature can course on towards emancipation.

Then again one should love meritorious persons and bear kindly feelings towards persons inferior to him and one should be friendly towards persons equal in merit with him. By so doing men are not subjected to grief."

On hearing the divine sage Narada so speaking, Dhruva expressed gratitude and replied him saying, "Oh my master ! It is true that persons like me can hardly attain to the path of peace so kindly pointed out by you. Such peace and piety are attainable by such persons who have rendered themselves indifferent to pleasure and pain. But being born as a Kshatriya that I am, I have become naturally unforbearing. Moreover my heart has been riven by the shaft like piercing words of Suruchi, my step-mother. In a heart so riven, your peaceful words are not having any place. Oh my master ! I have resolved to attain that excellent state which has never been obtained by any one of my ancestors or others and which state is the most excellent in the three worlds. Do you please advise me as to the best way of attaining that state. You have sprung from the very person of the Patriarch Brahma, and like the sun you do range about the three worlds evolving the strains of your Vina ( a stringed musical instrument of that name ) and singing for the welfare of all beings the glories of the Reverend Supreme Lord." (33—38).

The auspicious Maitreya went on—The divine sage Narada was exceedingly delighted with those words of Dhruva, and having great compassion on him, addressed him the following beneficial words. "So highly resolved as thou art, what thy mother hath advised is only the fit path for thee to follow. Regulating, thy respiration, do thou meditate upon the Reverend Vasudeva. He that seeketh righteousness ( *Dharma* ), interest ( *Artha* ), desire ( *Kama* ), and emancipation ( *Moksha* ), must worship the lotus feet of Lord Sri Hari. On the bank of the river Jumna there is a forest Madhuvana by name which is

celebrated as a sacred hermitage. That Madhuvana is ever resided by Sri Hari. Do thou therefore find thy way to that Madhuvana. May good betide thee. Repairing to the said Madhuvana, thou must daily bathe thrice in the holy waters of the *Kalindi* (The river Jumna down the Madhuvana is so named "Kalindi" by reason of the waters having dark colour). After going through thy bare natural duties, and bowing down to the deities, thou shouldst prepare thy seat (*Asana*) on Kusa-grass. On taking thy seat upon that *Asana* in *Swastika* and other postures in due order of the Yoga exercises,—thou must practise to start with the three kinds of controlling respiration as in *pranayama viz. Rechaka, Puraka and Kumbhaka*. By so practising *pranayama* (controlling respiration), thou shalt have control over thy *Prana, Indriya* and *Mana*. Having so controlled thy mind, thou must then meditate upon the lotus feet of Reverend Sri Hari. (39—44).

The Reverend Hari is the most graceful of all gods. The pair of His eye-brows is well drawn, His cheeks are comely, His countenance and eyes are always lively. On seeing Him as above, one should think as if the lord has rendered Himself visible for the sake of self-complacency. His lips and eyes are rosy and in a word all the limbs of His body are charming and full of youth. He looks tender in years, He is the refuge to His devotees, and the source of felicity to the people. He is protection to those seeking His shelter, and He is the ocean of mercy. He bears the *Srivatsa* mark on His breast. He is of deep blue complexion, bears manly appearance and wears a beautiful wreath of forest-flowers. His four arms are always adorned by the holding of the conch (*Sankha*), the discus (*Sudarsana-chakra*), the mace (*Gada*) and the lotus (*Padma*). A diadem decks His head, ear-rings His ears, the *Keyuras* and bracelets His arms, the *Kaustubha* gem His chest, and a sparkling yellow attire His body. His hips are girdled by a shining chain representing the zone. His lotus feet shine with



the lustre from the jingling *Nupuras*. He is eminently handsome of all things worth seeing, and a vision on Him delights the mind and soothes the eyes. The lord resides in the pericarp of the lotus-hearts of the persons who worship the pair of His lotus feet shining with gem-like nails. Then thou, with thy attention restrained and with undivided concentration must meditate upon that best of boon-bestower as smiling and wearing a propitious form. By meditating upon the aforesaid auspicious form of the Reverend One, thy mind would speedily attain supreme felicity and would not flinch therefrom. ( 45 - 52 )

Narada went on, "O prince ( Dhruva ) ! Do thou also hear from me the supreme *Mantra* (sacred text or formula ) which is a profound secret. This mantra is of immense potency. By reciting this mantra seven days and nights, a person can behold the celestials before his eyes, through the potency of the mantra. That secret mantra is this :—

*"Om salutation unto the Reverend Vasudeva."*

"Oh my dear Dhruva ! Bringing together the necessary things, a person cognisant of season, place etc should by means of this *Mantra* perform the worship of the Reverend One following the mode of worship as prescribed in the Vedas. One should worship the Reverend Vasudeva with sacred water, wreaths, wild fruits and roots, fresh Durva shoots, excellent attire and Hari's beloved *Tulasi* leaves. If a person comes to find a stone image of the Reverend One he should then daily worship the same ; otherwise the regular worship may also be performed with an image of clay prepared or with water. But having taken the vow of worship, the devotee must concentrate his attention, control his mind, become tranquil in mind, subdue his anger and subsist abstemiously on wild fruits and roots. Then he should meditate in his mind the glorious deeds which the Reverend One encompasses by His irresistible energy of illusion and also through the incarnations



assumed by Him at His own pleasure. Then reciting the above mentioned *Mantra* of twelve letters, the devotee should dedicate unto the Reverend One all those prescriptions of worship as hereinabove enumerated to be particularly fit for His worship. ( 53—58 ).

“By reverentially invoking the Reverend One in his mind in the above mentioned ways, and dedicating unto Him his body, mind, and speech, the devotee obtains from Hari, who is known to be ever enhancing the welfare and fulfilling the desires of His earnest votaries, the precious boons which are not against the existence of the body of a human being, the boons that are in the nature of piety, aspiration and emancipation. Of His devotees, those who crave for absolute emancipation must discard all sorts of worldly enjoyments and keep their minds fixed in profound reverence unto Him, devoting his adorations to the Reverend One with a singleness of purpose.”

After the divine sage Narada had so concluded his instructions, the prince Dhruva bowed down unto him and having performed rounds about him in mark of respect he set out then for the holy Madhuvana stamped with the sacred foot prints of the Reverend Hari. Dhruva having so left for Madhuvana, Narada entered the city of king Uttanpada, where he was received with high respect. The king first of all offered the divine sage an *Arghya* and then a befitting seat. When the divine sage was seated at his ease, he noticed the king to be absent-minded. Thereupon Narada asked, “O king ! Why do you look absent-minded ? What are you thinking about ? Why your countenance is so pale ? Have you suffered any loss in interest in righteousness ?” ( 59—64 ).

The king then replied saying, “O Brahman ! I am a person like a puppet in the hands of my wife. There is not even a trace of kind feeling in my heart. I have sent into exile my five-year-old son Dhruva, who is goodness—incarnate, along with his mother. In the meantime the

lotus-like face of the darling boy must have been made pale due to the fatigue of journey and want of food and nourishment. Will not the beasts of prey prowling about in the forest devour the forlorn lad as he will lay down his limbs on the ground overcome with fatigue and oppressed with hunger. Mark the evil doings of mine who is lorded over by a woman ! I am the vilest of men, inasmuch as I did not fondle my son ( Dhruva ) who out of affection for me was crying one day to come into my lap."

Thereupon the auspicious divine sage Narada said, "O lord of your subjects ! Not knowing his power don't you mourn for your son ( Dhruva ) who is under the protection of the gods and whose fame will fill the world. Performing the acts difficult to be performed even by the very Lokapalas that master mind Dhruva, O king, will come back spreading your fame far and wide," ( 65—69 ).

The auspicious Maitreya went on. Hearing the aforesaid words of the divine sage Narada, the king Uttanpada became merged in the thought of his son ( Dhruva ) withdrawing his mind from the Divinity of Royal Good Fortune. On the other hand, Dhruva, having repaired to the holy Madhuvana, performed his ablutions in the holy waters of the Kalindi, and restraining his senses fasted for the night. Then agreeably to the aforesaid instructions of the divine sage Narada, Dhruva set about serving that Prime Male Being, the Reverend Vasudeva. Every day preceding every third night, he ate *Kapiththas* ( a kind of fruit ) and plums. Leading such an austere life he spent the first month being always engaged in the worship of the lord Sri Hari. Next every sixth day he lived on withered leaves and grass ; thus he spent the second month remaining ever unflinchingly engaged in the worship of the lord. Next every tenth day, he lived on water only and remaining profoundly immersed in yoga, he spent the third month being engaged in the worship of the illustrious lord. Next every fourteenth day and thereafter every

fifteenth day he lived on air only, and restraining his respiration he spent the fourth month remaining ever so engaged in meditating upon the Reverend One. (70—75).

On the arrival of the fifth month, the prince Dhruva controlled his breath and focussing his thoughts on the Supreme Soul, he remained standing on one leg moveless as a hill. He then drew up to his heart the whole activities of his mind,—the stay of all kinds of sound and sensation etc.,—as well as all actions of his sense-organs, he withdrew his attention entirely from every other objects and began to deeply meditate upon the Reverend One, without even casting his look to anything else. When Dhruva had so engaged himself on the meditation upon the Supreme Spirit,—the stay of Mahat and the other categories and the Lord of Prakriti and Purusha,—the whole universe began to tremble being unable to bear his energy. When the prince Dhruva remained so standing on one leg, the earth under his foot being pressed by his toe went down by a whole half,—just as the bark of the branch of a tree being hard pressed on one side by the fore-legs of an elephant goes down by an entire half of it. Then restraining the flow of the Prana and Apana air ( the vital air ) and shutting up the entrance thereof, Dhruva, identifying himself with the Deity, began to meditate upon the Reverend One whose form is the universe itself. On Dhruva having so suppressed his vital breath all region together with their presiding deities became greatly afflicted and they approached the Reverend Hari and sought His protection. Witnessing this state of things their hearts became wrought up with a mighty great fear and they addressed the Reverend One as follows :—“O lord ! We have never before witnessed such suppression of life in the body of this universe consisting of the mobile and im-mobile objects. Do thou be graciously pleased, therefore, to speedily deliver us from this affliction. Thou art worthy of being our refuge. We take shelter under thy lotus feet,”

On hearing so piteous a speech by the celestials, the Reverend Hari cheered them up saying the following pleasing words :—"Ye gods, do not give way to fear. I will grant the desired boon to the boy ( Dhruva ) through whose severe austerities the vital-air of thine and the other creatures of the universe has been confined. Do ye know this fortunate boy ? He is the son of king Uttanpada. At the present time by virtue of his unique height of contemplation he has become unified with me who am identified with the soul of the universe." ( 76—82 )

## CHAPTER IX.

DHRUVAA CQUIRED A BOON FROM HARI, COMES BACK  
AND RULES HIS ANCESTRAL KINGDOM.

The auspicious Maitreya continued—The aforesaid words of Reverend Hari removed the fear of the gods. They then bowed down unto Him and went back to their respective regions. Then the Lord Sri Hari also ascended His career, the king of birds, Garura by name and He set out for the Madhuvana with the intention of manifesting Himself to His best of devotees, Dhruva. At that time Dhruva's mind was fast fixed unto the Reverend One by virtue of his single-minded meditation upon Him. Therefore he was beholding with his mental vision the bright form of the Reverend One in his heart. It was for such mental vision that although the Reverend One so presented Himself on his Garura before his eyes, Dhruva did not see him so present before him instantly. Having understood this, the lord withdrew His form from the mental vision of Dhruva. Perceiving such disappearance of the lord's form from his mind, Dhruva at once started to his feet

and opening his eyes he beheld the outwardly visible form of the lord which he had so long been viewing within himself. Seeing the Reverend One so externally manifested before his eyes, the flood—gate of Dhruva's rapture was opened. Thereupon the prince bent down his body and lay himself prostrate before Him by way of rendering unto Him reverential homage. He seemed to drink the Lord with his eyes, to kiss him with his mouth, and to embrace Him warmly with his arms. He wished so very much to sing the glory of the Lord, and the Reverend One understood his inward desire. Being but an infant of five years old that Dhruva was at that time, he knew not exactly how to chant hymn on the Lord. Thereupon having compassion on the prince who stood before Him with joined palms,—the lord touched Dhruva's two cheeks with the conch impregnated with the Vedas. On his cheek being touched by the conch, Dhruva comprehended the difference existing between the creature and the lord ; and he also understood the word which the lord had spoken to him. Then in a spirit of reverence and love, Dhruva began to eulogise Him. The wonderful glories of the lord Sri Hari were well known every where. Dhruva was tranquil in his mind through the performance of the yoga exercises and therefore he could very well hymn the lord, My dear Vidura ! Know thou that for so chanting glories of the lord, Dhruva was granted habitation in Dhruvaloka. ( 1—5 )

The auspicious Dhruva spoke as follows :—

“I bow down unto Thee, O lord, who being the stay of eyes and the other organs as well as of all the faculties of cognition, hast entered into my mind and inspired me with consciousness. O lord ! Thou hast vivified the slumbering word in me and my arms, legs, ears, touch and the rest of my organs. Although the general notion is that Agni and the other deities hold in them the powers of the organs, speech etc ; yet Thou art verily their real

lord. Thine own illusory energy known as Maya is fraught with irresistible power. It is through the agency of this illusory will of Thine that Thou bringest into being an infinitude of matters and elements such as Mahat etc. Being stationed in those unreal attributes of Maya, namely the organ and the rest, Thou becomest their presiding deity. Just as fire although one in reality takes various different forms in various kinds of wood that it burns, similarly, although Thou art the One Absolute in reality, yet Thou assumest various forms in various substances. The real fact is that there is none in reality save Thyself who is endowed with the faculties of cognition. Just as a person looks on external nature, similarly seeking Thy refuge Brahma, being cognisant with the knowledge imparted by Thee, had beheld the frame of things. Therefore, Thy lotus-feet are the refuge even to those emancipated. O Thou friend of the distressed ! How can that person, who is acquainted through all his life with the good deed done by Thee, ever forget Thy foot-stool ? O Lord ! Thou art the redeemer of all beings from births and deaths. The sense of those who like me worship Thee from motives of interest surely becomes deluded by Thine energy of illusion. O the pity of it ! Worshipping the Kalpa-tree (the celestial tree of that name capable of granting all desired boons), the unfortunate creatures crave merely worthless worldly enjoyment for this carcass like body. Should the enjoyment of sense be deemed as happiness at all ? and should this be asked of the Kalpa-tree ? Such enjoyments may well be had even in hell. O Lord ! The felicity that is felt by corporeal beings by virtue of meditating upon Thy lotus-feet or listening to the discourses of Thy votaries, surpasses even that which springs from a sight of Brahman in the self in whom are centred all happiness. Therefore, O Thou Infinite ! My prayer is this : May I for the purpose of listening to themes touching on Thee, be associated with



those noble souls who cherish Thee with veneration for all ages. O Lord ! Simply for the association with such noble souls and without any striving for on my part, I am sure, I shall be able to cross over the terrible ocean of the world drinking the nectar of the discourses relating to Thee. (6—11).

“O lotus-navelled One ! The persons, who associate with those whose hearts pant for the perfume of thy lotus-feet, never attach any very much value for their dear corporeal frame as well as the things relating thereto, namely house, wealth, son, wife etc. O Thou that art Increate ! This Thy grand form comprises of beasts, mountains, reptiles, gods Daityas and human beings. The characteristics of Thy form is both existent and non-existent, which have for its causes Mahat and the other elements. I know only this much about Thy grand form. Besides this, Thou art said to have another Godly form and yet another form as *Brahman* which is beyond any description ; but I have no knowledge of these Thy forms.”

O my dear Vidura ! Maitreya said, while Dhruva was so speaking of, due to the grace of the lord, he became acquainted with the characteristics of those two forms of the lord. Thereupon Dhruva began to hymn Him as follows taking His form identical with that of the Supreme Lord of the Universe—

Dhruva said, “I bow down unto that Supreme Lord who at the end of the *Kalpa*, with the help of the great serpent king *Ananta* by name, engulfed the entire universe in His womb and fell into the Yoga sleep ; who eyeing Himself lay down on the body of *Ananta*, and at that time from whose ocean like navel sprang up a golden lotus from the pericarp of which again originated the highly effulgent *Brahma*. O lord ! Thou art distinct from a *Jiva* (creature), inasmuch as Thou art ever free and a creature is attached to the world, Thou art perfectly pure and creatures are full of impurities, Thou art omniscient



and creatures are ignorant, Thou art the soul and creatures are inert bodies, Thou art ever unchangeable and creatures are always subject to changes, Thou art the Prime Person and creatures are descended gradually, Thou art possessed of wealth and creatures are without wealth, Thou art the lord of the three elementary qualities ( Sattwa, Rajas and Tamas ) whereas the creatures are subject to the three qualities. Then again, Thou ever beholdest intellect in the light of consciousness and presidest over sacrifices in the form of Vishnu, the sustainer of the universe. Therefore, that Thou art in every respect distinct from a Jiva is undoubtedly clear. He is indeed Brahma, the creator of the universe from whom do ever originate varieties of learning having opposite tendencies and fraught with diverse kinds of power. He is without a second, there was none before Him ; He is eternal ; He is without any change, and He is joy incarnate. I take refuge also under Him. O Reverend One ! Thy form is supreme happiness. To persons that disinterestedly worship Thee, and look upon Thy lotus-feet as far more precious than kingdoms, yet O lord, like a cow suckling her ignorant and helpless calf and protecting it from ferocious animals, Thou sustainest such persons and protectest them from all dangers of the world, for Thou art ever intent on bringing about the welfare of all creatures." ( 12—17 ).

The auspicious Maitreya said :—When the intelligent Dhruva of high intellect had hymned the Reverend One as hereinabove stated, the Lord, who is ever overflowing with mercy for His devotees, became highly pleased and spoke unto Dhruva as follows—

"O thou the illustrious son of a kshatriya ! I understand the desire of thy heart. O thou of excellent vows ! Good will betide thee. I do confer on thee a region difficult to be attained. O gentle one ! That region is ever illumined and *Nirvana* (a stage of emancipation) is ever present there. A framework of astral bodies,

such as the planets etc., radiates over that region. No other person has ever attained this region before. This region will survive even those persons who might live to the end of a *kalpa* and no more, inasmuch as their duration of life is limited like unto the bulls ever circling round a pivot tied to (in order to restrain them from rushing on to the corn-fields near by). Dharma, Agni, Kasyapa, Indra and the *Saptarshis* (the seven Rishis known by that name), along with the other stars ever make rounds around this region. After thou shalt have ruled over and enjoyed the kingdom of thy father, thou shalt attain that region I am just speaking of. Presently resigning unto thee the burden of ruling over the kingdom, thy father will undertake the vow of *Vanaprastha* and will repair to the forest. Then thou shalt reign over the kingdom for a period of thirtysix thousand of years. During this whole period none of thy senses shall experience any deterioration. Thy step-brother Uttama will go out on a hunting excursion and will be heard of no more. Thereupon his mother Suruchi being aggrieved for his loss and being engrossed with thoughts about him (her son) will search for him in forests, and while engaged in such search, she shall be taken in a forest-fire. (18—23).

“My dear Dhruva ! I am fond of my form of sacrifice. If thou shalt worship me by performing sacrifices with plenty of *Dakshinas* (gifts) distributed to the Brahmanas, then thou shalt have all desires fulfilled and shalt at thy end remember me. Then thou shalt attain habitation in my region which is bowed down unto by all creatures and which is located even above the sphere attainable by sages. The best of yogins attain that region, wherefrom one hath not to turn back.”

The auspicious Maitreya continued saying —O Vidura ! Having thus conferred on Dhruva his own region, the Reverend One ascended Garura (His career) and departed for His own region in the presence of Dhruva. Thereupon,

having so accomplished his desire by worshipping the Reverend One, Dhruva with a partly delighted heart returned to the palace of his father. Indeed Dhruva was a mere boy, but he had such a lofty resolution as would fulfil all desires of the heart.

At this stage the auspicious Vidura asked of Maitreya saying, 'O Brahman! The attainment of the supreme state of Hari is hard to be achieved by people with their hearts full of desires. Dhruva was not an insignificant person. He was conversant with the summum bonum of human life. Even after having attained the state of the Reverend One in a single birth, why did he not deem himself as fully crowned with success? As he had returned to the palace of his father with a partly delighted heart, certainly his expectations were not fully satisfied.' (24-28).

Thereupon the illustrious Maitreya replied that having his heart pierced through by the shaft like hard words of his step-mother and having that remembrance all throughout, Dhruva did not ask for emancipation at the hands of the Reverend One; and having understood this folly he repented subsequently as will be evident from what Dhruva said in this connection.

The auspicious Dhruva said:—"Alas! How unfortunate am I? I had attained the shelter of the lotus-feet of the Reverend One by virtue of my worship for six months only; whereas Sunanda and the other such Rishis, who drew upwards their vital fluids, were able to attain that state as a result of mature samadhi consequent upon their performing hard yoga exercises and *tapasya* extending over many births. But yet I am unlucky, inasmuch as due to my sense of distinction I had a fall from lofty ideal. O the ill luck! O the ignorance! Even after reaching the lotus feet of the Reverend One, I had been stupid enough to pray for transitory vanities. I had attained a state even above the celestials. It is therefore perhaps that being led by envy towards me they had muddled

my good sense. Or else why should I have turned a deaf ear to the good advice of Narada ? I must be an impious wight, coming under the dominance of the divine energy of illusion, like people in dreams, I perceived difference in creatures and looking upon my step-brother in the light of an enemy I felt myself aggrieved. The Reverend One, the soul of the universe, is very hard to be propitiated. Even having been able to propitiate that soul of the universe through asceticism, what a vain prayer I have got granted by Him ? Just as treatment proves ineffectual in persons whose longevity is worn out, similarly I have got the grant of an object which defeat my desires. Unlucky wight that I am, I have asked for worldly objects of Him, the Reverend One, who was just granting me divine bliss. Alas ! Like a man of slender religious merit, I have asked for worldly prosperity of Him who was ready to confer on me His own delight. My prayer to Him has been just like a poor man asking of an Emperor for broken grains of rice mixed with husks." ( 29 - 35 ).

The auspicious Maitreya said :—The pious minded persons who like to feast like thee on the dust of Sri Hari's lotus-feet, would crave for nothing else than serving those feet of His. They consider themselves as having attained their due on coming by whatever is brought about by His dispensations. On hearing of the approach of his son ( Dhruva ), the king Uttanapada could not easily bring himself to believe it, just as people do not believe in the approach of a dead person. The king said, "Whence can any good thing come to me, who am impious and hard hearted ?" But having recollected the prophecy of the divine sage Narada, the king Uttanapada became instantly wrought up with an irresistible emotion. Being exceedingly pleased, as he was, the king presented the messenger of that good news with a precious chain. The king was very eager to see his son ( Dhruva ) at the earliest opportunity. Therefore the king ascended a gold plated and

highly furnished chariot yoked with excellent speedy steeds. The king was instantly surrounded by Brahmanas, members of the royal-family, elderly relations and friends. Being so surrounded by many such kins-folk and other followers, the king at once issued out of the city amidst tumultuous uproar of sounds of conches, kettle-drums, pipes, and Vedic recitations by Brahmanas. The two queens, Suniti and Suruchi became well adorned with golden ornaments and valuable clothes, and in company with Uttama ( the step-brother of Dhruva, the son of Suruchi ) ascended another chariot and followed the king. ( 36—41 ).

On seeing Dhruva approaching the woodland, the king with his heart overflowing with affection hurriedly descended from his chariot and approached towards his son ( Dhruva ) on foot. On coming close to his son, the king became overwhelmed with joy and closed Dhruva in an warm embrace. At that time the king sighed again and over again. The king now embraced such a holy one whose worldly fetters have been removed by the touch of the lotus-feet of the Reverend One. Being overwhelmed with unbounded joy, the king repeatedly smelt ( in token of blessings ) his son's head, and with his tears of joy literally bathed his son. Having thus obtained the blessing of his father, Dhruva worshipped his sire's feet and bowed down his head unto his mother and the step-mother. Thereupon raising her son who was prostrate at her feet, Suruchi in words thrilling with emotion addressed Dhruva saying :—

“O my dear son ! Mayst thou live for ever.”

All persons of their own accord bear a lovely behaviour to him with whom the Reverend Hari is pleased on account of his friendly ( *Maitree* ) and other qualities,—just like water flowing naturally towards a lower plane. (42—46).

Thereupon touching each other's person, the two brothers Dhruva and Uttama, being overwhelmed with

a tide of fraternal affection and highest felicity, shed an incessant flow of joyful tears. Ther eafter his own mother Suniti took up into her lap her son ( Dhruva ), who was dearer unto her than her own life. Having so fondled her son in her lap for a long time, she assuaged the grief that was so long established in her heart. She felt a rapture of joy on embracing her darling boy after such a long separation. Thereupon the paps of Suniti, that mother of an illustrious son, which had been so long washed with her tears, now incessantly discharged milk. At this stage, the people present there began to praise the queen Suniti saying, "It is by virtue of thy good fortune that thou hast got back thy son who will remove thy grief and fill thy heart with everlasting bliss. Nay, he will protect the earth. Thou for certain hadst worshipped the Reverend One who removes the sorrow of those humbling themselves before Him. By meditating upon Him, the yogins conquer even death which is hard to be conquered."

While the assembled people were so praising Dhruva the king Uttanapada placed him (Dhruva) and Uttama on an elephant and himself leading the way entered the city, and then the people fell to extolling him. (47—53).

At each gate-way of the city, there were placed plantain trunks with fruits and sprouts and also young areca-nut-tree. The main gate of the city was specially decorated with chains of flowers and flowery wreaths, emblazoned with figures of the Makara. There were vessels filled with water, together with burning lamps placed beside mango twigs, new clothes, flowers, garlands and hanging pearl-chains were placed in front of the palace. The palace was equipped throughout with walls, gates, and chambers; on account of the walls being garnished with gold, they always looked splendid like the tops of charming chariots. The court-yards, highways and the charming spacious roofs built over towering chambers were cleanly swept



and sprinkled over with sandal paste ; and there were always kept ready fried paddy, *akshata*, flowers, fruits, rice and other articles required in worship. On seeing Dhruva approaching, the chaste women of the city felt greatly delighted, and having uttered words of hearty blessings they began to shower white mustard seed, wheat, cards, *durva* grass, flowers and fruits. While hearing the melodious chanting of his glories by them, Dhruva entered his father's mansion, The king Uttanapada, out of the fulness of love towards his son Dhruva, set apart for him a splendid apartment decorated with costly gems ; and Dhruva began to live there delightedly even as deities dwell in the celestial region. ( 54—60 ).

The mansion so particularly set apart for Dhruva to dwell in was highly furnished with milk-white bed on bedsteads made of ivory ; golden furniture, costly cushions, and even broom-sticks made of golden sticks. There were jewelled lamps set on crystal and emerald walls illumined the chambers along with the ornaments gracing the arms of the fair damsels. The charming gardens and beautiful orchards around the mansion looked exceedingly lovely with excellent flower plants and fruit-trees that grow in celestial regions. On the trees and flowery bushes of plants there were singing pair of birds set pouring out melodious lays and black-bees sang their soothing humming. The tanks in the garden there had stairs of lapis. In the water of those tanks there were fully blossomed lotuses, *utpalas* ( a kind of aquatic flower ), lilies etc spreading their graces and aroma all around. There were also swans, karandavas ruddy geese and other beautiful aquatic birds sporting in the water of those tanks in the garden with their hearts content. Percieving himself and also hearing from others of the power of his son Dhruva as figured in the above things of celestial surrounding, the king Uttanapada greatly marvelled thereat. Thus time rolled by, and on seeing Dhruva attaining age of maturity, and finding him



acquiring love of the people, and also having perceived his endeavours in pleasing the subject, the king Uttanapada placed him on the throne to rule his kingdom. Therafter being in advanced age, the king then desisted himself from the pursuit of worldly pleasures. Then after deliberations with his counsellors as to the way in which he could acquire excellent merits, the king went into the forest having undertaken the vow of *Vanaprastha*. ( 61—67 ).

## CHAPTER X.

### DHRUVA'S ENCOUNTER WITH THE YAKSHAS.

The auspicious Maitreya again began saying :—O dear Vidura ! Having ascended the throne, Dhruva espoused Sisumara's daughter Bhrami by name. On queen Bhrami Dhruva begat two sons Kalpa and Vatsara by name. Besides Bhrami, the mighty hero Dhruva had another wife Ila by name who was a daughter of the wind-god ( Baiyu ). Dhruva begat on Ila a son and a daughter who was known as the paragon of her sex. Dhruva's step-brother Uttama did not marry. Once Uttama went to the forest on hunting excursion, and there he was slain by a powerful Yaksha. Suruchi, the mother of Uttama, also on having gone out in search of Uttama met with her death. On hearing that his brother Uttama had been slain by a Yaksha, Dhruva was wrought up with grief, anger and unforgiveness. Then he ascended a victorious chariot and set out in mighty wrath towards the region of Yakshas. On continually marching on towards the North, the king Dhruva arrived at a palace in a valley in the Himalaya mountain. The said valley was inhabited by the followers of Rudra and swarming with the Guhyakas. Arriving near the said palace, the long armed hero

Dhruva blew his conch, the sound of which resounded on all quarters. On hearing so great a sound, the females of the Yakshas were seiged with great fright. ( 1—6 )

The blow of the conch in the way that Dhruva did, was deemed as a challenge to the inhabitants of the place. On hearing the said sound of challenge, the mighty hosts of Yakshas rushed out of the city with upraised arms. Thereat the mighty warrior Dhruva simultaneously pierced each of them with three arrows. Having been so pierced with three sharp arrows into each of their foreheads, the Yakshas deemed themselves well resisted and extolled that act of archery of Dhruva. But as serpents do not brook being trampled under one's foot, similarly the Yakshas could not put up with that on set by Dhruva. Being very much angry each of the Yaksha aimed six arrows at a time on Dhruva. At this stage the Yaksha soldiers were reinforced and they numbered thirteen Ayutas. They were fired with mighty wrath and began to shower so to say on Dhruva his charioteer and the chariot itself, numerous bludgeons *nistringshas*, *bhushandis* (so named weapons used at battles in ancient times) and such other feathered shafts and weapons. Thereupon Dhruva with his charioteers was so very much covered on all sides by the incessant shower of arms that he looked then like a mountain under a heavy down pour of rains, and he could not be visible through the enveloping shower of weapons on all sides by the Yakshas. ( 7—13 ).

At that time the *Siddhas* were witnessing from the sky the said encounter of Dhruva with the Yakshas. On finding Dhruva so covered under the heavy shower of different weapons hurled by the yakshas, the Siddhas uttered repeated exclamations of Oh! and Alas! and they said, "This sun of the human heroes ( meaning Dhruva ) has been verily engulfed in the sea of yaksha soldiers and perhaps he is undone." At the same time the Yakshas from all sides began to shout the shout of

joy saying 'We have won the battle! We have defeated the enemy! and so on.' But lo! Dhruva's chariot was found to be rising up in view, like unto the sun emerging out of mist and rising up on the horizon. There upon stretching his terrible bow and causing grief in the hearts of his enemy forces, Dhruva showered numerous arrows in quick succession and thereby crushed the weapons hurled on him by his enemies, just as the wind scatters and drives floating clouds. Like the thunderbolt piercing into the hills, the sharp arrows discharged from the bow of powerful Dhruva, entered in to the bodies of the yakshas after cleaving the armoured chain wore round their bodies. On account of the yaksha soldiers' bodies being cut to pieces by the sharp edged swarm of arrows discharged incessantly by Dhruva! The field of battle was covered with heads adorned with ear-rings the thighs resembling golden palm-trees, arms decked with golden bracelets, and also with costly chains, *keyuras* (a kind of ornament), crowns, turbans etc and thus the battle field presented a spectacular sight. ( 14—19 )

Thus the main body of Yaksha and Rakshasa army was so destroyed with the terrible arrows of Dhruva; and the rest of the soldiers of the enemy forces were sorely wounded, and they took to their heels, like an elephant flying fast on being riven by a lion. When not a single foe was seen in the vast field of battle, Dhruva was eager to enter into and behold the city of Aloka ( the city inhabited by Yakshas and Rakshasas was named Aloka ). But, thinking that the Yakshas possessing powers of illusion might do him harm, Dhruva did not enter into the abode of the enemies. He spoke to his charioteer, "O Charioteer! People cannot read the intents of those possessing powers of illusion." Then he apprehended within himself. "Will the enemies make another fresh attack? Just while he was so apprehending in his mind, he heard a loud tumultous report like the roaring of the deep, and

instantly all sides were covered with dust raised by whirl wind. Immediately clouds enveloped the sky filling all quarters with darkness. In the clouds lightning flashed frequently followed by repeated roaring of thunder. ( 20—25 ).

O Vidura ! Thereafter various ominous spectacles were found. There rained blood, phlegm, pus, excreta, fat and many a headless trunk began to roam around. Suddenly there appeared a lofty mountain, and crags, maces, bludgeons clubs and various other weapons were showered on the field of battle. Thereafter, hissing with the terrific energy of thunder there appeared innumerable snakes emitting fire from their wrathful eyes. After this there appeared lions, tigers, elephants and such other beasts in herds rushed about vehemently on all directions. At that time the sea was suddenly wrought up with heaving billows that wore a dreadful spectacle and with its overflowing waters it threatened engulfing its shore. Various other sights and sounds presented themselves betokening the dissolution of the universe. Having resort to their Asura energy of illusion, the Yakshas and Rakshasas then created various kinds of disturbances with a view to frighten their enemy. When the Yakshas had directed such irresistible illusive displays against Dhruva, the sages knowing it through their subtle knowledge, arrived before the hero and invoking blessings of the Reverend One unto him, they addressed Dhruva saying "O illustrious son of king Uttanapada ! May that holder of the celebrated bow named Saranga the lord Sri Hari—who removes the distress of His devotees, bring about your welfare. By merely hearing the very name of the Reverend One, a person can escape from the jaws of death." ( 26—30 ).

## CHAPTER XI.

### INSTRUCTION OF MANU TO DHRUVA TO

#### DESIST FROM THE DESTRUCTION OF THE YAKSHAS.

The illustrious Maitreya said: When the sages had so spoken, Dhruva, listening to their words and sipping water in *achamana*, set the Narayana arrow on his bow. No sooner the said arrow was discharged from Dhruva's bow, than all the illusory actions performed by the Guhyakas fell off, just as on the rising of the sun of intellect the influence of the senses such as anger etc fall off. From the said Narayana arrow was created numerous other arrows that coursed through the enemies emitting sounds resembling those caused by flocks of peacocks entering a forest uttering their particular shrill cries. O Vidura! The numerous shafts arising out of the said Narayana weapon were beautiful in shape and had shining splendour. The heads of the arrows were plated in gold and the tails thereof were furnished with feathers resembling those of swans. On being assailed by those arrows, the Yakshas experienced great plight. In consequence of being so sore stricken the Yakshas grew exceedingly wroth. Thereupon, just as serpents rush on towards Garura with upraised hoods, so the Yakshas rushed towards Dhruva upraising their respective weapons. On seeing the Yakshas so rushing forward towards him, Dhruva showered volleys of sharp arrows towards them, as a result whereof the arms, legs, thighs and abdomens etc of the enemies were cut. The Yakshas so dying from Dhruva's arrows attained that region after death, to which the Maharshis drawing up their vital fluid (*urdharetas*) repair after passing through the solar region. ( 1—5 ).

On seeing so many innocent Guhyakas thus slain by Dhruva, the mighty car-warrior, and also finding him

bent upon destroying the others also, Manu, the grandfather of Dhruva became actuated by compassion towards them. Thereupon, Swayambhuva Manu presented himself in company with many Maharshis before Dhruva and addressed the latter as follows—"My child! Do not indulge in anger. The sense of anger (*krodha*) is one of the great iniquities and it represents the gate of hell itself. Just see how under the influence of anger you have slain so many unoffending Yakshas. The killing of the innocent in which you have now been engaged is verily censured by the pious people and such acts are unworthy of our race. Indeed you are very affectionate to your brother, who has been slain by one of the Yakshas, and in consequence you are burning in grief. But certainly all of the Yakshas did not kill your brother; one of them has done it. How, therefore, for the transgression of one, you have been slaying so many of them who are innocent? Taking this visible body to be constituting one's real self, those with the mentality of a brute indulge in destroying one another. But that is not the way of the pious devoted to Hrishikesa. So that, even if the Yakshas had been in fault, yet they should not have been killed. O child! Taking every creature as identical with self and as manifestations of the supreme soul, and adoring the Reverend Hari with that view in your mind, you have attained the state of Hari which is hard to be achieved. We know you to be dwelling in the bosom of Hari, and his devotees esteem you as the foremost of the righteous persons. How then being such an object of high estimation to the pious ones and also having undertaken the vow of the virtuous, you could bring yourself to be engaged in such an odious act? (6—12).

"A righteous person should observe forbearance towards the pious people, administer mercy to the weak, amity with equals and an even regard for all creatures. The Reverend One, residing in all souls of the universe, is

propitiated by the performance of the aforesaid pious acts. On the Reverend One being pleased, a person is deemed to have attained the summum bonum of his life. Then that purusha becomes free from the attributes of Prakriti. On being rid of his *linga* body the purusha then attains the state of *Brahman*, the embodiment of beatitude. If you will just thoroughly discuss on the knowledge of the self or soul you will then understand that you have no brother and niether has he been killed by any one. The five fundamental elements ( *Panchabhutas* ) when compounded constitute the body of a creature and thus bodies of males and females come into being. This saying is verily famous. The intercourse of males and females produces other male and female beings of the universe. In this process, and due to the combination of the qualities through the divine illusive energy of the supreme spirit, the creation, preservation and destruction are brought about in the universe. Just as iron moves about on being attracted by load stone, similarly due to the energy of cosmic evolution of the primal Male Being, this universe consisting of manifested and unmanifested objects goes on working, as if automatically. Owing to the attributes of the Reverend One undergoing changes or modification on account of the influence of Time ( *kala* ) the creative energy of the lord becomes divided ; and thus it is that gradual evolution in creation follows. When due to the influence of Time the creative energy of the lord becomes modified, then although intrinsically without any action the Lord performs action and though not a destroyer, He performs the part of a destroyer. The energy of the Reverend One as manifested in the influence and action of Time is beyond comprehension and description ; and as such nothing can be precisely, ascertained in this connection. ( 13--18 ).

It is the Lord ( *Iswara* ) Himself who generates offspring through sires. He is again the Destroyer. That is to say, He is the creator and destroyer. He is the sole dispenser,



He is the sole cause. But He Himself is without a beginning and is eternal. He is all powerful. He has none that is near and none that is distant. He has the form of death. He enters every creature in an even way. Creatures are under the sway of their respective acts. Just as the particles of dust follow the course of the wind that drives them, similarly the creatures being under the sway of their respective acts follow the Lord. The Lord Himself exists in Himself and is perfectly whole. Therefore He is neither subject to any increase nor any decrease. But according to the merits or demerits of their respective acts, the Lord ordains the length or shortness of the creatures' duration of life. O my child ! That the Lord is as stated above, is admitted by all. The difference of opinion that exists in matters relating to God consists of minor aspects only. Some people style Him as Act, some as nature, some as Time, some as Destiny and some others style Him as Desire. He is indescribable, and therefore indefinite. He is the source of *Mahat* and other forces, which proves his existence, and thus far may be said of Him. Just consider how any one can ascertain His intentions. He being so high as beyond the comprehension of all. As such how can He be known in His entirety. O my child ! Those followers of Kuvē a are not the destroyer of your brother. Only the Lord Himself is the sole cause of creation and destruction of creatures. Save him, none else can effect those two. But even though He is the sole cause of creation and destruction of the universe, yet for that He has no consciousness of being the agent thereof. He is neither implicated in acts nor in attributes ( 19—25 ).

The Lord in this way brings about the creation, preservation and destruction of all creatures through His own energy of illusion, and as such how it would be possible for Him to be conscious of being agency ? He manifests the creatures ( *Bhutas* ), He is their Supreme Lord and their soul. He is Death to those who are not devoted,

whereas to the devotees He is Immortality. My child ! The Lord is the stay of the universe. Like bulls having cords fastened through their nostrils to be controlled by even the Prajapatis of the Universe are under His control and make offerings unto Him. O my child ! With your heart riven by the words of your step-mother, and at an early age of five only you renounced your mother and went to the forest. At that time by worshipping whom you have acquired a region over the head of the three worlds, do you even now looking into yourself set about seeking Him—who is devoid of attributes, who is without destruction and who is without a second. My child ! He is ever present in the mind of one whose heart is free from discord and He is ever identical with freedom. It is owing to our faulty sense of difference that we perceive the unreal universe to be identified with him who is real. He represents the innermost soul of every being. He is all powerful and all bliss. By virtue of unflinching devotion unto Him you will in time be capable of snapping the hard fetters of the vain sense of individuality consisting of ideas as embodied in terms like "I", "mine" etc. O my child ! Do you control your anger, and good will betide you. Just as people get rid of their maladies by using medicine, so by constantly hearing on divine discourses you will be able to do away with the influence of the evil sense standing against your welfare. ( 26—31 ).

Anger is a powerful enemy fraught with immense mischief. People becomes afraid of him, who suffers himself from being overcome by anger. He who seeks his own welfare, should on no account be subject to anger. My child ! Kuvera, the lord of wealth is the brother of the mighty lord of mountains. Taking them as slayers of your brothers, you being wrought up with wrath have already killed innumerable Yakshas, and have thus slighted the lord of wealth. Tremendously terrible is the energy of the mighty. Do you at once propitiate the lord of wealth

with salutation and fair speech, before his anger touches our family line."

Having advised his grandson Dhruva as narrated above, Swayambhuva Manu having received the homage of his grandson set out for his region in company with the sages. ( 32—35 ).

## CHAPER XII.

### DHRUVA REPAIRS TO THE REGION OF HARI.

The auspicious Maitreya addressed Vidura saying : My child ! On hearing that Dhruva having been instructed by his grand-father ( Manu ) had given up his wrath and desisted from the killing of the Yakshas,—Kuvera, the lord of riches, being hymned by *Charanas*, Yakshas and *Kinnaras* and in their company, arrived at the field of battle. Having arrived there, Kuvera saw Dhruva standing before him with joined palms. Thereupon the reverend lord of riches addressed Dhruva saying, "O thou sinless kshatriya prince ! I am well pleased with thee, inasmuch as on the good advice of thy illustrious grand-father, thou hast given up thy feeling of enmity with us, a feeling very hard to be renounced. Thou hast not slain the Yakshas who have been killed in the encounter ; they have been destroyed by *Kala*, the eternal destroyer of creatures, and creator too. It is due to ignorance that a person, like unreal things and perceptions of one in dream comes by the wrong notions as embodied in ideas such as "I" and "Mine" etc. In consequence of the aforesaid wrong notions, creatures centre their interest in their bodies and become fettered to the transitory world and its miseries. O Dhruva ! Do thou now repair to thy city. May good betide thee. On reaching thy city, mayst thou be entirely engaged in worshipping the Reverend Adhokshaja (Vishnu)

by which thou shalt attain emancipation. The form of the Reverend One comprehends all beings ( Bhutas ) and at times, on his desire. He becomes aloof from Maya. Now, if there is any desire in thy heart, do thou ask without any hesitation the desired boon from me. Thou verily deservest a boon, for we have heard that thy place is close by the feet of the lotus-navelled one." ( 1-7 ).

The auspicious Maitreya said :—My dear Vidura ! Kuvera, the lord of riches, repeatedly asked Dhruva to ask for a desired boon from him. On being so desired repeatedly, the highly intelligent Dhruva, a great votary of the Reverend One, at last prayed for saying, "May I be granted this boon that I shall ever have constant remembrance of the lord Sri Hari ; inasmuch as remembrance of Hari enables one to cross easily the vast ocean of the world." On hearing this prayer of Dhruva, Kuvera became much pleased. He at once bestowed on Dhruva the desired boon, and he vanished in his very sight. There after Dhruva also came back to his own city. Returning to his own city Dhruva ruled the kingdom for sometime. Then he worshipped the Lord of sacrifice by performing various sacrifices with plenty of dakshinas. The Reverend Vishnu is the bestower of fruits of *Dravya yajna* ( sacrifices performed with various *dravyas* ie, articles ), *kriya yajna* ( sacrifices performed through *kriyas* i.e., rituals ), and *Daiva yajna* ( sacrifices performed through propitiating the deities ). The Reverend One Himself is the bestower of fruits of all acts. The mighty minded Dhruva did not only worship the Reverend One through performance of various sacrifices. He also was firmly devoted to Him who is without any attribute and whom he viewed as the soul of all being and as being dwelling in the innermost recess of his own heart also. Being in possession of a noble character and being ever engaged in contemplating *Brahman*, Dhruva ruled his kingdom with kindly feelings unto his subjects and he ruled for the sake of maintaining

righteousness alone. His subjects loved him as their father. Thus he enjoyed the virtues of his religious merits being engaged in acts of pleasure, and he also destroyed all impurities of the mind by performing various sacrifices. In this way he ruled the kingdom for thirty six thousand years. ( 8—13 ).

Having thus ruled over in three aspects of rule for many years with his senses fully subdued, Dhruva made over his kingdom to his son. Then he perceived this world to be unreal and based on ignorance, just like a city of Gandharvas dreamt in a dream, the perception being conceived through the soul enshrouded by ignorance influenced by illusive power of the Reverend One. With this perception in his mind and looking upon this body, sons, wife, friends, influence, an overflowing coffer, the inner apartment, charming pleasure-grounds and the terrestrial round bounded by oceans,—all these as forged by the influence of illusion and as such unstable, Dhruva proceeded towards *Vadrikasrama* (an *asrama* or hermitage of that name on the Himalaya mountains ) to carry on austerities during the rest of the days of his life. On arriving at Badarikasrama, Dhruva began to practise the prescribed eight exercises on yoga, He took his bath in the holy water of the Ganges and became purified in sense, Then he set about subduing his senses ( *indriyas* ) by restraining his outward organs as well as the inner faculties and practised *Pranayama* ( regulation of respiration ) duly with a view to collect his distractions from worldly objects. So long he meditated in his mind the gross grand form of the Reverend One. But due to protracted concentration centering his mind on the cosmic form of the Reverend One, Dhruva at length got rid of the sense of difference between the meditator and the object of meditation. Thus having no sense of distinction in his mind, he dived deeper and deeper in meditation and ultimately into *Samadhi* ( trance ). Thus his contemplation on the cosmic form

of the Reverend One came to an end. In this way Dhruva acquired gradually the more devotion towards the lord Sri Hari. Incessant flow of tears trickled down his two eyes. His body was washed with the incessant flow of tears. From excess of bliss in his mind he was exceedingly delighted and his heart was filled up with indescribable felicity. He renounced the sense of individuality in his own person. Therefore he had no longer any conscious perception of his separate self. After some time Dhruva saw a splendid chariot descending down from the heavens. The celestial chariot had so much splendour that while descending down from above it illumined all sides like the full moon on the firmament. ( 14—19 ).

In that car Dhruva saw two of the foremost of Deities. Both of them had deep blue complexion, bore four arms, looked full of youth and was clad in elegant attire of yellow colour. Both of them were adorned with shining diadems, *Angadas*, ear rings, and other costly ornaments and they were in standing posture with maces in their hands. Taking them to be retainers of the Reverend One, Dhruva immediately stood up. And taking them to be the foremost of the courtiers of Madhusudana ( a name of lord Sri Hari), Dhruva bowed down unto them with folded hands, reciting the names of the Reverend One. Due to hurry, however, he forgot to duly worship them. The two foremost of the courtiers of the Reverend One, who thus presented themselves in the car, were named Nanda and Sunanda, and they were much beloved of Hari. On arriving before Dhruva, they found that the heart of Dhruva was entirely devoted to the lotus feet of the lord Sri Krishna. By way of according due reception unto them, Dhruva stood before them with joined palms and bowed head. On seeing Dhruva showing such reverence, they were highly pleased and coming forward they addressed him saying :—

“O king ! May unending good betide thee, inasmuch as

thou shalt attain the region of Reverend Vishnu even in thy present human form. Do thou now attentively listen to our words. We are the followers of the Reverend One, the redeemer of the entire universe and the wielder of srangabow, whom thou propitiated with meditation when thou wert a mere boy of five years. We have been bound hither way for taking thee to the lotus feet of the Reverend One. O king ! Thou hast attained the region of Vishnu which is rarely to be attained. That coveted region is incapable of being obtained even by the auspicious *saptarshis* ( the illustrious seven Rishis going by that name ) and only capable of being beheld by them. Round this region the Sun, the Moon, the planets, the stars and the other astral bodies perform their rounds in highest reverence. Let us take thee to reside there, ( 20—25 ).

“O thou ornament of thy line ! Neither any one of thy fore-fathers nor any one else has ever been able to acquire this state of Vishnu. Do thou dwell in that best of all regions and bowed down unto by the whole Universe. This surpassingly splendid chariot has been despatched here by the Reverend One for taking thee. It behoveth thee now to ascend this car in thy present human form.”

The auspicious Maitreya said,—O Vidura ! On hearing the melodious utterances of those followers of the Lord of Vaikuntha, Dhruva, the beloved of Hari, took his bath and having performed his daily religious duties, humbly bowed down unto the ascetics and begged for their blessing. Thereafter having performed rounds about the car and worshipping it duly, he paid due reverence unto those followers of the Reverend One. Then he felt a desire to ascend the car, and he instantly assumed an effulgent form and golden complexion. At that time *Dunduvi* ( kettle drums ), and such other celestial musics were played. Best of Gandharvas began eulogistic songs



and flowers were showered down from the celestial region. Thereupon, as he was led by the car through the celestial regions, suddenly he remembered his mother Suniti and he bethought within himself "My mother is very unfortunate. Where is she now ? How can I ascend the unattainable region of Vishnu without her ?" ( 26—31 ).

Knowing the thoughts that were then in him, those followers of Vishnu showed him that his illustrious mother was going ahead of him in another car. While coursing through the aerial region with delighted heart he saw the planets. He was eulogised on the way by sky-ranging celestials who were showering blossoms upon him. Then he coursed through on that car leaving behind him Triloki and saptarshis, and at last he arrived at the eternal region of Vishnu. That region of Vishnu is always illumined by its own splendour and by its splendour even the neighbouring regions down it are kept ever illumined. Those who are cruel to other creatures cannot go to that region of Vishnu. Only pious persons ever bent upon welfare of all beings can go to that region. It is only those who are quiet, who see no distinction, who are pure in every respect, who contribute to the pleasure of all creatures and to whom Reverend Vishnu is the dearest friend, can attain to the region of the Reverend One. Having thus arrived at the region of Vishnu, Dhruva, the son of king Uttanpada, unflinchingly devoted unto Vishnu, shone there like a flawless jewel on the crest of the three worlds. ( 32—37 ).

Luminous spheres incessantly wheel round the region of Vishnu as attained by Dhruva ; these spheres wheel round the region like unto a herd of cows circling round a pivot—like post. On the other side of the chronicle, witnessing the uncommon merit of Dhruva, the divine sage Narada while singing in his Vina ( the stringed musical instrument of that name ) the praises of the Reverend One, also sang three slokas describing the un-

sullied merit of Dhruva in the sacrifice of the Prachetas. The meanings of those three slokas are as follows :—“O the potency of the austerities of Dhruva, the son of the chaste lady Suniti ! It seems to me that even illustrious Brahmanas, engaged in the study of the Vedas and cognisant of the merit of righteousness touching directly on the Reverend One can not attain such might as that of Dhruva. With his heart pierced through by the wordy arrows of his step-mother while he was merely a stripling of five years only, Dhruva left his father's palace for the forest and with broken heart and despondent mind he propitiated the Reverend One who is very hard to be propitiated. In consideration of the religious power acquired by Dhruva, me seems the other devotees of Hari have been excelled. Can any other kshatriya in this earth even in great many years of religious course entertain the hope of attaining that excellent state of Vishnu which Dhruva has obtained ? He became engaged in *tapasya* when he was a mere boy of five or six years, and in a short time he pleased the Reverend One and through His grace obtained refuge under His lotus feet. ( 38—42 ).

The auspicious Maitreya said :—My dear Vidura ! I have thus related unto thee all about what thou hadst enquired of me. The holy narration on Dhruva is regarded with high esteem by the pious people. The recitation and hearing of this holy narration bring fame, longevity and affluence, and it is also highly sacred, destroys sin and is even like a highly beneficial religious rite. This brings one to the heaven and the region conferred on Dhruva ( Dhruva-loka ) by the Reverend One, and as such it is highly praiseworthy. The person who in a reverential spirit of mind listens to the story of Dhruva attains devotion unto the Reverend One and becomes free from worldly miseries. If a person intends to acquire greatness, then he should listen to the story of Dhruva and thereby his desire becomes fulfilled. By hearing this story a person

acquires excellent character. By reverentially listening to this story, he that desires energy gets it ; and he who desires intelligence obtains intellectual power. With a pure mind and in the assembly of Brahmanas, a person should celebrate the holy memory of the righteous Dhruva in morning and in evening. A person should particularly recite this sacred story on the full-moon and new-moon day, on the twelveth day of the moon, during the influence of the star named Sravana, during the confluence of three *tithis* ( *Trahasparsha* ; a day in the cours of which practically three *tithis* touch ), *Vyatipata*-day, *Sankranti*-day ( the last day of a month is called the Sankranti day ) and on Sundays. One should also recite it with a desireless heart unto the persons entertaining veneration for Lord Sri Hari. Thereby the soul will be pleased in the self and the life's aim will be realised. The gods are graciously disposed towards that kind hearted friend of the distressed who compassionately imparts the ambrosial knowledge of the path to attain the Reverend One to one who is ignorant thereof. O Vidura ! I have thus recited unto thee the sacred story of the godly-minded Dhruva. He is of celebrated and unreprieved acts. Even in his infancy he sought refuge under the lotus feet of the Reverend One throwing aside his toys and renouncing the much coveted lap of his mother in a palace. ( 43 -51 ).

### CHAPTER XIII.

#### THE DESCRIPTION OF VENA'S FATHER ANGA.

The auspicious Suta said—The illustrious Maitreya narrated the sacred story of Dhruva's ascension to the region of Vaikuntha. On hearing this sacred narration, Vidura had his reverence for the Reverend Adhokshaja deepened, He again asked of the auspicious sage as follows—

Vidura said—"O thou of excellent vows ! Thou hast just said that the divine sage Narada had sung three slokas touching on the merits of the illustrious Dhruva, in the great sacrifice of the Prachetas. Now, who those Prachetas are ! In which race they sprung ? Where did they perform the said sacrifice ? O thou illustrious sage ! I know the divine sage Narada as a great votary of the Reverend One. It is Narada who expounded the way of ministering unto the lord Sri Hari and also the efficacy of religious rites. I have already heard from thee that the pious Prachetas were engaged in worshipping Vishnu, the Reverend lord of sacrifice, in the great sacrifice undertaken by them. At that time the divine sage Narada had in modest words sang the glories of the Reverend lord Sri Hari. O thou mighty sage ! I am anxious to hear what Narada had sung there by way of expounding themes relating to the Reverend One. Do thou be pleased to tell me all about these in detail." ( 1—5 ).

The auspicious Maitreya then said—The son of Dhruva was Utkala by name. On his father, Dhruva, having repaired to the forest, he did not desire either the throne or the kingdom of the whole earth including the seas. Ever since he was born, he was self-possessed, renounced company and was even-eyed. He regarded his self as pervaded through all creatures and the soul of all creatures to have been centered in him. His soul was calm and was unified with the world-knowledge. He burnt up all desires of his heart in the fire of Yoga that he practised ceaselessly. Thus regarding the soul as the supreme spirit he had unflinching concentration on nothing else but the all pervading and blissful soul. In such state of his mind he was regarded by the boys as one inert, or deaf, or blind, or insane, or dumb. Really speaking his sense was not like that of any of these and he was rather omni-scient. He remained inert and passive resembling a fire of which brightness has been dimmed. Therefore considering Utkala

as inert or insane, the elders of the family and the councillors had discussion in the matter and as a result thereof they set up Bhrami's son ( by Dhruva ) Vatsara as their sovereign to rule the earth. Vatsara was younger to Utkala. ( 6—11 ).

Thereafter Vatsara espoused the hand of a beautiful damsel Subithi by name. That fair damsel bore him six children. These six children of Vatsara were named as Pusparna, Tigmaketu, Eya, Urja, Vasu and Jaya. Of these six, Pusparna had two wives viz. Probha and Dosha. Probha gave birth to three sons named as Prata, Madhyandin and Sayanha. Dosha also bore there sons Prodosha, Nisitha and Vyusta by name. Vyusta married Puskarini. He begat a son Sarvateza by name, who was, however, named thereafter as Chakshu. This Chakshu begat on his wife Akuti a son Manu by name. Manu espoused the hand of a damsel Nadala by name. Manu begat on Nadala twelve ( Eleven ? ) sons of great purity. These twelve sons of Manu were named as Puru, Kritsna, Rita, Dyuman, Satyavan, Dhritavrata, Agnistoma, Atira-tra, Pradyumna, Sivi and Unmuka. The last named Unmuka had six excellent sons who were named as Anga, Sumana, Svati, Kratu, Angira, and Gaya. ( 12—17 ).

Anga espoused the hand of Sunitha. Anga begat on Sunitha a son of fiery temper Vena by name. The misde-meaner of Vena made his father, the royal sage Anga, to go out of his palace in disgust. O Vidura ! The ascetics whose utterance of curse were tremendous like Vajra ( the celebrated weapon of Indra, the king of celestials ), were verily enraged and imprecated a dreadful curse on Vena in consequence of which he died. On the death of Vena, the Earth was without a ruler and was oppressed by robbers. Thereupon, those ascetics worked the right hand of Vena to raise sons unto him. As a result of the ascetics so working the right hand of the king Vena, there was born

the primaeval king Prithu, who bore portion of the Reverend Narayana.

At this stage of the narration, the auspicious Vidura asked —“The magnanimous king Anga was endowed with a noble character, was possessed of piety and devoted to Brahmanas. How then did he come to beget a son whose misconduct caused him to leave his palace in disgust? Vena himself also ruled the earth as a king. For what transgression then did the ascetics imprecate *Brahmadanda* (a terrible curse from Brahmanas) on to king Vena? Even if a king be iniquitous, his subjects should not disregard him, for a king holds in him the energy of Lokapalas. Therefore, O Brahman, do thou describe unto me in detail the character of king Vena, the son of Sunitha. Cherishing reverence for thee, I wish to listen to the narration reverentially. Thou art the foremost of those cognisant of the highest knowledges and nothing is unknown to thee. Do thou be pleased to relate the above at length. (18—24),

The auspicious Maitreya said :—O Vidura, listen to me. The royal sage Anga celebrated a horse sacrifice. But in that sacrifice, although the priests conversant with Vedic rites invoked the deities they did not present themselves at the said sacrifice. Being astonished at this incident the priests addressed the sacrificer saying, “O king! The deities refuse to accept the offerings made at this sacrifice. O king! The articles offered in this sacrifice have no imperfections and thou hast procured them in a reverential spirit. Nor the sacrificial mantras uttered by the vow observing priests are devoid of their real energy. We do not perceive even the least disregard shown in any way towards the deities, which defect might constitute the reason for the deities to refuse to accept their respective shares in the sacrifice. Why then the deities are not presenting themselves at the sacrifice to accept their respective shares? O king! The deities

ought to be witnesses to the sacrifice. So, everything is going to be useless for their absence.

Then, the auspicious Maitreya said :—On hearing those words of the Ritwikas, king Anga, the sacrificer, became exceedingly disappointed. Therefore, although in accordance with the usual practice of the sacrifice the king was under the vow of silence, with permission of the Brahmanas he spoke saying :—“O Sadasyas ! Although duly invoked, why the deities are not presenting themselves here and why are they not drinking the *Soma* juice offered to them ? What transgression am I to-day guilty of ?” ( 25—30 ).

Thereat the Sadasyas replied :—“O thou foremost of men, thou hast committed no sin in this life. Even the very small amount of sin which thou might have committed in this life, should have been washed clean of on account of the expiatory rites thou hast performed in this sacrifice. But thou didst commit an iniquity in thy former life for which thou hast no offspring having good qualities. May good betide thee. O king, do thou so strive after as thou mayest have an excellent son. When thou shalt have an excellent son, then the deities would present themselves at thy sacrifice and partake of the sacrificial offerings. The partakers of the sacrifice bestow a son on the sacrificer who performs a sacrifice with the desire of having a son. If thou directest thy devotions unto the lord Sri Hari who presides over sacrifices, the other deities will also come along with him and appropriate their respective shares. Lord Sri Hari grants the desires of his devotees, and he confers the fruits desired by his devotees.”

Having thus advised the king in order that he might have offspring, the Sadasyas and Ritwikas offered oblations unto Vishnu, who resides in the hearts of all creatures in the form of sacrifice. Thereupon, from the sacrificial fire there arose a deity. The said deity was



clad in a spotless raiment, a golden chain hung down from his neck and he was holding in a golden vessel success-conferring *payasa* (rice cooked in milk and sweets). (31—36).

The Brahmanas present desired the king to accept the said *payasa* and the king also reverentially took it with his joined hands. The king at first smelt it and then with delighted heart he handed it over to his wife. The queen was childless. The *payasa* was capable of producing offspring. So, due to eating of the *payasa* and through the instrumentality of her husband, the queen conceived and in due course of time brought forth a son. The queen Sunitha was the daughter of Mrityu who was born from a portion of unrighteousness. The son of queen Sunitha took after his grand sire (Mrityu) and in consequence he also grew unrighteous. The son of the king was named Vena. That unrighteous prince ranged about the woods with his bow and arrows like a hunter and killed the defenceless deers. The subject of the king was so much oppressed by the cruel prince Vena that when they saw him approaching they used to cry out saying,—‘Ah! Vena is approaching. The prince, the monster of cruelty and hard-hearted wight that he was, used to fiercely slaughter his juvenile playmates like beasts at the sporting ground. (37—41).

Seeing such cruel nature of his son, the king took every means of chastisement to bring him round. But finding such correcting efforts unavailing, the king became subject to despondency. Those that are without issue, worship the gods for having unbearable misery consequent upon having bad offspring. But wise persons regard a son to be a son in name and in reality forms the bonds of infatuation forged for the soul. Because from such a son proceeds infamy begot of iniquities, who becomes the cause of great unrighteousness to people, who spreads dissensions among all, who brings endless troubles and who renders the

household a scene of misery. Nevertheless an evil son may be preferred to one that is good inasmuch as the loss of a good son becomes a cause of grief. And also an evil son renders domestic life miserable and in consequence arouses aversion or dispassion to such a life in the mind of his sire. The king Anga being so subjected to dejection in consequence of his evil minded son Vena, that one night while sleeping with his queen (Sunitha) suddenly he awoke and forsaking his sleeping wife, he sallied out of his splendid palace. No body knew when or whither the king took his departure. On coming to learn that their king had left his palace and abdicated the throne in consequence of his having been felt free from all worldly attachments, the subjects in general, the courtiers, the priests and the friends of the king became overwhelmed with grief and they began to search out for him, just as yogins having false notion would search after elsewhere for the lord or the supreme soul actually residing in the recess of their hearts. But being unable to discover the whereabouts of their king, the people came back to the capital with dejected hearts, and bowing down unto the sages with tears in their eyes, they imparted to them the news of their failure in finding out their master. ( 42—49 )

## CHAPTER XIV

### VENA'S ASCENSION ON THE THRONE AND DEATH

The auspicious Maitreya said :—O Vidura ! The king Anga having left the palace and repaired to the forest, Bhrigu and the other sages who are ever intent on the welfare of the world seriously thought over the matter, They considered that just as the sheep and the like other domestic beasts without their protector may be killed by Jackals and Wolves, similarly without a king's protection the people may be subject to destruction by bands

of bandits. Having arrived at such a decision those Brahmanas versed in the Vedas called upon the queen Sunitha, the mother of a hero, and they proposed to her to invest prince Vena then with regal powers. Although so investing Vena with regal powers was against the will of the people,—yet the Brahmanas did so in view of the above consideration. On hearing that the hard-hearted Vena had ascended the throne, the thieves and robbers disappeared, just as rats hide themselves in holes being frightened with the appearance of snakes. But having ascended the throne, the king Vena being invested with the eight powers of the Lokapalas, gradually became exceedingly haughty and mighty and he disregarded even persons of distinguished pious worth. Being blinded by pride of wealth and elated with the possession of immense powers he went about in his car like the best of an elephant unchecked by the hook. Due to his continuous and tremendous tour the heaven and earth trembled. Everywhere he interrupted the course of righteousness and then he proclaimed with the beat of kettledrums warning the righteous ones as follows —“O ye twice born ones ' Ye must not perform any sacrifice, or make gifts, or offer any oblations into the fire.” ( 1—6 ).

Seeing such a conduct of the impious Vena, the ascetics apprehended that a great disaster was impending on the people. They said,—“Just as the ants residing upon a piece of wood burning on both ends are threatened with danger from both sides, similarly a mighty great peril threatens the people both from the robbers and the king. It was from the apprehension of fear of the kingdom arising out from the want of a king that we then invested Vena with regal powers, but he now proved himself so unworthy of our such pious consideration. Now it appears that from that very person proceeds a great danger from whom we expected peace. We are now required to consider as to how can the people attain peace. A serpent fed

with milk does mischief even unto him that has nourished it, Just like a serpent nourished by milk, the king Vena now doing mischief towards his subjects. Vena having been born from the womb of Sunitha is naturally inclined towards unrighteousness. We installed him as the protector of the people; but he has engaged himself for their destruction. However, with a view to see that his iniquities may touch us let us now go to him and give him good counsel. there is just cause for the king's iniquities touching us; for we did instal him on the throne even after knowing him to be an impious wight. We should first of all advice him on various ways. But if even after being advised by us, he does not act agreeably to what we say, by our respective energy we will burn him up."

Having decided as above, the Brahmanas restrained the rage that was then working in their mind and they went to the king Vena. On approaching the king and addressing him with fair speech, those ascetics spoke as follows—"O king, do thou listen to what we have to say. (7—14).

"By listening to our advice heedfully, thou wilt secure length of thy days, grace strength and fame. As a result of practising righteousness with the body, mind and speech duly restrained, one attaineth a region unknown to grief, and by observing such piety one obtaineth emancipation. Righteousness is of supreme worth and it compasseth the welfare of the subjects. Do not suffer it to ruin and to waste. When righteousness is lost, the kingdom and wealth of a king also come to naught. The king who protects his subjects from thieves and evil counsel of his ministers and gathers due tribute, comes by great good fortune both in this world and the next. The Reverend One having the universe for his form is well pleased with such a king who maintains his independence and enables the people dwelling in his dominions

and capital to address their devotions to the Reverend Lord of Sacrifice, at the same time observing all the rules regulating their various orders and modes of life. (15—20).

“Lord Sri Hari is the lord of even the foremost of the divinities. All the Lokapalas with highest regard in their hearts procure articles required for His worship. What is too hard to attain if He be propitious? The Reverend One lays down laws for all the worlds, all the Lokapalas, and all the sacrifices. He is permeated with the Vedas, with substance and asceticism. Do thou render thyself worthy of walking in the footsteps of those persons inhabiting in thy country who for the purpose of attaining good fortune worship Him with various articles of sacrifice. Those deities, invested with portions of Reverend Hari, are worshipped by the Brahmanas by means of sacrifices, and being gratified they grant proper boons. Therefore it does not behove thee to show thy disregard to the Brahmanas.”

In reply to the above advice of the Brahmanas, the king Vena answered as follows —“Ah! Ye are great fools, inasmuch as ye take unrighteousness for righteousness. As the king, I am the lord of all and I supply the people with the means of their sustenance. Those persons are fools who seek others renouncing me, like unto unchaste women renouncing their own husbands and going after their paramours. I am the Supreme Lord of all in the form of a Paramount Sovereign. But thou art showing disregard unto me, even after knowing me as thy Supreme Lord in the form of the king that I am. In consequence of this thy iniquity ye shall not reap good fortune either in this world or the next. Who is that Lord of sacrifice (*Yajnapurusha*) for whom ye cherish so much high regard, just as the undue attachment that unchaste women bear towards their paramours banishing legitimate love and regard for their respective husbands. Brahma, Vishnu, Siva, Indra (celestial king), Chandra (the Moon),

Vaiyu (the wind god), Varuna (the lord of water), Kuvera (the lord of wealth), Yama (the god of Death), Surya (the sun) Megha (the lord of clouds), Prithivi (the Earth), water (the spirit of moist or juice), and the other deities, all those that are endowed with the power of granting desired boons and imprecating curses, are all present in the person of the king, who is permeated with the virtues of all the deities. Therefore, O Ye Brahmanas, do ye with thy hearts purged of all ill-feelings worship me with thy speech, mind and acts, and do ye also gather tribute on my account. Who is there except me, the king, who is worthy of being worshipped by thee ?" (21—28)

The impious wight Vena of perverse sense and of evil ways having been solicited by those foremost of the Brahmanas, turned a deaf ear to their advice and entreaties on account of his heart having been alienated itself from all pious acts or senses. O Vidura ! Having been so disregarded by that king Vena who deemed himself to be a wise person and on their prayer having been so refused, those best of Brahmanas were wrought up with burning wrath. Being exceedingly angry, the Brahmanas cried out saying, "Slay ! Slay this wicked wight of remorseless ways ; because certainly he will in a short time reduce to ashes all the creatures of the Earth. He is, in every respect, of unrighteous conduct and therefore does not at any rate deserve that supreme seat worthy of the best person. He is such a shameless creature as to speak ill of even Vishnu, the Supreme Being, who bears the Srivatsa mark on His bosom and is the lord of sacrifice. We have never before heard such blasphemy against Vishnu, as has been done by the king Vena, the inauspiciousness incarnate. He is the most ungrateful wretch, inasmuch as he speaks ill of the lord Vishnu through whose good grace he has obtained such great prosperity." The anger of the Brahmanas were within their mind before this, but now their wrath grew to its extreme



vehemence. Having thus been exceedingly angry and being engaged in finishing up the wicked king Vena,—the Brahmanas burning in wrath uttered terrific roars and thereby deprived the unfortunate Vena of his vital breath, the impious wight having already forfeited his life in consequence of his having vilified Achyuta (Vishnu) (29—34).

On the Brahmanas having left for their respective homes after so killing the king Vena,—Sunitha the mother of the king lamenting the loss of her son, preserved his death body by virtue of particular sciences and by application of medicinal oils for the purpose. One day it came to pass that some ascetics, having performed their ablution in the water of the river Saraswati and after having offered oblations into the sacrificial fire, were seated on the bank of the river and were engaged in conversation. At that time they saw some evil omens and thought within themselves. “Has the Earth been deprived of her master and has she been suffering miseries at the hands of bandits?” As the said ascetics were thus indulging in their surmises, there arose clouds of dust enveloping all quarters as a result of bands of robbers rushing on in their quest for plunders of the wealth of the people. Witnessing all these ravages and devastations occurring, on the demise of the king, from plunderers robbing people of their riches and burning their houses, spreading havoc on all sides, and seeing the Earth swarming with thieves and robbers to have been shorn of her prosperity,—even capable persons in their degeneration looking on all these excesses did not hinder them. 35—40

If even eyed and quiescent Brahmanas do not take any active steps, after witnessing such lawlessness, for relieving the weak and the oppressed, it may be well held that the Brahmanas themselves have been shorn of their Brahma energy, just like milk streaming down from a leaky pail. Thus it was considered that the race of the



royal sage Anga should not be allowed to be extinct from the face of the Earth, for in this holy line of kings were born many a monarch of redoubtable prowess, who cherished unflinching veneration for the lord Sri Hari. Having decided as aforesaid, the ascetics set about working at the thigh of the dead king Vena. Thereupon, there arose a person of short stature, and of dark black hue like a crow. He had very stunted limbs, having two short arms and legs. The hind part of his cheek was prominent, the tip of his nose was depressed, his eyes were red and hairs of dark colour. Humbling himself before the sages, that dwarfish person asked them saying "What shall I do?" Thereat the ascetics said "Nishida" i. e., take your seat. Owing to this utterance of "Nishida" by the ascetics, that person became generally known as "Nishada." Thereafter the race down from "Nishada," was known as "Naishada." These Naishadas lived in mountains and forests. The said person, Nishada, was born of the portion of the king Vena and appropriated all the mighty misdeeds of Vena, and it is for this reason that the Naishadas were living in mountains and forests. (41—46).

## CHAPTER XV.

### BIRTH OF PRITHU AND HIS ASCENSION ON THE THRONE.

The auspicious Maitreya said :—O Vidura ! Thereafter the Brahmanas (having been disappointed on the person "Nishada" that arose from their working at the thigh of Vena) again worked at the hands of the dead king Vena, and as a result thereof there arose a male and a female child. Having found the boy and the girl that arose, the Brahmanas became verily pleased and took the boy to have been born of the portion of the

Reverend Vishnu, and the girl to be the portion of Lakshmi. They said :—"This boy being born of the sacred portion of Reverend Vishnu will illumine the world and will prove to be the foremost of the monarchs and will attain great celebrity, and in consequence of his hallowing the world with his renown, he shall be named, "Prithu" ( derived from Pritha—Earth ) and will be the king of kings. And this paragon of a damsel, furnished with fair teeth and adorned with exquisitely beautiful limbs shall be named "Archi," and shall espouse the male child "Prithu." Prithu is a portion of the lord Sri Hari and has been born for the protection and preservation of all creatures. And Archi is Sree ( Lakshmi ) herself, who does not live away from her lord Sri Hari, is thus devoted to Prithu, and thus it is that they have arisen in pair." ( 1—6 )

The auspicious Maitreya continued saying :—The Brahmanas celebrated the glory of Prithu. The foremost of the Gandharvas sang eulogious songs in his honour, The Siddhas showered down sweet scented flowers from the sky. The Apsaras danced in joy with their fleeting feet as a mark of respect to him. Conches, trumpets, Mridangas, and kettledrums sounded in the heavens. There appeared all the celestials on the scene. There came also the Devarshis ( divine sages ) and the Pitris ( the ancestral manes ). Brahma, the spiritual preceptor of the universe came there, along with the celestials, Prithu having the mark of the Bearer of the mace in his right hand and the mark of lotus on his feet, Brahma and the celestials etc recognised him as instinct with a portion of Hari.

The Brahman knowing Brahmanas, being convinced that he who bore the distinct mark of the mace must be a portion of the Most High, engaged themselves in installing Prithu on the throne. Thereafter the people began to gather and collect various articles usually required at

the time of the celebration of the festival of the installation of the King on the throne. Thereupon the seas, the streams, the mountains, the serpents, the fowls, the beasts, the Earth, the sky, and all living beings appeared there with articles required for the ceremony. (7—12).

Being dressed with a rich apparel and being adorned with precious ornaments, Maharaj Prithu was enthroned after the prescribed rites were duly performed. In company with the queen Archi superbly decked with various valuable ornaments and priceless jewells, Maharaj Prithu shone on the throne like another God of Fire (Agni). O Vidura ! Kuvera, the god of riches, presented Prithu with his own excellent seat of gold, Varuna, the lord of water, presented Prithu with a showering umbrella emitting silvery rays like that of the shining beams of the Moon, Pavan, the wind god presented the king with a pair of excellent chamaras, Dharma, the god of piety presented Prithu with a beautiful wreath capable of conferring renown on the wearer thereof. Indra, the king of the celestials, presented a splendid diadem ; Yama, the god of death, presented a sceptor capable of chastising offenders ; Brahma presented a mail (Kavacha) impregnated with the Vedas ; Saraswati, the goddess of learning presented a beautiful necklace ; the lord Sri Hari presented Prithu with His celebrated discus, Sudarsana-chakra ; and Lskshmi, the goddess of fortune presented him with unending good fortune. The divine Rudra presented the king with a sword shining with the lustre of ten moons. The goddess Ambika presented him with a buckler having the splendour of ten moons. The Moon presented the king with a pair of excellent steed imbued with ambrosia, and Viswakarma offered him a chariot of surpassing worth. Agni, the god of fire, presented him with a celebrated bow made of the horns of goats and cows. The sun presented him with shafts shining with solar rays, and the Earth furnished him with a pair of sandals impregnated

with the Virtues of Yoga. The sky incessantly showered scented blossoms upon the king. (13—18)

The rangers of the sky bestowed on Maharaj Prithu the knowledge relating to drama, music with its measures and the power of evanescence. The sages gave him their hearty blessings. The seas gave him the best conch that grow in the water of the seas. The Sindhu mountain and the rivers gave him free courses for his car. Thus ended the collection of the preliminary necessities of the installation festival.

Thereafter the Sutas, Magadhas and other professional chanters arrived there for singing the praises of Maharaj Prithu. When Maharaj Prithu, the mighty son of Vena, saw them present themselves, he began to speak smilingly in tones resembling the solemn sounds emitted by clouds. The auspicious Prithu said :—

“O encomist, O placid herald, and ye Magadhas ! What will ye chant about touching myself whose good qualities have not yet manifested themselves. Do ye not utter unveracities on my account. Do ye proclaim my praises in future as much as ye can when my qualities shall have, well developed and manifested. O sweet tonged ones when only the qualities of the illustrious ones claim celebration, the courtiers cannot have desired ye to extol me, inasmuch as I am yet a green (youngster); who then summoned ye for the purpose ? What person should wish to have his virtues celebrated, when although he is capable of great things, yet the possibility of his demerits also exists equally. What person of perverse understanding may be who does not feel the ridicule, when others would say that if he had cultivated knowledge then he would have made himself a great scholar. For this reason even mighty and distinguished persons influenced by their modesty deprecate praises for them considering such acts of praise as though such acts display reprehensible power. O ye encomiasts ! We have not yet been able to acquire

distinction through manifestation of our good qualities how can we then hear ourselves to be eulogised like flattening children ?" ( 1.—26 ).

## CHAPTER XVI.

### THE EULOGY OF PRITHU BY THE ENCOMIASTS.

The illustrious Maitreya went on saying :—O Vidura ! Even though king Prithu had spoken as narrated above, — he was still being eulogised by the encomiasts and all others assembled there being so spurred on by the ascetics. Having done this to their hearts content, their minds were satiated as a result of drinking the nectar like speech of the king. They then said as follows :—

“O king ! We are not able exactly to describe thy glories fully. Thou art a divinity, but thou hast assumed incarnation in this earth in thy present form under the influence of the active illusory will of the Reverend One. Though thou art born of king Vena, thy prowess is so great that even the lord of speech ( Brahma ) feels bewildered at it. Still we have been highly attracted by the delightful account of thy great glories. Thou art a portion of lord Sri Hari. As has been rightly observed by the sages, we shall extol His praiseworthy actions. He is the foremost of the pious. He leads the people to the paths of righteousness. He is the protector of the variety of religion. He is the chastiser of those who deviate from the paths of piety. He may at various times hold in His body the persons of the patriarchs in such manner that the well being both of the celestial region and of the Earth shall be brought about. He gathers riches at the time of collecting the dues from the subjects, and then He distributes them to the subjects at the time of scarcity and famine ; and like the sun the lord extends His prowess unto                    tures. ( 1—6

'The king Prithu is gifted with the characteristics of the Earth. He will always be kind towards the distressed people. He will suffer their attacks, even if they place their feet on his head. He is a god among men. He is an incarnation of the lord Sri Hari. When there will not be any rain, the king Prithu will like Indra, cause showers to be poured down and thereby he will protect his afflicted subjects. His moon-like beaming countenance coupled with loving looks and graceful smiles soothes the eyes and pleases the universe. The means by which he enters into the hearts of the people and comes out therefrom form a mystery and his subtle actions are secrets unknowable to others. He will perform every thing gravely and his wealth will be well protected. He will be of endless glory like the lord Vishnu. He will be in possession of many qualities. Like unto *Varuna* ( the lord of the waters ) the nature of king Prithu will always be imperceptible to others. He will be hardly reached by his enemies, and his prowess will be very hard to be withstood by them. Though near at hand, he will always appear to be at a distance. None will be able to vanquish him. Perhaps seeing his prowess fire arose from Vena wood. He will perceive through his emissaries the thoughts and actions of all beings ; but he will yet remain unaffected thereby being cognisant of their minds, like unto the air remaining within all bodied beings. ( 7—12 ).

"Being ever in the path of morality like unto the god of piety, he will not punish even the son of his enemy if he does not deserve it ; rather he will punish his own son if he deserves it. The wheel of his car will ever be unimpeded from the Manashachala as far as the sun lights with its rays. The King Prithu will satisfy all with glorious deeds, and therefore his subjects will adore him as their ideal king. He will be of firm vows, truthful and devoted to Brahmanas. He will serve the aged, protect all beings, honour all and shall be greatly kind unto



the poor. He will regard others' wives as his mother. He will consider his own wife to be one half portion of his own self. He will be kind, like a fond father, unto his subjects and he will follow the Brahmanas like a servant. Being dear unto all men like their own selves he will enhance the delight of his friends. He well king company with those who have been disassociated from the world. He will not hesitate to mete out due punishment unto the impious according to their guilt. ( 13—18 ).

“He is the self- same Reverend One,—the lord of three qualities, the ever changeless soul, and he has descended on the Earth as an incarnation of Hari. Although through the influence of Maya varieties have been created in him, the wise would regard them as unreal, The king Prithu, the Paramount Lord and the peerless hero, will protect the entire Earth extending upto the mountain from the top of which the sun rises ; and ascending his victorious car and with his bow uplifted he will go round the Earth day and night like the sun. Wherever he may go, the kings with the patriarchs will offer him presents, and beholding his chakra (his celebrated weapon). the queens of those kings will chant his glories and will regard him as the primal king. Being lord paramount, like a patriarch., he will exploit the Earth as though milching a cow with a view to raising means of subsistence for his subjects. Like the celestial king Indra, easily breaking down the mountains with the end of his bow he will level the earth. Stretching his bow made of the horns of goats and cows when the king Prithu will travel over the Earth, like the lord of beasts with his tail uplifted, then the wicked and the impious being unable to bear the king's prowess shall fly away towards diverse directions. The king Prithu will perform one hundred horse-sacrifices in which the goddess of learning (Saraswati) will be present But before the last one of the said hundred sacrifices would be terminated, Indra, the celestial king, who also is the



performer of one hundred horse-sacrifices, will steal away Prithu's sacrificial horse. Thereupon repairing to the garden attached to his palace, king Prithu will worship with great devotion the divine Sanatkumara and thereby the king will acquire that particular knowledge which is designated as the knowledge of Brahma, the lord of creation. Celebrated shall be his power and mighty his prowess, and at different places the king will hear about his glory and prowess. Unimpeded shall be the wheels of his car. He will conquer all quarters. By his own prowess the king will remove from the hearts of the patriarchs the thorns pricking them. His glory will be ever chanted by the gods and demons and he will be the Paramount Sovereign of the Earth." (19—27)

## CHAPTER XVII

### PRITHU RESOLVES UPON DESTROYING PRITHIVI

The auspicious Maitreya said :—O Vidura ! On hearing his qualities and actions thus recounted by the encomiasts, the king Prithu became highly gratified, and satisfied them by distributing due prizes. He also conferred becoming presents upon all the castes headed by the Brahmanas, and also upon the servants, councillors, priests, citizens, villagers etc and also the Tailikas and as well as on others present.

Thereupon Vidura asked,—“O foremost of the Brahmanas ! Why the Earth capable of assuming various shapes at will did take the form of a cow ? We heard that Maharaj Prithu had milched her. At that time, what was the calf and what the vessel ? The Earth is naturally uneven. How did Prithu level her surface ? Why did the celestial king Indra steal the sacrificial horse of Prithu ? O Brahmana ! After having acquired excellent knowledge through the worship of the Sanatkumara, what state did that royal saint Prithu, foremost of those conversant with the knowledge of Brahman, attain to ? It behoves thee to describe unto me, who am absolutely devoted unto thee, all about the above and other sacred themes relating to the incarnation of the illustrious Lord Sri Krishna as Prithu. It is the Reverend One himself as Vena's son must have milched the Earth who assumed the form of a cow.” (1—7).

Suta said :—Having been so requested by Vidura to recount the themes relating to Lord Vasudeva,—with delighted heart Maitreya eulogised his disciple (Vidura)

and replied saying :—O my child ! When Prithu was installed on the throne by the Brahmanas who invited him saying “Do thou protect these people,”—the subjects famished with hunger in consequence of scarcity of crop prevailing over the earth. Thereupon they addressed king Prithu saying as follows :—

“O King ! We are extremely overwhelmed with the miseries of hunger as the trees are burnt down by the fire inside their trunk. Therefore, we seek thy shelter who art our refuge and who hast been pronounced by the Brahmanas as our lord and who art capable of giving us our livelihood. Thou art the protector of the people. O thou king of kings ! Do thou be graciously pleased to save us who are distressed with hunger.”

Maitreya said—On hearing the aforesaid distressful representation of the subjects that foremost of kings engaged himself in meditation for a long while, and as a result of such meditation he became cognisant of the cause of affliction of his subjects. He thought within himself that the Earth must have swallowed the seeds of plants and in consequence thereof no grains are growing, thereby causing scarcity of crops and famine all over the Earth. At this king Prithu felt greatly angry on the Earth. Like the Tripurari in wrath, Prithu took up his bow and arrow and aimed a tremendous weapon at the Earth. (8—13).

Beholding his uplifted weapon, the Earth became greatly frightened and trembled all over her limbs. Thereupon, assuming the form of a cow., she fled away like—unto a she-deer pursued by a hunter. But Prithu also with his eyes reddened with anger and setting his arrow at the bow followed her wherever she went. In all the quarters in the Earth and the welkin, wherever the Earth went, she saw there Prithu with his uplifted weapon. As the creatures do not find themselves freed from death, so she did not think herself safe from Prithu. Therefore

in great fear and with distressed heart she stopped and addressed the king as follows —

“O thou mighty one! Thou art conversant with piety and fond of the distressed, Thou dost live to preserve all creatures. Do thou be graciously pleased to save me. Thou art known as pious, why dost thou then attempting to kill a poor and innocent woman as I am? Even an ordinary man does not injure women. What then to speak of mighty persons like thee who are kind and loving towards the poor? I represent a strong and expansive boat wherein stays the entire universe. By riving me then how shalt thou hold thyself and the creatures in waters?” (14—21).

On hearing the pitiful prayer of the Earth, Prithu said :—“O Earth! As thou dost not obey my orders, so I shall slay thee. Oh the wonder! As one of the deities thou art taking thy share in the offerings in a sacrifice; but thou dost not give us crop in return. Is it not strange? Is it not proper to mete out punishment unto that wicked woman who in the shape of a cow are fed with grass etc day and night but does not give milk? Thou art wicked-minded. As such thou hast, setting my authority at naught, kept hidden in thy body all the seeds of *Oshadhi* (annual plants) that were originally created by Brahma (the lord of creation) in the beginning of the creation; and in spite of the sufferings of the subjects thou art not returning them. Therefore, I shall cut thy body into pieces by my shafts. After having done so, with thy flesh I shall remove the lamentations of my subjects who are stricken with hunger. Who can be more low-minded than that who is unkind towards all creatures? The kings do not contract sin of destruction when they kill such a vile wight who is proud of his ownself and unkind towards the creatures,—it matters not whether such person be a male, female or eunuch. Thou art wicked and proud. I shall shatter thy body into a thousand pieces by my shafts,

and thereafter I shall uphold the creatures by dint of my powers of yoga." ( 22—27 ).

On the king Prithu having so addressed Prithivi (the Earth ) in an angry mien like that of *Kritanta* ( the god of death ) himself, with her body trembling with fear and with folded hands the Earth most submissively addressed king Prithu again saying :—

"I most submissively salute unto that excellent supreme Purusha, who through his power of illusion assumes various forms and is manifested in the universe by being furnished with all qualities ; who being conscious of his real self is free from egoism and therefore devoid of the evil influences of anger, avarice, hatred etc. Alas ! Whom shall I resort to for refuge, if he with uplifted weapon is bent upon slaying me ! By him I have been made the stay of all the mobile and immobile creation, and by him I have been endowed with the fourfold elements. He is the lord of piety. How shall he then slay me, who by his energy of incomprehensible illusion has created the mobile and immobile creations of the entire universe ? By virtue of such power of illusion beyond comprehension he is now prepared to preserve the creation ( without me ). Having their minds agitated by his subtle power of illusion, indeed the creatures are unable to see through his actions. He himself has created even Brahma and vested in him the power of creating the universe. Though in reality He is one Absolute, He appears to be many by virtue of his power of illusion. My salutation unto the Great Bidhata Purusha—that Reversed One gifted with increasing energy the representations of which are the greatest elements, senses, celestials, intellect and consciousness of self or soul. He has ever been creating, preserving and destroying the universe. O king ! Thou art He Himself. O thou unborn ! Being desirous of placing thy own created earth, identical with elements, senses and consciousness, thou didst raise me up from the abysmal

depth of waters assuming the incarnation of the Primal Boar form. Being desirous of preserving the creation he is stationed on me, who am afloat in waters like a boat, that thy boar form by upholding the earth, thou hast now assumed the form of the heroic Prithu, and in that form thou art now bent upon slaying me for milk with thy uplifted weapon. Indeed in reality persons like us whose minds have been possessed by the Lord's energy of illusion, are unable to even comprehend the actions of those devoted unto the Lord. Therefore, salutation unto them also who may enhance the glory of those who have acquired absolute control over their senses." (28—36.)

## CHAPTER XVIII.

### PRITHU MILCHES THE EARTH IN THE SHAPE OF *Kamadhenu*.

Maitreya said,—My child Vidura ! Even though the Earth so submissively addressed an enlogy, the anger of the king Prithu was not appeased. In consequence thereof the fear of the Earth became doubly increased. Thereupon, the Earth restraining herself again addressed the king saying, "Maharaj ! Do thou restrain thy anger. It is not worthy of thee to be so angry upon a woman as I am. Be thou pleased to pay heed to my prayer, and do not neglect my submission. Like bees collecting honey from different flowers, the wise draw essence from every thing. To encompass the well-being of all creatures, the sages conversant with the real truth always point it out to the people and themselves also cultivate same in this world in attaining excellent state in the next. He who follows the way pointed out by the ancient sages, though he may be an ignorant person, may attain his well-being. If a learned man disregards the ways pointed out by the

sages and undertakes any work and does it again and again, he never attains to success. All the oshadhis that were originally created on me by Brahma, the master of speech, were being consumed by wicked persons, before my very eyes, the impious persons who never observed vows. I was neither protected nor regarded by the patriarchs like thyself. Almost all men turned thieves. I have therefore devoured those oshadhis to keep them protected against destruction. Had I not so devoured them, they would have been eaten up by wicked persons and no sacrifices would have been celebrated in future. ( 1—7 ).

“As being within my belly, the oshadhis are gradually growing pale, do thou therefore draw them back by such means as I would suggest to thee. O thou foremost of the heroes! O thou having large arms! I am kind to thee. Do thou select a proper calf and a fit vessel, and milch me in the form of a cow. I shall then give sweet milk as thou wilt desire. The Almighty so willing, I shall give nourishing rice as desired by the creatures. Do thou level the surface of the Earth (myself). O lord of men! Good betide thee. O king! when the surface of the Earth will be levelled, like rains showered by the diety, my milk after being milched may be seen equally every where.”

On hearing the sweet and well meaning words of the Earth, the king Prithu selected Manu as the calf and turned his own palms into the milking vessel and milched of the Earth all the oshadhis. Thereafter in the like manner all wise men throughout the Earth milched out the essence of the Earth. Thereupon all others also milched her according to their desire. ( 8—13 ).

All the foremost of the Rishis selected Vrihaspati as the calf and in the vessels of words, mind and ears drew from the Earth the milk representing the essence of the Vedas. All the celestials selected Indra as the calf and in golden vessel milched of the Earth the milk representing



the nectar, and the power of body and mind. All the Daityas and Danavas selected Prahlada, the foremost of the Asuras as the calf and in a vessel made of iron milched of the Earth the wine (*Asava*). After that making Viswawasu the calf, the Gandharvas and Apsaras in a lotus vessel drew of the Earth the milk representing honey together with beauty and gracefulness. Then considering Arjama the calf, the Pitris (manes) milched in an earthen pot the *kavya* (a kind of food on which the manes feast). Thereupon making Kapila the calf the Siddhas milched of the Earth in the vessel of Akasa the milk representing *Anima* and other wealth (siddhis) and the Vidyadharas drew from her their magical powers. Thereafter making Maya Danava the calf all others versed in the art of illusion milched of the Earth for the best power of illusion which gave them the wonderful nature capable of producing illusory effects as soon as it is thought of. (14—20).

Thereafter making the Reverend Rudra the calf, the Yakshas, the Rakhasas, the Ghosts Pisachas milched out the Earth in the vessel of a skull the blood-like wine (*Asava*). Then the serpents with or without hoods, venomous reptiles and Nagas considered *Takshaka* (a serpent of that name celebrated for its deadly poison) as the calf milched out from her in the vessels of their own mouth the milk representing deadly poison. Thereupon making the great Bull the calf, the beasts milched out from her the milk representing grass in the vessel of the forest. Thereafter considering the Lion as the calf animals having huge teeth and living upon flesh milched out from her the milk representing flesh in the vessel of their own bodies. Then making Garura (the king of birds) the calf, the birds milched out of her the milk representing insects and fruits. Thereupon considering the Banian tree as the calf, the trees drew from her the milk of divine juice (with regard to the respective character

istics of the trees ). Thereafter considering Himalaya mountain as the calf, the mountains extracted from the Earth milk representing various metals in their table lands. ( 21—25 ).

O Vidura ! What more shall I say ? As a matter of fact all animals considering the head of their own class as the calf, in their respective vessels, milched from the Earth the milk conferring unto them their desired for objects as a result of the Earth having been so brought under the subjection of king Prithu. O thou foremost of the Kuru race ; Likewise, Prithu and others living on rice extracted from the Earth their desired for food in accordance with the diversity of vessels and calves. Thereupon Prithu, the lord of the Earth, became highly delighted on the Earth and out of affection towards her as a child he addressed the Earth as his daughter. Smothering the summits of the mountains with the end of his bow, the son of Vena (Prithu), the Paramount king, levelled the whole Earth at first. Thereafter he arranged for the sustenance of his subjects. After that he laid out habitations at every place, as the numerous people severally required. He caused creation of villages cities, towns, fortifications, hamlets of cow-herds sheds for kine, military encampments, mines, lands, for cultivation, new, villages at the foot of the mountains ; and all his subjects lived with pleasure, peace and prosperity.

## CHAPTER XIX.

### PRITHU INTENDS TO KILL INDRA BUT WAS PREVENTED BY BRAHMA.

The auspicious Maitreya went on saying :—O Vidura ! Intending to perform one hundred sacrifices, the royal sage Prithu went through the ceremony of being initiated in the vow for the purpose in the Home land of Manu known by the name of *Brahmavarta*, where flowed the river Saraswati in days long gone by. Having been informed of this news, the divine *Satakratu* (Indra—the performer of one hundred sacrifices) could not induce himself to tolerate the idea of Prithu's celebration of the great sacrifice, the virtue of which would make Prithu equal in merit with Indra himself. In that sacrifice Lord Sri Hari, the protector and soul of all creatures, was present as the presiding deity. The creator Brahma came there in company with the Lord Rudra. The glories of Lord Vishnu, were being chanted by all the patriarchs together with their followers, and by the Gandharvas, Apśaras and ascetics. There came also the Siddhas, Vidyadharas, Daityas, Danavas, Guhyakas, the followers of Vishnu viz. Sunanda, Nanda and others ; Kapila, Narada, Dattatraya, Sanaka and other masters of yoga—and such others devoted to the Reverend Sri Hari also presented themselves to the said sacrifice of Prithu. (1—6).

At the sacrificial altar there, the Earth, who is capable of granting every object desired for in the shape of milk milched from her in the form of a cow,—was granting the sacrificial *Havi* (charified butter) and all other necessities being prayed for. There the rivers were carrying the juices of sugarcane and grapes. The huge trees there yielded honey, curd, milk, charified butter, cooked rice and the like other eatables and

drinkables. The oceans were full of precious gems. The mountains provided with diverse other eatable and drinkable articles. What to speak of more, with the *Lokapalas* (the presiding deities of all quarters) the inhabitants of all regions were busy gathering the necessities of the sacrifice undertaken by Prithu. King Prithu had upheld Vishnu as his master, and it is therefore that such a grand preparation was marked. But being unable to bear the exalted appearance of Prithu's sacrifice under the lord of Sacrifice himself (Vishnu), Indra, the king of the celestials was bent upon putting obstacles to the said sacrifice. At the time when the king Prithu was worshipping the lord Vishnu by taking up the last one of his one hundred horse-sacrifices, Indra took the sacrificial horse and disappeared. While Indra was coursing through the sky with the stolen horse, the mighty Maharshi Atri saw him (Indra). At that time Indra had assumed the form of a *Pashanda* (impious one) following vice in the name of virtue. Thereupon Maharshi Atri became verry sorry for such a conduct on the part of the king of celestials and urged on the son of king Prithu to kill Indra. On being so urged by the said Maharshi, Prithu's son, the mighty car-warrior (Maharathi), pursued Indra and exclaimed in anger and repugnance saying "stand! stand!;" (7-13).

On seeing Indra in the garb that he wore, the prince took him to be the god of piety in human form, pasted with ashes and wearing matted locks; and therefore the prince did not dart his arrows at him. Maharshi Atri saw the prince returning without killing the stealer of the horse and therefore he again urged on the prince saying "O, kill thou the vilest of the deities Mahendra (Indra's another name), who has been so obstructing the celebration of thy father's (king Prithu's) sacrifice." Having been so urged on by

Maharshi Atri, Prithu's son became greatly enraged and he pursued Indra hurrying through the sky just as Ravana (the Rakshasa king) was pursued by the king of Vultures (Jatayu). Thereupon Indra cast off his guise and disappeared leaving the horse behind him; and then the prince took the horse and arrived at the ground of his father's sacrifice. On learning such wonderful action to have been committed by the prince the Rishis of high renown who were present at the said sacrifice became highly delighted and named the prince as Vijitaswa, or the conqueror of the horse. Even yet Indra had in him the intention of obstructing the celebration of the sacrifice. The horse was tied at the sacrificial post with a golden chain. Spreading darkness and in its cover the lord Indra again had stolen the horse. As, however, he could not break the golden chain with which the horse was tied, Indra took the horse along with the chain and the post. (14—19).

As Indra was quickly journeying through the sky along with the stolen horse, Maharshi Atri again saw him so doing and he urged upon the prince (Prithu's son) to kill Indra and to recover the horse. Being so urged on by Maharshi Atri the prince again pursued him (Indra) holding *Kapala* (a human skull) and *Khattanga* (a club shaped weapon of Rudra). This time the prince in violent rage discharged a dreadful arrow at Indra. Thereupon, leaving off the stolen horse and disguised form Indra fled away. Then taking the horse with him, the prince again appeared at the sacrifice of his father. The forms of disguise assumed by Indra were despicable and these were adopted by persons of evil nature and weak understanding. All the forms that Indra assumed for the purpose of stealing the sacrificial horse in disguised form, are therefore considered to be vile and generally adopted by persons known

as Pashandas. The guises so assumed and cast off by Indra for the purpose of stealing the horse with a view to thwarting the performance of Prithu's sacrifice have been known as the religious doctrines of Pashandas such as Jainas, Buddhas, and Kapalikas. Although such forms of faith are different from the real religion or truth, they attracted people for their charms at the outset containing as they do clever reasoning apparently charming to weak minds. (20-25).

When illustrious Prithu gifted with great prowess was informed of the aforesaid circumstances of Indra's stealing the sacrificial horse,—he became highly enraged and he instantly took up his tremendous bow and aimed a terrible arrow at Indra. Thereupon, on seeing Prithu so wrought up with wrath as looking fearful and finding him so bent upon killing Indra,— the Ritwikas at the said sacrifice prevented him saying as follows :—

“O king, thou art gifted with immense prowess and intellect. It does not behove thee to slay anything else than sacrificial beasts as prescribed by the holy Sastras. O king, we shall invite Indra at this sacrifice by virtue of our powerful texts of mantras (incantations). He has been clouded by thy effulgence and as such he has been trying to obstruct thy sacrifice' when he (Indra) will be present at the sacrifice by dint of our mantras, we shall then kill him by offering oblations into the sacrificial fire in his name for thy behoof. With this being so done, Indra shall be amply served for the mischievous intentions so played by him.” O Vidura ! Having so spoken unto Maharaj Prithu' the said Ritwikas in violent rage took up *srookas* (sacrificial utensils) and began the due Homa ceremony for the purpose.

Just at that time, the self-born Brahma presented himself there suddenly and preventing them from doing

so spoke as follows :— “O Ritwikas ! All the divinities who are worshipped by sacrifice form the person of that deity (Indra) whom you are desirous of slaying by this sacrifice. Indra has the form of sacrifice and he is the incarnation of the Reverend One who is again the form of sacrifice. So that, can sacrifice itself be destroyed by sacrifice ? He is capable of putting obstacle to the sacrifice again. O twice born ones ! See what a great revolution in religion has already been caused by Indra, with a view to putting obstacle to the sacrifice of king Prithu. Therefore, cease thee from attempting at further sacrifice ; let the king stop at the close of his ninety-nine sacrifice, with which he has already excelled Indra. Then Brahma also addressed king Prithu himself and said ; “No more with sacrifices, since thou art cognisant with the virtues of final emancipation. (26-32).

Indra is identical with thyself, and therefore it does not seem fit for thee to be angry with him. Both Indra and thou art portions of the Reverend One, Hence, even both of thee two art the same in reality. O thou mighty one ! Listen to me. Performing an act that has been obstructed by destiny, naturally falls into the darkness of ignorance (in that he believes in his separate will and power beside the Reverend One), and feeling enraged at being obstructed loses peace of mind. It is impossible to act against Indra. If thou dost not desist from celebrating the sacrifice in spite of the obstruction from Indra, then thereby disregard will be shown towards all divinities. Already piety is being sullied by the Pashandas created by Indra. Therefore, do thou desist from celebrating the sacrifice. Look thou before thee and see that virtue is being carried off stealthily away the with sacrificial horse to put obstacle to the celebration of the sacrifice. O king ! Thou art a portion of the Reverend One



(Vishnu). Thou hast been incarnated on this Earth for protecting *Dharma* (various forms of religion), which was about to disappear due to the impious deeds of thy father Vena. Thereupon, thou hast been created from his person with a view to protect piety in the Earth. O king! considering the welfare of the world do thou satisfy the desire of those ascetics who created thee for protection of the Earth and maintenance of piety. Do thou, on the other hand, destroy the wicked ways of the Pashandas, created through the illusory will of Indra and the perpetrators of false religion." (33-38).

The preceptor of the world, Brahma, having so advised, the king Prithu desisted himself from celebrating the sacrifice. Thereafter for showing affection towards Indra, the king was able to have a truce with him. Thereupon the king Prithu took his bath as was required to be done at the end of the sacrifice, and then the divinities and the Rishis who were worshipped in the said sacrifice conferred best of boons upon Prithu, the performer of great and meritorious deeds. The Brahmanas, whose blessings invariably prove true, being reverentially treated with presents, blessed the king with delighted hearts saying "O thou of mighty arms! All the ancestral manes, deities, Rishis and men who had been invited by thee have been present in thy sacrifice and they have been well-worshipped by thee with various presents and due reverence." (39-42.).

## CHAPTER XX.

### VISHNU PRESENTS BEFORE PRITHU AND IMPARTS INSTRUCTIONS.

Maitreya said :—O Vidura ! The Reverend Lord of Sacrifice (Vishnu) was also present at the sacrifice of Prithu along with Indra and was duly worshipped, and placing Indra before him, Vishnu addressed Prithu saying :— “O king ! This (Indra) stood in the way of the celebration of thy one hundred horse sacrifice ; now he begs thy forgiveness and it behoves thee to forgive him. In this world, the wise, the pious and other greatmen do never injure any creature, because they consider that the body is not identical with soul. If, O lord of men, persons like thyself are even overpowered by the illusory energy of the deities, then their service unto the aged ones extending over a long time results merely in fruitless labour. The learned ones consider the body as enveloped with ignorance, desire and action. When, however, they attain to the true knowledge of their own self, they do not entertain any attachment for the body. And thus when they are disassociated from attachment towards the body, what attachment the wise ones may then have towards their home, children and such other objects of love ? (1-6).

As distinguished from the body, the soul is pure, self-manifest, devoid of the influence of the qualities, but the stay of the qualities, all pervading, ever unen-shrouded and the witness of all ; but the body is not as such. The person who knows the soul as such, even being clothed in the body is not disturbed by any agitation in respect of the body, for this reason that

in reality he exists in ME. O king! The mind of such a person gradually attains to the state of devine bliss and due to his being in that blissful state of mind in time he becomes a seer of real truth (Tattwa). In such a state, having his mind thus full of bliss, being freed from the influence of qualities and having perceived the real truth or tattwa,—he attains to that excellent state of MINE known as the state of even-ness or eternal emancipation. He who considers the soul as above all, as being lord of the body, understanding actions and the senses,—has no longer to be afraid of the miseries of the world. Such wise men then consider the body (the corporeal frame) to be the object of touch, instrument of action, the agent of the mental feelings; and that it is this body that feels the worldly pleasures and pains and not the mind. The mind of the wise, therefore is not overwhelmed with grief or joy, because they ever remain unflinchingly attached towards ME. (7-12).

“O king! Observing perfect equanimity in weal and woe and regarding the great, the middle and the low with even-ness, and controlling thy senses and will and also being united with the entire host of ministerial officers created by ME, do thou now engage thyself in the protection of the universe. For the kings, the protection of their subject is the best virtue, in that one-sixth of the peity acquired by the subjects due to their good actions is shared by the kings. On the otherhand the piety of the kings who do not protect their subjects vests entirely with such subjects, and the kings for taking revenue from the subjects feed themselves (the kings) upon their (the subjects’) impiety. If thou wilt follow the path of piety recognised by the foremost of the Brahmanas, and wilt deem piety above all, giving wealth and desire lower place in thy estimation and thou dost govern the Earth in that

state of mind,—then thou shalt have thy subjects deeply attached to thee, and in due course of time the Siddha Maharshis will be found present before thee. O lord of men! I am verily pleased with thy character and good qualities, and therefore do thou ask from me desired boons. I am never easily attainable by sacrifices, nor by asceticism and yoga exercises. It is with them only do I stay who are devoid of the sense of distinction.”

Having been so instructed by Reverend Vishnu, the preceptor of the universe, Prithu accepted His behests on his head. At that moment, being ashamed of his conduct in stealing the sacrificial horse, Satakratu (Indra) out of love and reverence touched the feet of Prithu and the latter in return embraced Indra and renounced the hostile feeling against him. (13-18).

Thereupon the Reverend Vishnu desired to depart for His own region but with a view to granting favours unto Prithu, He did not disappear instantly with the desire. In the meantime Prithu presented Lord Vishnu various articles with reverential worship and he took shelter under the lotus-feet of the Reverend One. Lord Sri Hari is the friend to the pious. On seeing such reverence of Prithu and having been duly worshipped by him,—the Reverend One graced his devotee with the look from His lotus eyes. The primal king Prithu with folded hands intended to address an eulogy unto the Reverend One, but he could not fix his gaze upon the lord because his eyes were filled with tears; neither could he chant the eulogy unto the lord for his voice was choked with intense emotion. Therefore he stood before the lord embracing Him within his mind. The king remained so silent for some time. Thereafter wiping off the tears and keeping his look fixed upon the Reverend One, who touching the Earth with His feet had placed the top of His finger on

the high neck of Garura, king Prithu addressed the lord as follows :—

“O lord ! What wise men should beg from thee any boon, since thou art the master of all those capable of conferring boons and thou art the lord capable of granting absolute emancipation. Can any wise man ask of thee any such boon for pleasures enjoyable by bodied beings ? O lord ! I do not want emancipation even if thereby I shall not be enjoying the pleasure of serving thy lotus-feet which represent the mouth and heart of the best of the sages. If thou art graciously disposed unto me, do thou confer upon me ten thousand ears, so that I may listen to the discourses on thy glories to my heart's content. (19-24).

“O lord ! The wind impregnated with a portion of the nectar of thy lotus feet emanating from the pious and the great ones, removes the egoism of the foolish whose true knowledge of self (soul) remains clouded by the darkness of ignorance. Therefore there is no necessity for us of any other boon. O thou of auspicious glories, themes touching on thee are sources of everlasting bliss and wellbeing. If once a person capable of understanding virtues of good qualities happens to listen to thy glories in company with the pious, then he cannot withdraw himself from such bliss unless he be of a beastly nature. Even Sri (Lakshmi) herself solicited for such a boon with the intention of aggregating all the qualities in herself. Being similarly desirous like Lakshmi, I shall only adore thee who art the foremost Purusha and the stay of all qualities. Will not a conflict ensue between her and me who both have their hearts solely devoted to thy lotus-feet ? O lord of the universe ! I have my mind bent upon her actions even, and thereby I enter into a dispute with her inasmuch as we seem to aspire after one lord. Thou art however fond of the poor and thou

dost make great of a trifling action. Thou dost exist in thy own form in the universe, and why then thou requirest her? The pious ones worship thee in whom the action of the illusory energy has been baffled. O lord! I do not perceive in them any other desire than that of meditating upon thy lotus feet. Me thinks, the words 'do thou pray for a boon' which thou dost address to thy votaries, are the instrument of illusion that envelopes the universe. If the people were not tied with the enchantment of thy words, how could they go through the same course of existence again and over again? Being separated by thy illusory energy O lord, the people pray for other things such as sons and wealth etc. But, as a father takes care for the interest of his children out of his own accord, so it behoveth thee thyself to encompass our well-being." 25-31.

Maitreya said:—Having been thus eulogised by Prihu the Reverend One replied saying as follows unto the latter:—"O king! Thou shalt have perpetual devotion unto me. Thou art very fortunate in that thou hast got such a good sense by dint of which the wise can get over my power of illusion (Maya) which it is very hard to pass through. O lord of men! Do thou strictly follow my instructions. He who acts upto my instructions meet with well-being ever and everywhere."

Having thus expressed His satisfaction with the address of Prithu and having been duly worshipped by him, and thereafter having extended favours unto him the Reverend One desired to disappear. At this stage He was welcomed by the king with befitting words, heart-felt devotion and folded palms and in Company with the devine saints, the celestial manes, Gandharvas, Siddhas, Charanas, Pannagas, Kinnaras, Apsaras, and the other creatures living on earth and the sky, and amidst many other followers of the lord

of Vaikuntha,—the Reverend One repaired to His own region (the excellent Vaikuntha), as though stealing away the hearts of His devotees. Thereupon, having directed his salutation unto Vasudeva, after he had been out of view, the king Prithu also repaired to his own city with his mind charged by the instructions of the lord that formed the refuge of soul (32—38)

## CHAPTER XXI.

### PRITHU GIVES INSTRUCTIONS TO HIS SUBJECTS IN THE SACRIFICIAL ASSEMBLY.

The auspicious Maitreya went on saying :—My child Vidura ! When king Prithu re-entered the city, at places it was adorned with garlands of jewels and flowers, silken cloths and golden gateways and the whole city was profusely perfumed with incences. The highways, lanes and courtyards were sprinkled with water mixed with Aguru and Sandal, and every place was well adorned with flowers, fruits, Atapa-rice barley, fried-paddy, and lamps and all places were embellished all over with groves of plantain trees, betel-nut trees and with garlands made of the leaves of diverse other trees. All subjects and also specially the girls of the city adorned with precious ornaments and jewelled-ear-rings sparkling went out in procession to receive the king with burning lamps, curds and various other auspicious articles. Thereupon the invincible king, void of anger, welcomed with the sound of conch-shells and bugles in symphony with the vedic recitations of Ritwikas re-entered his own palace. Being welcomed in the way at places, that illustrious king equally treated with befitting greetings all those citizens and villagers all in delightful heart, and the king also conferred upon them desired for boons. The actions of king Prithu were excellent ; he was great and worthy of the respect of all ; having extended his fame far and wide



with various actions, the illustrious king ruled the Earth for a long time and at the end attained to the most excellent region of lord Sri Hari. (1-7).

The illustrious Suta spoke unto Sanaka saying, "Having heard the auspicious Maitreya so describing the glory of the Prime king Prithu in detail, with particular mention of the endless qualities which were always admired by greatmen,—Vidura, a great votary of the Reverend One, reverentially asked him as follows :—

The wise Vidura said,—“O thou foremost of the wise ! Do thou relate unto me the pious actions of king Prithu who was installed by the best of Brahmanas who received the worship of the celestials, milched the Earth with his two hands and held therewith the energy of Vishnu and depending on whose powers, the king, Lokapalas and all others have even now been sustaining themselves and getting the object desired—for’ what wise man shall not listen to his glories ?”

The auspicious Maitreya then again said,—Residing in the sacred land situate between the rivers Ganges and Jamuna, and knowing that merits acquired would be wasted by actions performed with intent for personal pleasures,—the king did no such action. By dint of might and merit, king Prithu became the lord paramount of the Earth consisting of seven islands, and his rule was obeyed everywhere except in the cases of the Brahmanas and such persons who were devotees of Vishnu. Once king Prithu became initiated in performing a great sacrifice in which were present the celestials, Brahmin-saints and the royal saints etc. (8-13).

All present there having been duly honoured, the king Prithu rose up in the midst of the assembly like unto the moon surrounded by the stars. The body of the king was of fair complexion and symetrically grace-

ful. His arms were plump and reaching down unto knees. His eyes were brilliant and they were rosy resembling the petals of lotus. His nose was charming. His countenance was captivating. His temperament was calm. His shoulders were broad and elevated. His teeth and smiling lips were exceedingly beautiful. His chest was spacious. His waist was expansive. His abdomen had three folds of skin and like a fig-leaf it was extending on the upper parts and lessening itself gradually downwards. His navel was deep and resembled a whirlpool. His thighs were mighty and were dazzling like glittering gold, and his feet had the fore-parts high. He had thin, curling black hairs on his crown and the well-dressed hairs looked smooth and glossy. He had three remarkable lines on his neck resembling a conch-shell. The cloths that he wore and wound round his body were of costly silk. In accordance with the rules of the sacrifice, he was not adorned with any ornament, but yet he shone in that assembly in his native graces though his person was not decked with ornaments. He wore the skin of a black antelope and he held in his hand a *Kusa* grass, and so simply clad the illustrious king looked exceedingly effulgent and he himself performed all the necessary rites of the said sacrifice. The pupils of his eyes looked serene and it showed to be ever ready to remove others grief. The king looked around the assembly with his sublimely shining eyes and addressed all assembled there saying as follows :—"O ye all assembled here ! May all the pious members present here listen to what I say, and may good betide thee all. Persons desirous of being informed of their duty should sincerely communicate their own minds unto the pious, (14-21).

"I have been appointed to do justice unto and protect the people. Therefore I should station them in their respective order of duties, I should protect them

and to supply them with their sustenance. Many such persons may be created by my actions with whom the witness of pristine virtues may be well associated and who should be highly spoken of by the pious well versed in the Vedas and whose rightfull desires have to be always satisfied. The king, who without instructing his subjects in their duties, enjoys their tributes, shares in their iniquities and is deprived of his own merits of virtue. O my subjects! I am your lord. Do ye fix your minds unflinchingly on lord Sri Hari and perform your respective duties for my behoof and thereby ye shall be showing enough favour unto me. O ye ancestral Rishis of unsullied merit! Do ye approve of the result that accrues to the performer of an action the instructor and the approver thereof. O ye foremost of the worshipful ones, in the opinion of some, there exists one lord of Sacrifice, while according to others both in this world and in the next is perceptible this body which is the instrument of all enjoyments. (22-27).

The primal kings such as Manu, Uttanpada, Dhruva, Priyavrata and my grand father the king Anga,—these kings of mighty minds and such others possessing great souls and the self-born one (Brahma), the devine Bhava, and the celebrated kings of Daityas namely Prahlada and Vali, all held that there exists One above all who is bestower of the fruits of actions. Only some impious ones namely the king Mrityu and his grandson Vena had not admitted that view, and they withdrew themselves from the established paths of piety, for which reason they should be greatly pitied. The five-fold fruits of piety such as *Dharma* (piety), *Artha* (wealth of good qualities) *Kama* (the best of desire-) *Swarga* (the attainment of the heavens) and *Moksha* (the final emancipation), these five are in reality identically of the same source and as such they go to show that there exists some One above all. Action is not permanent. It ends as

soon as it is finished. It is not capable of giving any result. Then again, on account of action being independent of the celestials, they are not capable of influencing an action. It follows therefore that there is God who grants results of actions, and it is He only who is capable of granting *moksha* or final emancipation. Save that God, there is no other deity capable of granting *Moksha* or final emancipation. Just like the stream of Ganges descending from the finger of His feet the daily increasing desire or devotion of serving His lotus feet, destroys the sullied understanding of the people acquired and accumulated in many births by creatures scorched by worldly miseries; by resorting to His lotus feet the darkness of ignorance of one's mind is dispelled; being disassociated and strengthened by dint of discriminative knowledge he does not again take birth into the miserable world. Do ye therefore leaving aside all guile, and by means of instruction from preceptors and by your meritorious actions performed by mind, words and body worship daily to the utmost capacity His lotus-feet whereof all desires are milched and all your objects shall be fulfilled thereby. (28—33).

Although by his true nature, He is deep discriminative knowledge and devoid of all qualities, still by means of diverse objects, qualities, actions, incantations, works capable of being done by limbs, determination, energy of objects and various names, He assumes the form of sacrifice in this world of actions. As the fire inside a wood assumes the forms thereof, so the Deity appears as many by the fruits of actions. There is no wonder therefore in the worldly attachment appearing in the body that is created within the world with its intellect, time, desire and luck. Then turning the address towards those who were already devoted to the Deity, he said,—Oh! These are nearest and

dearest unto me. They favour me greatly, because they being of firm vows and of unsullied virtues always worship the lord Sir Hari, the preceptor of all, including even the lord of deities who share in the sacrifices. I pray with all the emphasis that I can command that the pride of a Royal Family may never think of slighting the families of the twice-born ones, and also the families of those by whom the Reverend One may have been won over, so to say,—because the families of the twice-borns and the Devotees of the Supreme Purusha are ever prosperous with the great riches of forgiveness, asceticism and true knowledge. Do ye, therefore, be unflinchingly devoted to your respective duties, and serve with single-minded reverence the race of the Brahmanas. By serving the feet of the Brahmanas daily, even lord Sri Hari, the Supreme Purusha, the Brahmanya-deva, obtained the constancy of Lakshmi and eternal glories hallowing the whole universe; and in whose service (service of the Brahmanas) is pleased the Omniscient, Self-manifest Lord of all creatures and fond of the Brahmanas. Be ye initiated into the pious practices of the Reverend One and serve the Brahmanas whole-heartedly. (34—39).

By serving the Brahmanas daily, a person in no time acquires the purification of self and of himself attains to final liberation. Even for the celestials there is none greater than the Brahmanas. The deity Ananta, knowing the hearts of all does not relish the offering thrown into the lifeless fire so much as he does, when persons cognisant of the truth that the Diety is all knowledge, throw them in the mouths of Brahmanas reciting the names of the deities who are all worshipped in sacrifices. Whoever, by means of reverence, asceticism, adoption of good and renunciation of evil means, silence, control of senses, and single-mindedness, meditates upon the eternal, ever-existing and pure Brahman, for the purpose of understanding the true meaning of the Vedas, in which this universe is manifest as clearly as one would see through

a transparent glass. O the worshipful Sir ! May I for all my life carry on my head the dust of the feet the Brahmanas, whoever carries on his head daily the dust of the feet of Brahmanas, his sins are speedily destroyed and all good qualities of themselves resort to him. Wealth follows the heels of such a person and all his desires are readily accomplished. He acquires a good character and he attains satiety in all respects and becomes a refuge to the aged even. May the race of the Brahmanas, the kine and the Reverend One with the best of His followers be propitiated unto me for all times." (40—44).

The auspicious Maitreya said :—The king Prithu having so spoken to them, the Pitris, the celestials and the Brahmanas became highly delighted with him and praising him said as follows :—"The saying that by a son all the regions are conquered is verily true inasmuch as the vile King Vena although having been slain by the dreadful imprecation of curse by the Brahmanas, yet has been saved from the hell (by virtue of his good son—the King Prithu). Then again, on account of his vilifying the Reverend One the Daitya King Hiranyakasipu was about to enter the darkness of hell, but was saved therefrom by virtue of the power of asceticism of his illustrious son Prahlada. O thou paramount king ! O thou gifted with great prowess ! Thou art the lord of the Earth. Do thou live for hundred years, since thou hast unflinching devotion unto the lord Sri Hari, the protector of all the universe. We having got thee of pure fame as our lord, we have the legitimate pride of having obtained to-day just the lord Mukunda, so to say, as our lord, for thou hast been so chanting before us the sacred glories of Brahmanyadeva and the highly illustrious Vishnu. We are thy subjects, and therefore it is but fit that thou shalt so instruct us, because to govern the subjects to their satisfaction is the characteristics of the kind and great kings. We were so long moving about in darkness, so to say, having our vision blinded by actions as influenced by destiny ; but through

thy favour, we have to-day got over to the other end of the darkness of ignorance. Salutation unto that great Purusha of pure soul, who entering into the Brahmanas and the Kshatriyas protects this universe by His own energy. (45—52).

## CHAPTER XXII.

### SANATKUMARA INSTRUCTS PRITHU IN THE KNOWLEDGE OF THE GREAT TRUTH.

The illustrious Maitreya went on saying :—My child Vidura ! When the people assembled there were thus speaking to King Prithu of mighty prowess, there arrived four Brahmarshis gifted with the effulgence of the sun. They were of accomplished piety, and they were descending down from the sky as though removing thereby the sin of the creatures. By their effulgence, those Brahmarshis appeared to be Rishi Sanaka and others. The King Prithu with his followers fixed gaze upon them. Being desirous of regaining the vital breath that was about to go out at the sight of those Rishis, the King with his councillors and retinue stood up like unto the creatures following the call of nature. The Rishis arrived there and after they had accepted their seats and *Arghya*,—the king humbly lowered his shoulders and worshipped them reverentially. The King himself washed their feet and with that water he washed his own hairs. From that it was manifest that the King not only approved the conduct of the good but himself also adopted that. With delighted heart, great reverence and self-control, the King addressed those Brahmarshis,—who were the elder brothers of the divine Lord Bhava, and who were seated on golden seats shining in splendour like that of burning flames,—as follows :—“O thou mighty ones ! What great meritorious act have I performed that I have been blessed with a look on thee who art rarely to be beheld by even best of Yogins ? 1—7.



“Or, it may as well be held that nothing is ever hard to be acquired by them either in this world or in the next with whom are propitiated the Brahmanas, and the Reverend Lords Siva and Vishnu with their followers. Due to want of proper sight the people cannot see you, although ye travel all over the Earth. Those pious householders are indeed blessed, although they may be poor, in whose house the saints worthy of worship accept waters, grass (durva-grass : an article of worship in the form of *Arghya*), earth, etc. and the service of the house-holder himself and his servants. On the other hand, those houses which although may be filled with riches but have not been blessed with the sacred foot-prints of godly-minded *Vaishnavas* are verily like the trees which is the abode of serpents and as such terrible. O ye best of Brahmanas ! Has your journey to this place been free from disturbance ? O ye twice-born ones ! You are calm, desirous of final emancipation and you have performed many hard penances from your boyhood. Is there any well-being for us who consider the objects of perception as constituting the real pleasure and who by their own actions have been thrown into this soil of miseries ? (8—13)

My question about your well-being has not been proper, for you delight in your own souls and you have no distinction between good or evil. I have a firm conviction that you are the friends of those persons who are stricken with worldly miseries. Do you be pleased to tell me, therefore, by what means well-being in this world can be easily secured by the people. Ye are the Divine Ones, and you are the foremost of those who have controlled their minds. The Reverend One being manifest in persons like you traverse the Earth as Siddhas for the purpose of favouring His votaries.”

Thereafter, the auspicious Maitreya again began saying :— Having heard from king Prithu all the above concise, reasonable and sweet speech pregnant with high import, the Sanat Kumara smiling with delight replied saying, “Well hast thou spoken,

O great king. Thou art bent upon the well-being of all creatures, and thou art wise and pious. The company of a pious sage is desirable both for the hearer and speaker, inasmuch as for the welcome question of the pious extends pleasure unto all. I am highly pleased to meet you. (14—19)

“O king ! The desire which thou always hast in singing the glories of the lotus-feet of the Madhusudana (the slayer of the Daitya Madhu by name), removes the dirt of mind and desire, which is otherwise very hard to be achieved. Through a thorough discussion of all the sacred Sastras and treatises, it has been established that the renunciation of attachment to all other objects but self or soul, and devotion exclusively unto soul, which is identical with Brahman devoid of qualities, are but the two means of acquiring final emancipation. Such a perfection may gradually be achieved through reverence, piety, god-mindedness, satisfying religious queries, spiritual absorption, worshipping the masters of asceticism, and chanting the holy names of the Reverend Lord Sri Hari. By disassociation with those who are possessed of the desire of acquiring wealth and satisfying sensual pleasures, by accepting the wealth offered by them, and by the desire of living in a secluded place, one can obtain attachment to his soul. But even these are of no practical utility if there be no chance of drinking the nectar of themes relating to Lord Sri Hari. Devotion unto one’s soul may also be acquired by not injuring others, observing the conduct of those who have been disassociated from the world’ enquiring into the well-being of the soul, hearing the nectar-like themes touching on the Lord Mukunda (Vishnu), controlling the senses, renouncing passions, observing penances, not vilifying the ways sanctioned by holy writings, being devoid of actions, and suffering patiently the influence of seasons, by chanting again and again the glories of Sri Hari which are like the ornaments for the ears of His votaries and unflinching devotion to the soul which is identical with Brahman devoid of qualities and who is at one with cause and by action. (20—25)

When devotion to the soul mingles ultimately in Brahman devoid of qualities, then the devotee assumes the condition of a spiritual guide and by virtue of knowledge in truth and through disassociation from the worldly objects of attachment, destroys the idea of egoism in his mind and feels free from desires, that covers the real knowledge (tattwa-jnana) of the creatures, and observes his identity to be identical with the five fundamental elements. The destruction of impurities in the mind of the devotee at this stage is like unto the fire destroying its stay the burning fuel, when the idea of ego is thus burnt down or destroyed, and along with it all the attendant attributes,—the devotee then sees only the soul—neither more the external objects are seen nor the internal feelings are perceived. That is to say, with the destruction of the ego all sense of difference or distinction disappears, just like the state of the person awakening from a dream seeing no longer the scene of the dream. With the existence of the ego in the mind, a person either in the state of a dream or of wakefulness, perceives difference between the seer and the object seen ; but the same person would not perceive this difference when the idea of ego or individual vanity is no longer present in his mind. As for example,—water, looking glass and such other objects of transparency existing all over the world, a person always beholds difference between his own self and others by reason of the respective reflections being seen through those objects of transparency. The mind of a person is drawn towards worldly objects by the senses which are attached to them, and like unto trees drawing water from the lake by means of the roots, it takes away from intellect its power of judgment. With the destruction of the power of judgment memory disappears and with it the intellect. The wise persons denominate this destruction of intellect as the destruction of the very self in the soul. (26—31.)

“O king ! For the mankind is there any other loss greater to themselves in this world ? For all objects become dear

to them on account of the soul. The steadily increasing desire for worldly objects in the mind of the people destroys the well-being of mankind, for knowledge and more specially discriminative knowledge of their mind being bewildered due to such attachment towards worldly objects become stationary and inert. Therefore, it does not behove a person, who desires to cross over the dreadful ocean of miseries of the world, to addict themselves to what is ultimately a great hinderance to the acquirement of piety, wealth, desire, and final emancipation. Absolute emancipation is considered as the foremost of what any person should aspire after, because of the fact that the other three objects of even best desires viz. *Dharma*, *Artha* and *Kama* are invested with the fear of all from the ideal or meeting with destruction even ; so that although these are as well desired (the three-fold objects) for at the initial stages of *Sadhana*, they being not eternal are not adhered to by *Sadhakas* till the end. Even the best of objects such as this universe and the contents such as we and others are, have been brought into existence as a result of and after the agitation of the qualities—and the eternal influence of *Kala* (Time) has their auspiciousness destroyed. Therefore none of those objects are capable of producing well-being of the creatures. O lord of men ! Do thou know Sri Hari who is manifest as knowing the hearts of all creation, mobile and immobile, of all those who are enveloped with body, senses, vital breath, intellect and the consciousness of ego. Only He is eternal and all else are transitory. He is cognisable, He is present in every hair of the body even, and He exists all over the universe. (32—37.)

The Reverend One only is the manifestation of truth, eternally Pure and ever free from all bonds. It is by Him that *Prakriti* (Nature) is sullied by actions and is dominated. It is in Him that this universe, both as existent and non-existent is manifest like a garland mistaken for a serpent. O king ! Do thou take the shelter of Vasudeva, by the

remembrance even of the grace of the figures of His lotus-feet, the pious snap of the consciousness of ego tied with actions which are above the mental comprehension of the ascetics and the perception of the senses. Do thou, making the worshipful lotus-feet of the Reverend Lord Sri Hari as the stay, cross this ocean of disasters, very hard to be got over by them who wish to cross with difficulty this ocean of the world infested with the aquatic animals of six passions. For these reasons, do thou absolutely and unflinchingly take resort to the boat-like lotus-feet of the Reverend One and cross over the extensive ocean of miseries of the world."

The auspicious Maitreya said :—Having been thus instructed in the real knowledge of soul or self by the Reverend Brahma's son Sanatkumara, cognisant of his own self,—King Prithu first of all bowed down unto him and then expressed his eulogy as follows. The King said :—"O ye Brahmanas ! Ye have been good enough to come here with a view most probably to consummate the favour which Hari, the Reverend One, ever kind towards the distressed, formerly extended towards me. Everything has been accomplished by you who are so kind. Everything belonging to me and my body have already been dedicated unto the pious. What else may I now confer upon thee ? Therefore, I do now bestow upon thee my life, wife, children, house, kingdom, earth, army, treasury, and all others. (38—44).

Only one who is versed in the Vedas is worthy of having command over the army, administration of the kingdom and rule over the people. The Brahmanas, themselves enjoy their own food wear their own clothes, and give away their own things. By the favour of the Brahmanas, the Kshatriyas and the other castes enjoy their livelihood. Those gracious Brahmanas, who are versed in the Vedas, and spiritual discussion,—we have been instructed in the ways of the Reverend One. The Brahmanas are always contented with the complacency of their own actions of extending kindness unto all

creatures. How, besides, folding our palms, can we return their kindness ?” Those Lords of asceticism, then having been duly worshipped by the Paramount King Prithu, rose up in the sky in the presence of all present there, and while so departing thence those Brahmanas praised the conduct of the King in high terms. O my dear Vidura ! Thereafter, being stationed within his own self by virtue of the spiritual knowledge imparted unto him by those foremost of the pious, king Prithu, the son of Vena, considered all his desires satisfied. And consigning the fruits of all his actions unto the Reverend One, the king went on performing all actions with due deference to time, place, instruction and means. (45—50).

Thereafter, although the king lived as a householder and his kingdom existed in splendour and prosperity, yet he considered himself as merely an agent of all actions done for the well-being of his subjects, and resigning the fruits of his actions unto the Brahmanas and having controlled his mind and being disassociated from the attachment to everything of this world, and being free from any sort of egoism in him passed the days like unto the Sun in the sky. The king had no further any attachment to anything of this world. Thus carrying on spiritual communion and performing all actions disinterestedly, the king Prithu begat in due course of time on his wife Archi five sons. These five sons were all like his own illustrious self, and they were named Vijitaswa, Dhumakesha, Harjaksha, Drabina, and Vrika. Having his mind solely devoted unto the Reverend Achyuta, king Prithu assumed at different times the diverse qualities and actions of all the Patriarchs (Lokapalas) for the protection of all creatures. Thus having pleased his subjects with his mind, appearance, sweet words and best qualities,—Prithu was renowned as “Raja” and ruled on the Earth, shining in renown like the second Moon. So ruling on the Earth the king used to gather revenue from the subjects and distributed them in time, just as the sun draws the moisture of the Earth through

its scorching rays and then showers same upon the Earth in time in the shape of rain. In effulgence and prowess, Raja Prithu was irrepressible like fire and invincible like Mohendra to all other Kings of the Earth. (51—56).

In respect of patience, Raja Prithu was like the Earth herself and like heaven he used to satisfy all desires of mankind. He used to shower like unto the clouds all desired for objects to his needy subjects. Like the ocean, Prithu was immeasurable in point of gravity and intentions. He was firm in conviction like unto the Mountain Sumeru. In point of learning and erudition, Prithu resembled the pious king Yudhisthira. He evinced wonders like unto the king of Mountains the Himalaya, and in wealth he was like Kuvera, the God of riches, and like Varuna he used to keep wealth in secret, and in prowess and access he was like the wind-god. In temper king Prithu was so high-strung that he was deemed to be the Reverend Rudra. In personal gracefulness and beauty he was like Kandarpa (Cupid) and he was large-hearted like a lion the king of beasts. In love towards his subjects, king Prithu was like Manu, and in lording over them he resembled the Reverend Brahma. In discussion on the Vedas, King Prithu was like Vrihaspati, the preceptor of the celestials. In control over the senses, he was the Reverend Vishnu himself. He had no comparison in devotion unto the king, the Brahmanas, the preceptors and the votaries of Lord Vishnu, and also in bashfulness, humility, good conduct and in effort to do good unto all creatures. Being chanted every where by men, women and other beings his glories entered even the ears of ladies in the harem, just like the piety of Sri Ramchandra the Lord of Sita is ever chanted in the mouths of the pious. (57—63).



## CHAPTER XXIII.

### THE KING PRITHU REPAIRS TO VAIKUNTHA.

The auspicious Maitreya went on saying :—From the time of Sanat Kumara, who was conversant with Brahman and was a master of yoga, instructing him in the knowledge of the great truth about the self or soul, Prithu engaged himself in the culture of that knowledge in himself. With the advancement of his age the desire of giving away of food, villages etc. increased in the mind of Prithu. While so passing on his days, one day considering himself to have advanced much in age he thought within him thus :—“I have conferred sustenance and maintenance upon all creatures, mobile and immobile ; I have protected the pious observances of the pious ones and have fulfilled the mandate of God for which I was born. So that there is no more of any necessity for my remaining in the stage of a house-holder.” Having so thought over in his mind, king Prithu made over the rule over the Earth, who was his own daughter, in the hands of his son, and himself with his wife repaired to the forest. The subjects felt the separation from the king too much and the Earth herself appeared to have been weeping for the grief of separation from her father, the king Prithu. As the king had formerly set himself upon conquering the Earth, now he engaged himself with as much seriously in hard penances. In obedience to his supreme control, the rites of the ascetics could in no way be disturbed there. At first the king began to live on roots and fruits. Thereafter, for sometime he lived on dry leaves, and after that he lived on water only for some fortnights and thereafter he lived only on air. During the summer season, Prithu would be patiently sitting with fire all around even with the hottest sun over his head. During the rainy

season again, he used to live uncovered. During the winter he used to immerse himself in water up to his throat (but at all times) he used to lie down on earth. Being patient and self-controlled, and having conquered his passions and vital breaths, king Prithu underwent extremely hard penances being desirous of worshipping the excellent feet of Srikrishna. (1—7).

Having the fruits of his past actions destroyed by the continued practice of Yoga, and with his mind purified through hard penances, and having his six passions subjugated by dint of Pranayama, and having all bonds of the world severed, that foremost of men, the king Prithu by means of excellent spiritual communion which the divine Sanat Kumara had pointed out to him,—the king Prithu went on worshipping the Supreme Lord. By dint of his unflinching devotion, the mind of the pious Prithu, ever following the Reverend One, became soon closely attached to Brahmanas. Having his mind and heart purified by the worship of the Divine One, Prithu acquired the discriminative knowledge of disassociation from the world, which having been steadily increased and developed by the meditation upon the Reverend One, he also severed the bonds of doubt from his heart, which is the stay of all doubts of the creatures. Having destroyed the sense of consciousness of the ego by which one considers the body to be his own, and having perceived the nature of the Divine Soul or Brahman, and having been purged of the desires for apparent and seeming *Siddhis* (success), king Prithu cultured that knowledge by which he would be able to sever all the bonds of the material body. An ascetic, conversant with the powers of Yoga exercises cannot be called to be truly careful so long as he does not acquire an inordinate attachment towards the glories of Srikrishna. Having fixed his mind unflinchingly upon the soul and having attained to the state of Brahman, that foremost of heroes Prithu, on the arrival of the proper hour had renounced his own person. (8—13).

Having obstructed the anus with the heels, first of all Prithu gradually took the vital breath upwards. Then placing the vital breath in the navel, in the heart, and in the throat, he took it steadily up between the two rows of his eye-brows. Then raising the said vital breath still higher up to the top of his head (in the brain—the *Brahma-randhra*) he became devoid of all worldly consciousness. Thereupon, he consigned the vital breath to the air, the hard portion of the gross body to the earth, the physical strength unto the fire, the senses to the ether and the watery portions to the water. Thereafter, Prithu consigned the earth to water, the water to fire, the fire to air, and the air to ether and the ether to the five senses and the five senses to the five fundamental elements or their respective origins. Having then united the elementary matters with *Ahankara*, he again consigned it to the principle of *Mahat* in which all the qualities are stationed ; and Mahat also he consigned to the Being gifted with the illusory energy. Formerly, King Prithu was a person attached to the world and the worldly things and attributes, but now being stationed high in his own real self or soul by virtue of the real knowledge, and having been disassociated with the world in every respect, he renounced his gross body which had really the attachment to the world and its objects.

Thus having finished the narrations on king Prithu himself, I shall (Maitreya went on saying) now give you an account of his great queen Archi who out of devotion unto her lord (husband) followed him on foot to the forest although she was very tender and was not used to touching the earth even with her feet. Although she had in the meantime been greatly emaciated due to devotedly following the hard pious penances of her husband (the king Prithu), and also due to following the means of livelihood resorted to by the Rishis, still she did not feel any pain because of her feeling greatly delighted with the touch of her beloved husband's hands. Beholding the body of her husband and of the lord of the

Earth deprived of all senses, Archi, the chaste one, bewailed for sometime for the irreparable loss to herself and to the earth, and then making a funeral pyre there on the summit of a mountain in the forest she placed thereon the body of her husband (king Prithu). Thereupon going through all the necessary ceremonies on the occasion, she took her bath in the mountain stream and having performed *Tarpana* (the water-giving ceremony) unto her lord of glorious deeds, and saluting the celestial deities stationed in the sky,—she went thrice round the said pyre of her husband and meditating in her mind the feet of her husband entered into the funeral fire. (14—22.)

Beholding the chaste lady Archi so accompanying her husband, the king Prithu, the foremost of the heroes, in death, the thousands of the wives of the celestials with their respective husbands became exceedingly delighted and conferred boons on her. On this occasion celestial musics were played, and flowers were showered on the summit of that mountain, and the wives of the deities said :—

“Oh blessed indeed is this chaste lady Archi, who like unto Sree (Lakshmi) worshipping the lord of sacrifices, has followed with all her heart her own husband, the paramount lord of all monarchs. Then again, by virtue of glorious deeds which can hardly be comprehended Archi has literally surpassed us all in following her husband, king Prithu, the son of Vena, to the sacred region above us. The state of an immortal is not hard for them to acquire, who, even though gifted with a transitory life, acquire such a virtue as enables them to attain to the lotus-feet of the Reverend One. The person who, having been born with great difficulty on the earth as a man, the state of life which in itself is a royal road to emancipation, is overwhelmingly attached to the world and its objects, brings about his own mischief like one left off by the Reverend One.” (23—28.)

The auspicious Maitreya said :—The wives of the celestials

having chanted her glories as aforesaid, she reached the excellent region which her husband, Vena's son, the foremost of those conversant with the knowledge of the self or soul, attained to by dint of his unflinching devotion unto Achyuta. I have thus described (Maitreya said) unto you (Vidura) the life and deeds of the great and generous Prithu, the foremost of those devoted towards the Reverend One. Who ever will reverentially read or chant this sacred theme touching on the glorious king Prithu, or narrate same to other persons, shall attain to the excellent state acquired by Prithu. For reading this sacred narration, the Brahmanas shall be gifted with the, effulgence of Brahma, the lord of creation ; the Kshatriyas shall be the lords of the Earth ; the Vaisyas shall be the masters of various beasts ; and the Sudras shall be pious. If a man or woman listens this sacred narration reverentially twice daily, one who has no son, shall be blessed with it, one who is poor shall get by great wealth, one whose fame is unknown shall have it widely renowned, and an ignorant wight shall become learned. This theme is highly sacred and auspicious and it destroys all the disasters of the mankind. (29—34.)

The chanting of this holy narration enhances longevity, wealth and fame. It leads one to the attainment of celestial region and it destroys all iniquities. Persons desirous of attaining to consummation in piety, wealth and desire, should reverentially listen to this narration which is the road to the acquirement of four-fold objects *viz.* *Dharma*, *Artha*, *Kama* and *Moksha*. If a king being desirous of victory, first listens to this holy theme and then proceeds against his enemy kings, in that case those kings shall of themselves bring tribute unto that pious king, as they formerly did unto the illustrious Paramount king Prithu. Being disassociated from others and carrying unsullied devotion unto the Reverend One, a person should reverentially hear, narrate or read this sacred theme of Vena's son. O son of Vichitravirja ! This story is said to be

highly meritorious. One who fixes his mind upon it, attains to the excellent state acquired by king Prithu. If a person being disassociated from the world, and with great love unto it, every day chants and listens to this story of Prithu and his noble character and glorious deeds, he shall acquire firm devotion towards the lotus-feet of the Reverend One, which are deemed to be the boats that can take us to the other end of the ocean of miseries of the world. (35—39.)

## CHAPTER XXIV.

### THE EULOGY UNTO THE DIVINE RUDRA.

The illustrious Maitreya again began saying :—After the sovereignty of the Paramount King Prithu, his eldest son Vijitaswa ascended the throne and as such he then became the Paramount Lord of the Earth. He was very fond of his brothers, and he conferred upon each of his younger brothers a quarter of the Earth to rule. To Harjaksha he conferred the eastern side. The southern quarter he bestowed on Dhrumrakesha ; the west on Vrika and the north on Dravinasa. Having acquired from Indra the art of disappearing from view he was styled as *Antardhana*. He begat upon his wife Sikhandini, three sons named Pavaka, Pavamana and Suchi. These three sons were *Agnis* formerly and they took their birth as such under the imprecation of curse from the great Vashistha Muni. Having so suffered the full term of the said imprecation afterwards they again attained to their own condition. Antardhana begat also another son on his another wife named Navaswati. That son of Vijitaswa was named Havirdhana. Vijitaswa did not kill Indra even after knowing him to be the obstructor of his father's sacrifice. For this reason Indra was pleased to impart unto him the art of *Antardhana* (disappearing at will from any one's view). So, passing on his days as a

Paramount king for sometime, once he thought on the duties of the kings such as the collection of revenues, administration of justice and the taking of custom duties. On so thinking on these, he thought them to be too trite in nature and practically he retired from these duties under the seemingly engagement in the undertaking of a great sacrifice extending over a long period in which he spent a lot of the hoarded up monies. (1—6),

In that sacrifice, being cognisant of the Supreme Soul,—he duly worshipped the Great Purusha who removes the afflictions of his votaries, and thus having been engaged in holy self-communion or communion with the soul he attained in a short time thereafter to the excellent region of the Reverend One. Havirdhana, the grand-son of Maharaja Prithu, begat on his wife Havirdhancee by name six sons named, Vahirsada, Gaya, Sukla, Krishna, Satya and Jitavrata. Amongst them, Vahirsada was greatly fortunate and became Lord paramount, and was always engaged in ascetic observances and Yoga practices. Having celebrated sacrifices all over the Earth, as he did, every place was covered with the tips of Kusa grass directed towards east. At the command of Brahma, Prachin-varhi, as he was entitled lately, espoused the hand of Satadruti, the daughter of the ocean. Beholding Satadruti of youthfull age, gifted with graceful limbs, well adorned with various valuable ornaments while going round the sacrificial fire of the wedding ceremony,—Agni, the presiding deity of the said sacrifice, cherished amorous desires for her, as he once did for Shuki, with the jingling sound of the *Nupuras* of this newly wedded Satadruti were conquered the celestials, the Asuras, the Gandharvas, the ascetics, the Siddhas, the Serpents and men of all castes and creeds. Prachin-varhi, the mighty one, begat on Satadruti ten sons. All those ten sons of Prachin-varhi were called Prachetas, and they were all equally observant of vows and pious penances. (7—13).

Having been commanded by their father, the mighty Prachin-varhi, to procreate progeny, all the Prachetas entered



into the ocean for carrying on ascetic observances. There in the depth of the ocean, they adored for ten thousand years the lord of asceticism with hard penances. These Prachetas with great self-control meditated upon, recited holy names and reverentially worshipped the Deity according to the instructions imparted on them by Reverend Siva who was exceedingly delighted on seeing them so devotedly bent upon the meditation at the time of their so entering the depth of the ocean for that purpose.

At this stage of the narration, the illustrious Vidura asked :—"O Brahman ! Do thou be pleased to narrate unto me as to how those Prachetas could meet the Divine Siva on the way and also what did that Divine One delightedly communicate unto them ? O Brahman ! To meet the Divine Siva is hard of being got at by bodied beings. To encompass such desired for meeting with the Divine Siva ;—the foremost of the sages, disassociated from the world engage themselves in austere asceticism,—although the Reverend Siva said to be enjoying in. His own self and being invested with His own dreadful energy sojourns on this Earth for the protection of the creatures created by Himself."

Thereupon, the auspicious Maitreya replied :—"O my child Vidura ! Carrying on their crown the behest of their father to procreate progeny, the pious Prachetas, delightedly repaired to the western quarter to practise their intended devout penances. (14—19).

Proceeding a little towards the west, the Prachetas saw a huge lake which appeared to be as deep as the ocean, and its water appeared to be as transparently clear as the mind of the great and the lake itself was full of various sorts of aquatic birds and animals. The extensive lake was filled with blue and red lotuses and *Kalharas* (a kind of lily) and it was resonant with the musical notes of Swans, Sarasas, Chakravakas and Karandavas. The trees and creepers there were literally worked up with the sweet notes of the maddened black-bees

and a great festival was made by the wind scattering the filaments of lotuses on all sides. Hearing the sound of *Mridangas* (a musical instrument made of earthen vessel set up with skin covers) and Panavas, and the charming songs of the Gandharvas, the Prachetas were greatly delighted. Then, on beholding the Prachetas so arriving at that lake, the foremost of the immortals having three eyes and blue throat (the lord Siva) was seen with a delighted countenance, shining like burning gold, with his followers around Him chanting His glories. On seeing the Divine Siva as such, the curiosity of the Prachetas was excited and they reverentially bowed down unto Him. (20—25).

The divine Bhava capable of removing the miseries of the distressed and fond of the pious, became highly pleased with those princes (Prachetas) and said to them who appeared to him to be good natured, conversant with piety and gifted with good character. The Reverend lord Rudra said :— “Ye are the sons of Vahirsada. I am cognisant of your devotional inclinations of mind. May good betide thee. With a view to favour thee with desired boons I have come hither to present my self before thee. Such a person is beloved unto me who has sought shelter of the Reverend lord Vasudeva, who is the Supreme lord over Prakriti and Purusha. The person who is observant of his own religious duties, after hundreds of births attains to the station of *Brahman* and thereafter obtains me. But the votary of the Reverend lord Vasudeva, even after his death attains to the station of Vishnu, which is beyond the influence of illusion, just as I myself and the other deities would attain to His state, after the extinction of the corporeal frame. Devoted as ye are to the Reverend One, ye are dear unto me as unto him ; as unto the devotees too there is none dearer than myself. Do ye, therefore, attentively hear what I say unto you. What I shall advise you is highly sacred, auspicious and blessed. I advise you to recite my instruction unhesitatingly, which should bring about your well being.” (26—31).

Thus, the divine Bhava having his heart stricken with compassion, recited to the princes standing before him with folded hands the glorious themes touching on the Reverend lord Narayana, as follows : The divine lord Rudra said,—“Oh lord ! Thine excellence tends to bring about the self-gratification of those leading persons who are cognisant of their own real self. May I attain to the said self-gratification. Salutation unto thee who dost perpetually exist in supreme delight. Thou art identical with soul and all. Salutation unto the lotus-navelled Deity, identical with gross and subtle senses. Salutation unto lord Vasudeva who is calm, who is above changes and who is self-manifest. Salutation unto the lord Sankarshana, who is subtle, who is eternal, who is indescribable and who is again the source of destruction to all. Salutation unto thee by whom we can well comprehend the universe. Salutation unto Pradyumna who is identical with understanding. Salutation unto the deity Aniruddha and unto him who is identical with the mind and the lord of senses. Salutation unto thee who art like the Sun, who dost by thine energy extend over the whole universe, who art above decay and extension, who art the road to Heaven and emancipation, and who knowest the heart of all beings. Salutation unto thee who art identical with fire, the instrument of the sacrifices performed by the four priests, who art the food for the ancestral manes, the food for the celestials, who art the divine Soma, and the master of the Four Vedas. Salutation unto thee, who dost grant gratification unto all creatures, in the shape of the water. (32—38).

“Salutation unto thee, who art identical with the Earth, who art the body as well as the soul of all creatures and who art manifest in the form of the entire universe. Salutation unto thee, O lord, who art the protector of the three worlds, the air or the vital breath of all bodied beings. Salutation unto thee who art identical with Strength, energy, power etc, and who art the ether as well through which is understood

the meaning of all and also unto thee who art the stay and support of the internal and external conduct of the creatures. Salutation unto thee who art the sacred region, highly glorious and who art identical with the motive power of all actions and also the cessation there from, the fruits where of constitute the attainment to the region of the ancestral manes and the celestials. Salutation unto thee who art identical with *Mahakala* (the dreadful Death) which is again the ultimate result of impious actions. Salutation unto thee who art the bestower of the fruits of all and who art all knowing. Salutation unto thee who art highly pious. Salutation unto lord Sri Krishna who is gifted with ever unimpeded understanding, the Prime Purusha and the master of Sankhya and Yoga system of philosophy. Salutation unto thee who art the same with the lord Rudra, who art the soul of the consciousness of ego, who art enveloped with three fold energies, and who art Brahma from whom divine speeches have emanated. O lord ! Do thou be pleased to manifest before us who are desirous of beholding that form of thine which is most beloved of thy votaries, and that form of thine which is worshipped by those who are devoted to the Divine One, and that form which by virtue of its own qualities holds in relief of all the senses. That form of thine which is yellow like the cool cloud of the rainy season, filled with all the graces. That form of thine which is bedecked with four arms extending to the knees and graced with all the well-formed limbs and a beautiful countenance. Thine eyes are like the lotus-petals ; thine eye-brows and the nose are beautiful, the rows of teeth are charming, the face is graced with beautiful cheeks and the beauty of the ears has been enhanced by their being of equal dimension. Thy form is verily beautified with two outer corners of the eye as if smiling delightfully. Thy head is full of curling locks of hairs. Thy yellow raiments resemble the filaments of a lotus and two shining ear-rings hang down the tips of thy beautiful ears. There on thy holy

person shine in great splendour, crown, bangles, necklaces, Napura, Mekhala, conch-shell, discus, mace, lotus, garland and jewels. Like unto the manes extending over the shoulders of a lion the *Kanastubha* gem appear superbly prominent on thy wide breast and its shining splendour puts to shame a touch-stone with marks of gold. Due to the breath going in and coming out, the three-folds of skin on thy abdomen having been shaken, appears like the leaves of a fig-tree; and thy navel like a deep whirlpool with ripples seems that the universe was again entering unto the source of its origin. (39—50).

"The complexion of the Dattya was dark-blue. On His waist was a yellow garment which was again beautified with a golden *Mekhala* (a chain of gold). The Dattya appeared to be more beautiful for possessing equal but charming feet, a pair of symmetrical thighs and well-proportioned knee-joints. O lord! Thou art the preceptor of those who are possessed by the quality of darkness. Do thou be graciously pleased to manifest unto us that form of thine graced with the pair of lotus-feet by reason of their having been radiant like the petals of autumn lotuses. The brilliance of the malle attached to those charming feet removes the darkness of mind and as such destroys the fear of thy votaries. This form of thine can be meditated upon by such fortunate persons who crave for self-purification, devotion unto which vouchsafes safety unto them who are particularly observant of their respective religious duties. Thou art obtainable by only such persons who are unflinchingly devoted unto thee. Thou art on the other hand, very hard to be got at by any other bodied beings. So that those who have kingdom in Heaven and all those men who are perfectly cognisant of their own self equally desire to obtain a view on thy holy form. It is very hard even for the pious ones to worship thee and to adore thee with single-minded devotion who desires for the celestial bliss save thy feet. Although verily capable of bringing about the dissolution of the universe with expanding thy eye-brows

displaying immeasurable strength and prowess, the god of Death (Kritanta) even can not be proud of calling him to be his own who may take refuge unto thine feet. (51—56).

“I (Siva said) cannot compare heaven or final emancipation with half a moments’ association with those who are exclusively devoted to the Reverend One, far less to speak of the kingdom of men who are subject to death. May we be united with those pious persons who have been externally and internally purified respectively with the sacred water and the chanting of thy glories. Those persons who have commiseration for creatures whose souls are freed from anger and other passions and in whom the qualities exists, and this we shall deem as thy great favour. When a person’s mind is not drawn towards external objects by being purified and blessed with devoted reverence unto thy pious devotees, and does immerge in the cave of darkness representing ignorance of mind, he can perceive thine real state. The universe exists in thee and thou art manifest in the universe. Consequently thine real state is identical with supreme Brahman of great effulgence and is eternally extensive like the sky. O Divine lord ! Thou art the same soul, may we know thee, who by thine own manifold illusory creative will hast been ever creating, preserving and destroying this universe, and yet thou art thyself devoid of any and all changes, whose energy of illusion however creates the sense of difference in the minds of the created beings but does not affect Himself. The pious Yogins, who with great reverence and various forms of sacrifice worship the holy form of thine which can be percieved by elements, senses and mind are described as the truly great ones both in the *Tantra* and the *Vedas*. But those who desire to acquire learning without devotion and worship unto thee are not really wise persons. (57—62).

“O lord ! Thou art the Prime Purusha. Though thine illusory energy may be remaining dormant, yet it is capable of producing the threefold qualities of *Sattwa* (goodness),



*Rajas* (darkness) and *Tamas* (ignorance). Again, through these three fold qualities are generated the principle of *Mahat*, Egoism (Ahankara), Ether (Akasa), wind (Vaiyu), fire (Agni), water (Rasa), Earth, the celestials, the Rishis, and the other creations brought about by the agitation of the fundamental elements and the entire universe identical with the manifestation of them all. The learned ones designate Him as the Purusha who by His own native energy having created four-fold bodies of beings after-wards enters therein by dint of His subtle qualities. He, who enveloped with ignorance enjoys trifling objects of pleasures like a bee sucking honey collected by it, is called a worldly person. O lord ! Thou art He who hast the eternal *Kala* (Time) for His conveyance and thou art gifted with tremendous velocity. Like unto the wind driving and destroying the clouds, thou dost moving the elements through elements bring about the dissolution of the universe. Thy true nature is not within comprehension of the creatures or any body else. Just as a serpent touching with its tongue the corners of the lips on account of hunger, seizes upon a mouse, so dost thou in the form of vigilant Death attack those persons who are much addicted to worldly objects and whose desire increases instead of being satisfied and who indulge in thoughts that they would engage in those actions. What wise man, whose body is not destroyed by showing irreverence unto thee, shall forsake thy lotus-feet which our preceptor worships and the fourteen Manus, afraid of destruction adore with firm faith. O Brahman ! O Great Soul ! Do thou become our refuge and shelter. With thee as our refuge, O lord, we shall not fear, even though we are in great danger by reason of the universe having been overwhelmed with the fear from Rudra, the lord of destruction.” (63—68).

Thereupon having eulogised the Reverend Narayana as aforesaid, the lord Siva addressed the princes (Prachetas) saying :—“O ye princes ! Do ye recite this prayer with purified hearts following your own religious duties and with



your minds devoted unto the Reverend One. May good betide thee, considering the Deity as stationed in your soul, the Deity who is the Great soul and who is existing in the soul of all creatures,—do ye meditate upon and worship Him. Having received from me this instruction in Yoga, do ye follow the conduct of the ascetics and reverentially recite the prayer with controlled minds. Formerly Brahma, the lord of creation, recited this prayer unto us and also unto his own son the mighty Bhrigu and others, who were desirous of procreating progeny. Having been urged on for creation and having destroyed ignorance by His hymn, we created various progeny. Being devoted unto lord Vasudeva, whoever shall recite this prayer with whole minded attention and deep reverence, shall attain to well-being soon. (69—74).

Of all the auspicious objects, knowledge is the foremost and conducive of mighty well-being, for by means of this knowledge as a boat one can easily cross over the difficult ocean of disaster. Whoever shall reverentially read this divine hymn narrated by me unto you shall thereby adore Hari whom it is so hard to worship. From Him, delighted with the recitation of this hymn as narrated by me who is the asylum of well-being, a person of tranquil mind shall obtain all desired for objects. Forsooth he shall be freed from bonds of actions, who rising up in the morning, shall with folded hands chant this hymn or narrate it unto others. O ye princes ! Reciting with a devotional mind this hymn of the Great Purusha and Supreme Soul, which has been narrated by me do ye engage in ascetic observances. In that case ye shall on the completion of the hymn obtain your desired for objects." (75—79).

## CHAPTER XXV.

### DESCRIPTION OF THE VARIOUS MISERIES OF THE WORLD.

The auspicious Maitreya said,—Having been thus instructed by Lord Siva, the Prachetas duly worshipped him. Thereafter even in the Presence of the said Princes, the Divine Rudra disappeared. Thereupon, all the Prachetas, continually recited that divine hymn as instructed by Lord Siva and engaged themselves in devout penances that lasted for one thousand years in the waters. In the meantime, the gracious Narada, conversant with spiritual knowledge, awoke the father of the Prachetas (Prachin-varhis) from stupor, who remained addicted to actions. The divine Narada said,—“O king! What well-being do thou expect from thy actions? Neither the cessation of misery nor the attainment of felicity can be acquired by dint of such of your actions.”

At this the king Prachinvarhis replied saying:—“O great one! Do thou then describe unto me the clear knowledge by which I may be freed from the influence of actions. My power of understanding having been bewildered by actions, I am unable to comprehend the excellent thing. Roaming in worldly ways and being addicted to wife, children, and wealth as a householder, no ignorant wight is capable of attaining to the great knowledge.” (1—6)

Thereupon the illustrious Narada replied:—“O Patriarch! Do thou now behold the thousands of beasts which thou hadst ruthlessly killed in thy sacrifice. Remembering the torture inflicted by thee they are awaiting thy death and after your demise they shall wound thee with their horns made of iron. Listen to me. I shall describe unto thee an ancient historical story relating to the character of a celebrated king Puranjana by name. An impending end is awaiting thee and let me avert

same through the narration of the sacred story touching on the character of king Puranjana. There lived in days long gone by highly illustrious king named Puranjana. That king had a friend whose name and actions were not known to the people. That king travelled all over the Earth in quest of a suitable place for comfortable habitation. But finding no place to his liking was overwhelmed with the anxious thought on the disappointment. All the places of habitation (for the human soul) that he saw on the Earth were in his consideration not fully conducive to the satisfaction of his desires. (7—12).

Once on a time, however, he saw on the southern table-land of the Himalayas, a habitation for human soul endued with all the auspicious marks and nine doors. (The word 'Pura' as in the text figuratively means a body, but literally it means a city. The body or the place of habitation for a human soul as referred to here in above been seen by Puranjana is in Hindusthan which is situate to the south of the Himalaya Mountain. The story as narrated by Narada is a purely allegorical one. Puranjana is a figurative expression for a creature and his unknown friend is the God. The place of enjoyment is body which has been compared here to a city—palace. Skin of the body is compared to walls,—the holes in the body underlying the hairs are compared to windows, the eyes are compared to gates, the air, bile and cough are respectively the golden, silver and iron tops.)

It was adorned with walls, gardens, mansions, ditches, windows and gates and embellished all over with houses having golden, silver and iron summits. The houses there were made of blue jewels, transparent glass, Vaidurjas and various other gems and jewels, and resplendent with lustre it appeared like Vogavati (the city of the Nagas.). It was embellished with assembly halls, courtyards, highways, sporting houses, markets resting avenues, pennons, flags and altars made of corals. There was a garden outside the city which was enveloped with various beautiful trees and creepers and a tank wherein was

resonantly sporting diverse sorts of water-fowls. The beauty of the entire scenery was enhanced by the branches and leaves of all trees having been shaken by the wind carrying the dewy drops and fragrance. (13—18).

In that place there lived various wild animals, but they did not injure each other; and with the melodious musical notes of the cuckoos the travellers deemed themselves invited. There he saw coming thither of her own accord a beautiful damsel accompanied by ten servants, and each of these servants was the master of hundreds of females. (The damsel figuratively represented intellect, the ten servants represented the ten organs and the hundreds of females represented the numerous faculties). She was full of youth and gracefulness, and was being closely guarded by a serpent of five heads. She came there in search for her husband. Her nose and teeth were very beautiful. Her cheeks were charming and her countenance was exquisitely captivating. She had two equally shaped and prominent ears. The beauty of her ears appeared to have been enhancing the beauty of the ear-rings pendant from the ears. She was of dark-blue complexion and the cloth that she wore round her symmetrical waist was of yellow colour. Her waist was also highly graceful and was bedecked with a golden *kanchi* (an ornament of that name). Ringing the pair of Nupuras with her two feet she walked about like a celestial damsel. Though her swelled breast announced the approach of youth, they were rather well shaped and close by one another. Covering the breast with the skirts of her cloth she was stepping about with steady gait resembling that of a youthful she-elephant. Being pierced through by the shafts of her look, graced with sweet-smiles and taking her eyebrows to be moving in love for the bow of cupid, the god of love:— the hero Puranjana accosted her in sweet accents saying :—

“O thou having eyes like lotus-petals, who art thou? Whose daughter art thou? Whence hast thou come hither? Do thou tell me, O timid damsel, what dost thou wish to do in

this garden near the city? Who are these thy followers? Of thy followers, the eleventh one appears to be the most powerful. Who are those damsels and who is the serpent preceding thee? Art thou bashfulness incarnate? Or Bhavani, goddess of speech, or Rama? Hast thou, having controlled thy mind like an ascetic, come in this wood in quest of thy husband who gets all his desires gratified by desiring for thy feet only? Where has the lotus fallen from thy hand? Thou art none of whom I have suggested names hereinabove, since thou dost touch the ground. Like unto Sree (Lakshmi) with the lord of sacrifices (Vishnu) gracing that excellent region, do thou, united with me, who am the foremost of the heroes, of illustrious actions, grace this city. O fair one; Do thou favour me, whose mind has been sundered by the shaft-like look of thine eyes and who have been greatly distressed by the divine lord of worldly attachment, who has been urged on by thine eye-brows walking in bashful smiles. O thou having graceful smiles, do thou raise up thy charming countenance and favour me with a full view thereof. Thy countenance is graced with beautiful eye-brows and thy eyes are adorned with two enchanting pupils which are covered with long dark curly hairs. In thy charming face is hidden amorous words but out of bashfulness it does not turn itself towards me." (19—31).

Puranjana having thus prayed for so impatiently, that damsel, having been enamoured of him and smiling welcomed the hero. She then spoke unto Puranjana as follows:—"O foremost of men! I do not exactly know who is the lord of myself and also others. Nor do I know the family I have descended from and also the name of that family. O hero! I am not cognizant of the soul which is here to-day, nor do I know him who made this city as my habitation. O thou bestower of honours! These are my companions and these women are my female attendants. When I fall asleep, this serpent keeps watch and protects the city. It is fortunate

that thou hast come hither. May good betide thee, O slayer of enemies ! All the trivial enjoyments that thou dost desire for, shall be gratified through my male and female attendants. O lord ! Do thou live in this city which has nine gates. Do thou live here for one hundred years, and I shall procure for thee all objects of thy enjoyments. (32—37).

Save thee with whom shall I enjoy who is not versed in the ways of enjoyment, who has renounced all pleasurable objects not prescribed, who is devoid of all thoughts relating to the next world, as well as of those relating to this and is therefore like a beast. Here exists piety, wealth, desire, happiness of a son, from liberation and many persons of pure mind freed from grief whom even the ascetics do not know. The wise say that this condition of house-holder is conducive of well-being unto the manes, celestials, Rishis, men and other creatures and thyself. O hero ; In this world what female like me shall not accept a husband like thee arriving of his own accord, illustrious, generous and beautiful ? O thou of mighty arms ! What female is there whose mind is not attracted to thine serpent-like arms, who dost always travel for removing entirely the afflictions of the distressed with thine smiling looks full of compassion ?" (38—42).

Narada continued:—"O king ! In the manner aforesaid, having taken the vow, the said pair entered the city. O king ! In that city they delightfully passed one hundred years in enjoyments. His glories were sweetly chanted here and there by songsters. Having been surrounded by females they sported there and in the evening they entered the lake. For the perception of diverse objects, there were seven doors on the upper portion of that city and there were two downwards. Of all those doors, five were towards the east, one on the south and two on the west and one on the north. I shall now relate the names of those doors. Do thou attentively hear me, O king. The left eye shining a little like a glow-worm and the right eye shining very brilliantly are set together.

Puranjana gifted with eyes perceives the forms thereby. So also the left and right nostrils are set together. Assisted by the wind Puranjana perceives smell thereby. (43—48)

The door which is situate in front of the city (body) is the foremost and is called mouths. Puranjana speaks and takes food through it being assisted by the organs of speech and taste. O king! The doors on the south (right ear) is called *Pitrihu*. Puranjana (the bodied-being) assisted by the organ of hearing attains to the Northern Panchala kingdom. The door which is situate on the west is called *Asuri*. Puranjana assisted by the sensual organs, enjoys through it, trivial objects of enjoyments. On the back of it there is another door called *Nirriti* (the passage of excretion). Puranjana being assisted by the organ of excretion, passes excreta through it. Of all of the organs the arms and legs are blind for they have no opening (that is to say, of themselves they are inactive). Through their help, Puranjana works and moves about. When Puranjana enters the inner apartment (the innermost recesses of the mind), being assisted by mind which has openings all over, he sometimes attains to delusion, pleasure and joy which originate from his wife and children. (Wife is a figure for one's own understanding. Children stand for various actions of the senses ; i.e. pleasure or ignorance originates from one's senses and actions of the senses). Being addicted to actions and having his soul possessed by desire, Puranjana is cheated like a fool, and whatever he is commanded by his queen he follows. (49—56).

When his wife drinks, Puranjana also drinks, When she takes her food, he also eats. When she goes anywhere, he also goes. When she weeps, he too weeps. When she laughs, he also laughs. When she discourses on anything, he also discourses. When his wife runs, he also does the same. When she stands, he stands too. When she lies down, he too follows her. When she takes her seat, he also sits down,



Whenever she hears, he too hears. When she looks at anything he also looks thereto, when she smells, he too smells. When she touches anything, he too touches that. Whenever she grieves, he too follows her. When, however, she is delighted he too feels delighted, and whenever she is pleased, he too is pleased. Being thus imposed upon by his queen, Puranjana becomes deprived of all his natural accomplishments; and although not desirous of being subject to another, Puranjana followed her like a toy-deer. (The allegorical meaning of the story is this that, a person performs actions in this world when he is guided by his own understanding). (57—62).

## CHAPTER XXVI.

### ALLEGORICAL DESCRIPTION OF THE WORLDLY DELUSIONS

#### IN THE SHAPE OF HUNTING:

The auspicious Narada continued saying :—Once upon a time, Puranjana, ascending his car (the material body) drawn by five swiftly coursing steeds (the five senses) tied by two strings (attachment and love), the car having two wheels (virtue and vice), one Aksha (the principle of intellect), three pennons (the three qualities of goodness, darkness and ignorance) and five knots (the five vital breaths or airs), the yoked steeds having one rein (Mind). the car having one chaireteer (the understanding), one seat for him (Heart), two poles (grief and sorrow) unto which are attached five objects (sound, smell etc) which had seven coatings of skin (seven metals) having five motions (That of the quality of goodness) and being adorned with valuable ornaments (Mind and others,) that king took up a huge bow and having protected by impenetrable mail and unending quiver of arrows hung on his back and having eleven commanders at his control repaired

to the forest extending over five table lands. Taking his bow and arrow (Passions and desire for enjoyments), Puranjana boastly moved about there for hunting. Being too much addicted to hunting and other games, he renounced his own wife, good sense, who should not have been abandoned by him. Resorting to demoniac conduct and accordingly growing terrific and ruthless he, by his sharp arrows (anger and other passions), slew all the creatures of that forest (*i.e.*) he destroyed all virtues).

Though hunting is but an outcome of desire, it has been sanctioned, inasmuch as at all the sacred ceremonials ordained by the Sastras, a king can slay as many beasts as he requires. The real sense of the above saying is this that a man can enjoy various objects of pleasure if he enjoys them religiously according to the sanction of the Sastras. That is to say, whoever performs all these actions knowing them to be prescribed by the holy writings does not become sullied by sins. (1-7).

If, however, a person becomes engaged in actions otherwise than as sanctioned by the scriptures, then he becomes sullied and tied by them, for being proud of himself to be the agent of such actions. He then falls into the stream of the influences of qualities and being thereby spoiled in understanding goes downwards. Kind hearted persons could with difficulty hear the lamentations and heart-rending cries of beasts, whose bodies were torn assunder by the variegated shafts of Puranjana. Having slain numerous deer, boar, buffaloes, Gavayas Rurus, and various other beasts, Puranjana was greatly tired. Thereupon, being stricken with hunger and thirst, he desisted from slaying animals any further and returned home. On returning home, and having bathed and taken food, he was relieved of fatigue and retired for rest. Having been adorned and bedecked with incense and sandal paste, with garlands and with proper ornaments all over he desired for amorous sport with his wife. He was fed well, became relieved of

fatigue and with his mind full of delight he invoked cupid, the god of love. (8—12).

But Puranjana did not behold his beautiful wife (gifted with good sense). Being unable to find out his wife, Puranjana became overwhelmed and accosted the female attendants of the queen saying, "O ye maids ! Does everything goes on well with you all and your mistress ? My mind is beside myself and all the splendour of my household does not please me so much as it did before. What wise man is not possessed by sorrow when there does not live in a house a mother or a wife who considers her husband as a god, as he cannot feel satisfied with a car which has no wheels. Where is my sensible damsel who by her understanding saved me again and again who was about to be sunk in the ocean of disasters ?"

The female attendants then replied saying, "O lord of men ! We do not know what your beloved wife wants to encompass. Behold theyself yonder she is lying down on the bare earth." Thereat, beholding his own wife lying down on the earth Puranjana, having his sense aroused by her company, became extremely depressed. (13—18). •

While consoling her with sweet words, Puranjana was still very sorry at heart, because he did not behold in his beloved wife any sign of loving anger. Being well-versed in the art of caressing, he caressed her again and again and touched her feet and then taking her on the lap, he began to treat her fondly with his hands. Then he spoke unto his wife as follows :—"O fair one ! Unfortunate are those servants unto whom, when they are guilty, the masters do not mete out punishment for instruction considering them as their own. O thou having a slender form ! The punishment that the masters inflict upon the servants is in truth a great favour, in as much as a wrathful lad does not consider it as a source of instruction. O thou having fair teeth ! O thou having beautiful eye—brows ! O thou having a kind heart ! Thou art our mistress. We are your dependants. Do thou favour us by

showing us your lotus-like countenance. Your charming face is graced with smiling looks down-casted due to bashfulness begotten of love, and the marks whereof are appearing splendid like black-bees. Thy countenance is all the more embellished with a beautiful pointed high nose and thy utterances are enchanting due to melodious accents. O wife of a hero ! I shall chastise him, if he be not born in the race of the Brahmanas, and a servant of the divine foe of Mura (Sri Hari) who may have offended thee. No such fearless wight is to be seen either in the three worlds or beyond them. Even if there be any such person, he shall renounce his life in fear from me. Never before I have seen thy countenance so dark with sorrow and divested of auspicious marks, wrought up with terrific rage and bereft of shining splendor and void of love. Why has thy well-grown breast been washed with tears and why thy lips resembling Bimba-fruits have not been painted with the juice of betel-leaves ? Do thou be pleased unto me who am thy friend, who has committed an offence towards thee and who had gone out in an hunting excursion without obtaining a permission from thee. What woman would not gratify with proper service her husband who is obedient and abegging and whose patience has been destroyed by the velocity of the flowery shafts from the god of love." (19—26).

## CHAPTER XXVII.

### PURANJANA FORGETS HIMSELF.

The auspicious Narada said :—O great King ! Having so tactfully brought Puranjana under her control, Puranjane (the wife of Puranjana) began to enjoy with her husband to her hearts' content. Puranjana too, O monarch, welcomed the queen approaching him well-bathed, wearing an excellent

raiment and rendered auspicious. Sometimes Puranjanees used to embrace him, and again Puranjana used to press her shoulders. The youthful damsel used to reveal mysteries unto him secretly by which his understanding was spoiled and he could not perceive that his lease of life was being gradually shortened. Although high-minded, Puranjana, being inebriate, and having been so lying down in the embrace of his queen on a costly bed, considered that state of passing days by enjoyments as a mark of real manliness. He became soon possessed by ignorance, and on account of his real understanding being enshrouded by darkness of egoism and ignorance he forgot his true self. O great King! Thus enjoying with his queen, and having his mind sullied by lust, the youthful age of Puranjana passed away like a moment. Thereupon when he begot on his queen eleven hundred sons, half of the lease of his life was gone. (1—6).

After that were born of him one hundred and ten daughters all of whom were possessed of good and noble character, they having in due course of time enhanced the glory of their parents. Having been begotten of Puranjana, they were known as Pauranjanees. Puranjana, the lord of Panchala, united his sons enhancing the race of their sire, with becoming brides and conferred his daughters upon worthy bridegrooms. To each of his sons were born hundreds of sons by which the progeny of Puranjana multiplied rapidly in the country of Panchala. Being gradually attached to them, who were the attendant companions of worldliness, Puranjana was greatly possessed by worldly objects, and like unto thee performing many sacrifices in which numberless beasts were sacrificed, he adored the celestial manes and lords of goblins with various objects. While he was thus living regardless of the well-being of his own self having his mind drawn by wordly relations, Kala (time) who is always ill-disposed towards those who are fond of wives, approached him. (7—12).

That Kala (time) is designated as *Chandavega*, and is the

king of the Gandharvas. He is followed by three hundred and sixty powerful Gandharvas. (The three hundred and sixty Gandharvas represented three hundred and sixty days of the year). Besides, there were an equal number of female Gandharvas dark and white (Night and day) who live in pairs and roam about in the city furnished with all desired for objects. The powerful protector (life) of the city of Puranjana (his body) combated for one hundred years with those seven hundred and twenty Gandharvas. One man fighting with so many, the guard (life) was greatly famished and the king being highly distressed in consequence there of grew verily anxious along with the citizens and friends. Before this, subjugating his wife and being addicted to trivial objects of enjoyments, he used to accept in his own city (body) in the country of Panchala presents brought by various attendants (senses) and consequently did not ever experience any fear ; but now he became very much afraid. (13—18).

Kala (time) has a daughter. Her name is *Jara* (decrepitude of age). To find out a match for her, that Kala's daughter, *Jara*, journeyed over the three worlds ; but no body entertained her offer in marriage with her. On account of this unfortunate incident she was known as *Durbhaga* (unfortunate). At that stage Puranjana agreed to marry her. Thereupon she was exceedingly delighted ; and like Puru (Jajati's son) procured for him (Puranjana) an excellent boon. Once on a time, while I (Narada said) was descending down upon the Earth from the region of Brahma, She saw me and having been enamoured to a great extent offered herself in marriage with me and said "Do thou be pleased to marry me." As I declined her offer, She became highly enraged at me and imprecated a curse on me saying "O Muni ! Since thou hast not satisfied my prayer, thou shalt not be able to remain at any place with peace of mind." Thus her expectation in me became baffled. At this I felt compassionate towards her. Thereupon being instructed by me, she had approached and

accepted *Bhaya*, the lord of Javanas, as her husband. She addressed that lord of Javanas saying, "O hero ! Thou art the foremost of the Javanas, and my chosen husband, I do accept thee as my husband, and do thou also accept me as thy wife. I know well that any creature's prayer unto thee does never prove futile. (19—24).

"O hero ! People grieve for those two ignorant wights who do not give anything when prayed for and who do not accept when given a thing which is recognised both by the Sastras and the people. Do thou, therefore, O gentle one, kindly accept me who am thus praying. The duty of a man consists in showing compassion towards the distressed."

Narada said,—O king, hearing those words of the daughter of Kala (Jara) the lord of Javanas expressed his desire of accepting her and smilingly replied her saying, "By the foresight of my wisdom, thy place has already been settled by me, whom the people do not welcome considering as inauspicious. Having thy course unseen, do thou enjoy this world built of actions. Do thou go and being assisted by my soldiery slay the people. This Jara (fever) is my brother, and do thou become my sister as well. I have also various other dreadful soldiers at my command. But being united with both of you, I shall travel over the Earth invisibly." (25—30).



## CHAPTER XXVIII.

PURANJANA ATTAINS TO FEMALE FORM ON ACCOUNT OF HIS  
CONTINUALLY THINKING OF FEMALES ; HE RENOUNCES  
BODY AND ATTAINS LIBERATION BY VIRTUE OF  
PREVIOUS LIFE.

The auspicious Narade said :—O king ! All the soldiers of Bhaya, the lord of Javanas, who were associates of Mrityu (death), being accompanied by Prajvar (fever) and Jara (decrepitude), the daughter of Kala (Time) traversed all over the universe. Once they suddenly entered the city of Puranjana and closed all entrances thereof. The city was filled with diverse objects of pleasure and it was being protected by an old and worn out serpent (life). Jara, the daughter of Kala, being possessed by whom a person immediately becomes feeble, then enjoyed the city by force and was exceedingly delighted. While Jara was so engaged in enjoyment, all the Javanas (the followers of Bhaya) entered from all sides by various gates and began to assail the entire city. Puranjana was very proud of the city. Therefore, seeing the city so oppressed, he was stricken with sorrow and being surrounded by various relations, he was greatly overwhelmed with attachment. Being embraced by Kala's daughter (decrepitude), Puranjana was divested of beauty, hilarity of heart and had his soul attached to worldly objects. His understanding had also gone astray and he was forcibly deprived of all riches by Gandharvas and Javanas. Thus being shorn of strength, beauty and riches he became entirely powerless and bed-ridden. (1—6)

Beholding his city thus disfigured and perceiving his sons, grand-sons councillors and servants all going against and not welcoming him, and above all finding his wife not friendly towards him and himself being furthermore possessed by the daughter of

Kala, and his whole kingdom of Panchala sullied by enemies,—Puranjana became absolutely overwhelmed with dreadful anxiety and he could not find out any remedy whatsoever. Though he was thus dispirited, he had still in him inordinate desire for objects of enjoyment which were however shorn of their essence by the daughter of Kala. Although the soul of Puranjana was divested of the thought for the next world and attachment to this world,—still he did rear his children and wife. Though reluctant, still the king Puranjana made up his mind to leave the city which was besieged by the Gandharvas and Javanas and was greatly assailed by Jara, the daughter of Kala. Bhaya's (Fear) elder brother Prajvaras (fever) then approached the city and being desirous of satisfying the favourite desire of his brother (Bhaya), he burnt the city. The city having been thus burnt down, the king Puranjana ever sporting with his men, was greatly sorry along with the citizens, servants and children. (7—12)

The city having been possessed by Kala's daughter, the protector of the city was also attached by Prajvara and was over-powered by Javanas, and he was greatly sorry. Being greatly afflicted, he trembled in consequence thereof and could not stay there, just as a serpent goes out of a burning hole of a tree, and he desired to go elsewhere. Having his frame slackened all over, manliness overpowered by the Gandharvas and his throat obstructed by the Javanas, Puranjana began to weep. Thinking of his daughter, son, grandson, daughter-in-law son-in-law retinue, house, treasury and dress, in which his claim was only left, and the separation with his wife arriving, that wholly worldly minded Puranjana being addicted to worldly pleasures, grew anxious and dispirited. He then bethought within himself as follows :—"Myself repairing to the next world this my beloved wife shall live alone and husbandless. At that time perhaps she shall repeatedly lament for the distress for her children and pass on her days with a sorrowful mind. (13—18).

“Alas ! This my beloved wife never used to take her bath before I did, and she never took her food before I took it. She used to be highly terrified whenever I had been angry and she always silently put up with my remonstrances without ever giving any reply. She consoles me whenever I foolishly did anything and she has now been pulled down with sorrow. Though she has given birth to a heroic son will she not follow these household duties ? These my sons and daughters are very much pulled down and they have none to look to them. On my departure from this world they shall live like persons whose boats are shattered in the midst of an ocean.”

Narada said, Maharaj ! The nature of Puranjana (bodied being) represents in reality supreme Brahman ; so that he should not have bewailed in the manner that he did. While he was thus bewailing with a depressed heart, Bhaya being determined to assail over him approached him there. Having him bound hand and foot by the Javanas like a beast, Bhaya carried him to his own place. Life and senses of Puranjana were then greatly worked up and bewailing all the time he followed Bhaya to his region. The serpent (vital breath) which was kept within the city (body) having gone away leaving the body,—the corporeal frame of Puranjana was soon decayed and united with the elements. Having been forcibly drawn by the powerful Javanas, Puranjana was possessed by ignorance and he could not therefore remember his former friend (God). (19—25)

The beasts which had been mercilessly slain by Puranjana during his life in sacrifices, had too well bore the cruel remembrance. The souls of those beasts now saw Puranjana in the same region and they took up axes in great anger and with that weapon they severed the body of Puranjana into pieces. Being now in the region beyond worldly life and having thereby lost his past recollection, Puranjana was sunk in endless darkness (the darkness of hell). Thereupon, on account of his being sullied by the continual association with females, the soul of Puranjana suffered greatly the extreme

miseries of the hell-life for one hundred years. For thinking in his mind the form of a female being at the time of leaving his worldly body (at the time of his death), the soul of Puranjana, after suffering the hell-life for one hundred years as aforesaid, assumed birth again as a handsome woman and was born in the house of the lion-like king of Vidarbha. Thus born as the daughter of the king of Vidarbha, in due course of time, she took the vow of being wedded to the mightiest of the then heroes. In her wedding ceremony, having defeated in conflict various other kings, Malayaddhaja the invincible king of Pandya, the terror of enemies, had espoused the daughter of the king of Vidarbha. Malayaddhaja begat on her on exquisitely beautiful daughter having dark eyes and also seven powerful sons who were in due course of time the kings of the countries known as Dravira. (This daughter is a figurative expression for devotion unto lord Srikrishna. The seven sons mean,—hearing, chanting, remembering, serving, adoring, worshipping and servitude ; that is to say the seven kings of devotion. (26—30)

Narada again began saying :—O king ! Each of the said seven sons of Malayaddhaja had *Arvudas* (ten crores) and *Arvudas* of sons who enjoyed the whole world during the reign of Manu and even long thereafter. O king ! Agastya had espoused the daughter of king Malayaddhaja of firm vows and he begat on her one son named Drirhachyuta. The son of Drirhachyuta was named Idhmavahu. Having divided the kingdom of the whole earth unto his sons,—the royal saint Malayaddhaja, being desirous of worshipping the lord Sri Krishna, repaired to the mountain named Kulachala. Having renounced his palace, children and all worldly objects of attachment and enjoyment, Vaidarbhee (the daughter of king Vidarbha) having inebriate eyes, followed Malayaddhaja (the king of Pandya) to the Kula mountain, like unto moon-light following the moon inseparably. There were the rivers Chandrasara, Tamraparni, and Vatodoka. Having bathed in the sacred waters of those

rivers, he used to wash off his external and internal impurities. Living on fruits, roots, trunks, seeds, leaves, flowers, grass and water,—Malayaddhaja was greatly famished and remained engaged in devout penances. (31—36)

Thus being engaged in devout penances, the royal saint Malayaddhaja conquered the influences of various climate and seasons such as winter, summer, autumn and rains and also controlled thirst, the attachment to one and hatred to another ; happiness and sorrow and used to regard all in the same nature of feeling. Having thus conquered his senses, vital breath and mind by means of meditation and various restrictions and prescriptions, he had practised self-control and he then perceived himself as stationed in Brahman. Being quiescent he lived there for one hundred celestial years like a post and carrying devotion unto the divine Vasudeva he did not know any other body. Gradually he arrived at the knowledge that the manifestation of body was due to the pervading therein of the Great Soul and yet the gross body clothing the Jiva-soul was in reality different from it. Thus knowing the Great Soul as different, as in a dream one considers the soul separate though he sees that his head has been chopped off, he then desisted from all actions. O king ! Being instructed by the Reverend Lord Sri Hari, acting as the Preceptor, the pure knowledge of the royal saint Malayaddhaja shone brilliantly on all sides. He then perceived the Jiva-Soul existing in the Great Soul. Thereafter renouncing even such perception he desisted from the world. (37—42)

Vaidarbhee too, renouncing all objects of enjoyment, and considering her husband the foremost of the pious ones, the royal saint Malayaddhaja, as a god, with great delight of mind dedicated herself unto the service of her husband. Wearing a bark, performing hard penances and with her hairs growing unto a braid she kept company with her husband, who ceased to exist like the brilliant fire burning in a piece of wood. Not knowing that her husband had died, he remaining seated still in

that calm posture, she went on serving him as before. While so adoring and worshipping, she failed to perceive heat in her lord's feet and only then she was worked up with anxiety like unto a she-deer which had gone astray from her flock. She then began to lament and bewail considering herself poor and friendless ; her breast was bathed with tears and she loudly cried around in the forest. While so bewailing, she said, "Rise up, rise up, O great king, O royal saint, it behoves thee, to save the world, which has been terrified from robbers and impious kshatriyas." (43—48)

Following her husband to the forest and thus bewailing now by his dead body, she threw herself at her husband's feet and continually shed tears. Then, having made a funeral pyre with fuel wood, she placed thereon her husband's body and setting fire to the pyre, she, lamenting the loss of her husband and separation from him, made up her mind to follow him. There lived an old Brahmana, the king's friend, who was cognisant of his own-self. Consoling her with sweet words befitting the occasion, that Brahmana spoke unto her as follows :—Who art thou ? Who is this person lying down, for whom thou art mourning ? Dost thou recognise me as thy friend, by whom thou didst before this enjoy the happiness of friendship ? O friend ! Dost thou remember thy former state ? Who was thy friend ? Renouncing me and searching for a place, thou wert engaged in the enjoyment of worldly objects. O worshipful one ! Both of us were the two ganders in the lake on the Himalayas named Manas-Sarobara. Having left the shelter of a house, both of us lived there for one thousand years. (49—54)

"O friend ! Being addicted to trivial pleasures, thou didst go away leaving me behind. Thou didst traverse the whole world, and in course of time beheld a city built by a woman. That place was very charming. O friend ! There existed five gardens, nine gates, one guard, three apartments, six houses, five markets and five supports, and it had a woman as its owner. O friend ! Five objects of senses are the five gardens ; the

vital organs are the gates ; energy, water, and food are the three apartments, and the senses are the houses. The energy of action was the market and the five elements were the supporters or materials. A person mastering his energy enters the market and accordingly does not know himself. There, being touched by a female, thou wert engaged with her in the enjoyment of trivial pleasures and didst forget thy initial Brahmahood ; and thus by the association of that female, thou hast attained to this cursed female form. Thou wert not the daughter of the king of Vidarbha, nor this person is thy friend and husband ; and also thou wert not the husband of that Puranjani by whom thou wert kept within the said city of nine gates. (55—60)

In thy former birth, thou didst consider thyself as man, and now thou dost regard thyself as the best of females. These are the creations of my energy of illusion and have no real existence. In fact we are both pure. Do thou behold our true state. Thou art identical with me and not separate, and I am also identical with thee. Consider well and see, the wise do not observe any difference between us both. As a person beholds his own self as one in a mirror ; but in the eyes of men, so is the difference between us both. The gander in the Manasa-Sarobara (the human being) being roused to his senses by the gander (God), remained quiescent even in his separation, and his recollection which was spoiled was again restored.

Narada again began :—O Varhisman ! I have thus given thee spiritual instruction under the pretext of Puranjana's story, since the divine lord of the universe is pleased with such allegorical stories.



## CHAPTER XXIX.

### THE EXPLANATION OF THE STORY OF PURANJANA.

The Prachinvarhis said :—O illustrious Sir ! I have not been able to comprehend sufficiently the sense of thy story. The wise persons can understand it and not we who have been stupified with worldly actions.

The auspicious Narada replied :—First of all do thou try to know him whom I have described as Puranjana. He is the male being through whom is manifest this body, which has sometimes one leg, sometimes two, sometimes three, sometimes four, sometimes many and sometimes is without any. And he, whom I have described as the unknown, is the friend of that person—the God. He is unknown. People cannot know him either by name, qualities or actions. When the person desires to possess completely the qualities of Prakriti, then he regards as the best city (body) which has two hands, two legs, and nine doors. And know that female as the sense of understanding by whom such ideas as ‘my, mine’ etc. are created in ones mind ; and stationed in this a person enjoys through the organs of senses various sensual objects. The senses are her male friends and the faculties are her female friends, by whom are engendered knowledge and actions. Then, the vital breath, which has fivefold actions, is the serpent with five hoods. (1—6).

The highly powerful commander of both the senses and the faculties is the mind. The country of Panchala is the five objects of sense wherein exists the city of nine gates. The two gates are respectively the two eyes, two nostrils, two ears, mouth, organs of generation and excretion. Through which gates the person having those organs goes out. The two eyes, two nostrils and the mouth are situate on the east, the right ear is on the south, the left ear is on the left and the organs

of generation and excretion are on the west. Then those gates appearing like glow-worms are the two eyes made together, by which the person gifted with eyes, perceives the forms manifest through them. Nolini and Nalini are the two nostrils and the smell is the fragrance, through which smell is felt in the air. The market place is the mouth and the organ of tasting is the one that feels the taste. The word shop means conduct and the wonderfully cooked rice is the sufficient food, *Petrihus* means the right ear and *Devahus* means the left ear. (7—12).

The *Sastra* describing how a man should engage in actions and desist there from is named Panchala. Listening to the *Sastra* with the organ of hearing, a person attains to the region of the ancestral manes and the celestials. The western door, which I have described as demoniac is the organ of generation, and the trivial objects mean the association with females ; the word *Durmada* means the organ of generation and the word *Nirhiti* means the organ of excretion. One fond of *Durmada* and *Nirhiti* goes to the Vaishasa hell. The two blind organs are the hands and legs of a man with which he works and moves about. The inner apartment is the heart, and the one having doors on all sides is the mind by the qualities of which a man attains to ignorance, delight and joy. The soul being instructed by the understanding follows it as it is influenced by qualities, and influences others through them. The car is the body, the senses are the horses, the speed is the time, the two wheels are virtue and vice, the qualities of goodness, darkness and ignorance are the three qualities ; and the five vital breathes are the five ties or fetters. (13—18).

The mind is the rein, the intellect is the charioteer, the heart is his seat, the two pole are sorrow and ignorance, into which five objects of senses are thrown, and the seven metals constitute the coat of mail. Gifted with the power of desire, he goes out on hunting excursions in pursuit of desire ; the

eleven senses constitute his army and by five senses he enjoys objects of desire. The Kala entitled *Chandavega* represents the year, and the days of the year are the *Gandharvas*, the nights being represented by the females of those *Gandharvas*. The number of days in the year is three hundred and sixty which moving continually steal away the lives of men. Jara, the daughter of Kala is the name for decrepitude whom the people do not welcome. To carry on destruction, Mrityu the lord of Javanas took Jara (decrepitude) as his sister. Mental agonies and diseases are the powerful army of the Javanas. Of the two fevers, *Prajvara* is very powerful in expediting the death of the people. Being distressed by various afflictions, super-human, elemental and spiritual,—a person enveloped with darkness resides in the body for one hundred years. (19—24)

Consigning to *Atman*, devoid of qualities, the actions of *Prana* (the organs of vitality thirst etc.), those of senses and of the mind (as determination etc.) thinking of the pleasures of the worldly objects and engaging in actions involving the ideas such as “I, mine etc.” Then a person, although self-manifest, not knowing the divine soul, the great preceptor, is addicted to the qualities of *Prakriti*. Then, proud of qualities, he, losing self-control, engages himself in actions and is born again according as they proceed from goodness, darkness or ignorance. (If his actions originate from the quality of darkness, then he attains to the region wherein manifestation is sufficient). If they proceed from the quality of darkness, they are born in the region where there is profuse pleasure. If they originate from the quality of ignorance, they are born in the region where there is dreadful sorrow or grief. Sometimes they are born as men, sometimes as women, and sometimes as eunuchs. Thus a *Jiva* is born either in the race of celestials, men or animals according to the nature of actions performed by him. Like an unfortunate dog, being stricken with hunger and thirst, he goes about being born from house to house, and according to the destiny (result

of the actions performed by him) he meets somewhere with happiness and somewhere with afflictions. (25—30).

In proportion to his mind being engrossed by desires a creature attains to the higher, middle or lower region of his birth, and he meets with good or evil association of being born to according to the merit of the actions performed by him forming the sum total of his destiny. Though the three kinds of miseries, super-human, elemental and spiritual, have their respective remedies,—still there is no cessation of his afflictions. Carrying a huge burden on his head, just as a person places it on his shoulders, so are all the remedies. If a person places that burden on his shoulders, his weariness is not entirely removed thereby,—similarly, by remedies we cannot expect an entire cessation of the afflictions. An action is not a complete remedy of other actions performed in the past, inasmuch as both of them originate from ignorance like unto a dream in a dreamy state. O sinless one ! Even when the objects do not exist, the world does not cease to exist, for like unto a person walking in dream, it exists in the mind in the shape of a discriminative property. This world is full of troubles on account of their being attached to self, but by unflinching devotion unto the preceptor of the universe, Lord Vasudeva, worldliness is removed. (31—36).

Devotion when directed to the Divine Vasudeva, produces consummate knowledge and disassociation from the world. O royal saint ! By reverentially listening to and by reading everyday, the themes relating to Achyuta, a person soon acquires devotion unto the Reverend One. O king ! Wherever high-minded and pious men, devoted to the Divine One assemble having their minds worked up with the desire of chanting or listening to the glories of the Reverend One,—the sacred and nectarine stream of the glories of Madhusudana (the slayer of the daitya king Madhu by name) issues out from the mouths of those great ones ; who forgetting themselves

attentively hear those themes are not stricken with hunger, thirst fear or sorrow. Even though naturally and daily the creatures are assailed by hunger, thirst, fear or sorrow, they do not cherish attachment unto themes relating to lord Sri Hari, which they ought to do. Even Brahma (the lord of patriarchs), the divine Girisha (the lord Siva), Manu, Daksha and other patriarchs such as Sanaka and other ascetics, as well as Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasistha, myself (Narada) and the other sages cognisant of Brahman, masters of speech, although searching by means of austere asceticism and self-absorption, cannot see the omniscient Great God of all. Following the Vedas, which is highly extensive and pregnant with endless meanings and teachings, and in accordance therewith worshipping the deities through the prescribed incantations, they are not able to know the Great God. (37—46).

Whenever the Divine Vasudeva thinking within Himself extends His favour unto a person, he renounces his attachment to worldly actions and ceremonies as are laid down in details in the Vedas. Do thou not, therefore, O Varhisman, consider the actions which are seemingly real, to be real. They sound pleasant unto ears, but have no touch with the real thing. The persons of sullied understanding who consider the Vedas as preaching *action* only, do not correctly understand the true spirit of the instructions of the Vedas, because they are cognizant of that region (knowledge of self) wherein resides the Divine Janardana (the lord Vishnu). Covering entirely the Earth with Kusa-grass and slaying numberless beasts in sacrifices performed by thee, thou art proud of thyself to be a great sacrificer, and therefore being ignorant thou dost know only the region attainable by actions and not the real goal. Only that is the true action in which the Reverend lord Sri Hari is propitiated and only that is the true learning which produces devotion unto the Reverend One. Lord Sri Hari is the soul and lord of all created

beings and is the independent instrument or cause of them. All created beings should, therefore, take resort to His lotus feet from which proceeds the well-being of mankind. That person is really learned and wise who thinks "He is my most beloved, He is my soul and from Him there is not the least fear." O foremost of men ! Only the lord Sri Hari is really learned and Omniscient and as such He is the preceptor of the universe. Thus, thy question full of doubt has been answered by me fully hereinabove. Hear me again most attentively. I shall reveal unto thee another mystery. (47—51).

"Just see behind thy back a deer standing, which is about to be pierced through by the arrow of a hunter. The deer, without being alert for such an imminent danger, is roaming about in search of trivial pleasures, and amorous sport with his beloved (a she-deer). He is lost in hearing the humming of black-bees, and as such he does not know that there are leopards near about trying to satisfy their appetite with the lives of dears and other animals, and also that on his back is just standing a hunter aiming his terrible shaft to kill him. O king ! It behoves thee to be cognizant of thy own real self. Having thy heart severed like unto the deer, pierced by the shaft of the hunter, who in the harem of fair damsels gifted with the enchantment of beautiful scented flowers, longing day and night for objects of enjoyment, trivial though as the fragrance or honey of flowers. Thou art solely attached to thy wife. Thy ears are tempted to the charming conversation of thy wife and children, the charming conversation resembling the enchanting humming of black-bees. Thou resident in thy palace disregarding the lapse of time day and night, the passing time robbing thee of the duration of thy life. Death is most certainly ever at thy back ready to take thy life, like the hunter with his dreadful shaft standing behind the deer. Considering within thy mind the actions of thy soul resembling those of the deer, do thou

block up the course of thy mind as well as of the external senses like unto the ever flowing stream of a river. Do thou also renounce association with females filled with the charming conversation of love and amorous sports. On the other hand do thou delight in God, who is the ultimate refuge of all creatures, at the same time gradually desist from trivial pleasures of the world."

Thereupon the king Prachin Varhis replied saying :—"O Brahman ! I have heard thy above instructions with great attention and I have deliberated over them in my mind, Methinks my preceptors did not know them or else would not have thy instructed them ? O Brahman ! Thou hast removed a great doubt of my mind. But I have another great point of doubt in which even the Rishis of controlled senses feel bewildered. (52—57.)

Renouncing the body on this earth by which actions are performed, a creature assumes another birth in the next life and in that new life he feels the consequences of the actions performed by him in his previous life. These are the words of those who are well-read in the Vedas and have been heard by me in conversations with them. The actions which are performed according to the Vedas, immediately disappear and are not manifest.

The auspicious Narada replied the king saying as follows :—By the same body by which actions are performed in this world and by the same subtle body in which mind exists, before the agent is separated, a man feels the consequences in the next world. That is to say, though grosser elements are destroyed with the death, the subtle elements still remain in which the mind exists,—and by this subtle form a person feels the consequences of his actions in the next world. As a person, renouncing the living body, enjoys in his dreamy body the actions which exist in him in the shape of impressions, so does he by other bodies. From the various bodies which a person assumes in mind saying, "these are mine, I am



a Brahmana," he obtains various accomplished actions, on account of which he is born again. Mind is determined by the action and consciousness of senses. So, by mind the actions of the pristine body are determined. (58—63.)

If an object in its real form or nature is not perceived, seen or heard in this body, how can one conceive an object in his mind? Therefore, O King, the existence of a subtle body is possible for a man, or else how can he conceive an object in his mind? It is the mind through which is manifest the previous form of a man and it is the mind again that acquaints him with the condition that he will attain to in future. As sometimes a thing unheard or unseen of before, appears in mind, so are many impossibilities relating to place, time and action are conceived of (as seeing an ocean on the summit of a mountain and seeing a star during the day time and the chopping off of one's own head etc.) All objects in due order brought within the ken of mind and perception of senses, appear as worthy of being enjoyed and are actually so enjoyed. All men are gifted with minds. As darkness is manifest with the light of the moon, so this universe is manifest in the mind enveloped with the quality of goodness (Sattwa) and devoted to the meditation of the Divine One. (64—69.)

So long as the ulterior action of intellect, mind, senses, object and qualities exists, the ideas such as "myself and mine" are not destroyed in a man. In sleep, stupor, grief consequent upon the destruction of a favourite thing, death and decrepitude, the consciousness of ego is not manifest in consequence of the senses being incapable of performing their respective functions. The consciousness of ego is not so much manifest in person either when he is in the embryo as a mere stripling like unto the rays of the moon in the dark half of the month, as it appears clear in a youthful person through his eleven senses. Though all the objects do not exist in him, still he is not divested of worldliness as a person addicted to worldly objects attains to the accession of wealth in a dream. Thus, when

subtle body identical with five elements, three qualities and sixteen manifestations, is united with consciousness, it is called a creature. By this subtle body a person takes and renounces the gross form and attains to sorrow, joy, happiness, grief and fear. (70—75.)

“As a leech does not entirely leave a grass before it gets hold of another, so a person, though dead, does not forsake the attachment for his previous body, unless by the consummation of actions undertaken in that body, he attains to another. O Lord of men ! Mind alone is the root of worldliness unto creatures. Thinking of the objects of senses a man repeatedly engages in actions. So long as action exists there is ignorance too, and so long as ignorance exists bodies are tied to actions. To remove this ignorance, do thou, with all thy heart, worship the lord Sri Hari and behold this universe as identical with Him from whom proceed creation, preservation and destruction there of.” (76—79.)

The auspicious Maitreya said :—Thus did the pious Narada, the foremost of the votaries of the Divine One instruct the king in the Nature (*Swarupa*) of God and the course of creatures (*Swarupa* of the Jivas).

Thereupon, bidding good bye to the king Prachin Varhis, Narada repaired to the region of Siddhas. Then, having commanded his sons to protect the subjects, the royal saint Prachin Varhis repaired to the hermitage of the illustrious ascetic Kapila. There having worshipped and meditated upon the lotus feet of Govinda (lord Vishnu) with great devotion, with single minded quiescence and having been disassociated with the world,—the king Prachin Varhis attained to the condition of being identical with the Reverend One. O sinless one ! The divine sage Narada, thus describing the spiritual knowlegde, said :—“Whoever shall hear of and make others listen to this, shall be freed from the subtle body”.

This sacred narration on the glories of the Divine Mukunda (lord Sri Hari) emanating from the holy mouth of the foremost

of the divine sage Narada, sanctifies the three worlds and purifies the mind of all beings. Whoever shall reverentially hear this sacred narration, shall be freed from all worldly bonds and shall no longer roam about in this world. This wonderful spiritual knowledge was obtained by me, which destroys the consciousness of ego and the doubt as to how one suffers the consequence of actions in his next life. (80—90).

### CHAPTER XXX.

#### LORD VISHNU GRANTS BOON UNTO THE PRACHETAS.

The auspicious Vidura asked :—O Brahman ! How could the Prachetas (the sons of Prachinvarhis) mentioned by thee attain to *Siddhi* (consummation of success in aceticism) after having pleased lord Sri Hari through chanting of eulogious hymns unto Him as per the instructions of divine lord Rudra ? O thou disciple of Vrihaspati ! Indeed those Prachetas having obtained the Divine lord of mountain (Girisha, Siva) and being his favourite followers who in his turn was a favourite of the lord of emancipation (Vishnu), might well have secured liberation or emancipation ; but what did they attain to this or in the next world ?

Thereupon the illustrious Maitreya replied :—Satisfying the behests of their father, the Prachetas reciting Rudra's hymn in the waters of the ocean and by performing sacrifices and ascetic rites, propitiated the Reverend One (lord Hari). After ten thousand years, the eternal Parusha having removed their afflictions, appeared before them in that form in which the quality of goodness was predominantly full. Like unto the clouds on the summit of a mountain lord Sri Hari was seated on the shoulders of His celebrated carrier Garura. He wore a yellow raiment and had the *Kaustubha* jewel hanging

from His neck which was dispelling the darkness of the quarters. His face and cheeks were gracefully beautified with brilliant ornaments of gold. He had a diadem on His head. In His eight hands were eight weapons. He was worshipped by His followers, the ascetics and the celestials, and His glories were being chanted by His carrier Garura in the form of a Kinnara. (1—6).

He was gracefully adorned with garlands of wild flowers. His grace was all the more enhanced with Lakshmi being situated in the midst of His embrace of eight arms. The Prime Purush, looking upon the sons of Prachin varhis (Prachetas) with gracious disposition, spoke unto them the following words in voice grave as the roaring of the clouds. The Diety said :—

“O ye princes ! Just ask of me your desired boons. Good shall betide ye. I am pleased unto you all for your brotherly feelings, by virtue of which you do not observe different forms of religion. Whoever will every day in the evening think of you, shall consider his brothers as identical with his own self and shall cherish love for all creatures. I shall confer upon them their desired for boons and excellent understanding, who with collected mind singing Rudra’s hymn shall worship me every morning and evening. Since you have delightfully satisfied the behests of your father, this your charming glory shall spread all over the world. An illustrious son shall be born unto you and he shall equal Brahma in accomplishments and his progeny shall fill up the three worlds. (7—12).

“O ye princes ! You are not married yet. From the Rishi Kandu, Apsara Promlocha obtained a daughter having lotus eyes. With a view to frustrate the advancement of the power of Kandu’s asceticism, the celestial king Indra deputed the said Apsara Promlocha to put obstacle to the asceticism of Rishi Kandu. Promlocha was able to secure the love and amorous pleasures with Rishi Kandu, and in consequence she was big with a child. While she was returning to the celestial

region after having putting down the Rishi's merits self-control and asceticism, she is said to have left off the embryo on the trees. That girl (the daughter of the Apsara Promlocha) on the trees crying in hunger, the king Soma (the Moon) was stricken with pity on her and put into her mouth his finger dipped in nectar. You (the Prachetas) have been commanded by your father to procreate progeny. Do you, therefore, follow my advice and soon marry that excellent damsel, the daughter of Apsara Promlocha. You all do not differ with one another in character and accomplishments. That damsel too does not differ from you in religion and character. She has already surrendered herself unto her worthy husbands in you. Do you therefore be wedded with her. By my boons unto you, with unimpeded prowess, you shall then enjoy for one thousand years worldly and heavenly objects of enjoyment. Thereafter by dint of your unflinching devotion unto me, all your desires and sensual appetites shall be destroyed and desisting from hellish objects of enjoyment you shall attain to my excellent region. O my dear ones ! The condition of a householder is not a source of bonds unto those persons, who even after entering that condition, assign all their actions unto me and who delight in spending their time by chanting my glories. I am the Omniscient and Absolute *Brahman*, and appear in the minds of the hearers, which sounds new with every word, through the words of those who chant the glories of *Brahman*. By so listening to my glories people visualise *Brahman* and become identical with it. So that those who seek refuge in one are not influenced by sorrow, ignorance or delight." (13—20).

The auspicious Maitreya said :—Having the impurities of ignorance and darkness of sullied understanding been destroyed through the grace of the Reverend One, the Prachetas with folded hands and in heavy words, chanted the glories of their best of friends the lord Janardana, who had thus spoken unto them for initiating them into true manliness.

The Prachetas addressed lord Sri Hari saying :—Salutation unto thee, O lord, who dost destroy all worldly afflictions and whose high qualities and great name have been pointed out by the Vedas as leading to the accomplishment of all objects, who art above the comprehension of mind and beyond description by speech and whose way cannot be known by the senses. Salutation unto thee, O lord, who art pure, quiescent, dost exist in this true form. Thou art the lord in whom has been baffled this world of illusion begotten of thy will-power. Thou art the lord, who by thine illusory energy dost assume the forms of Brahma, the lord of creation, and others for the creation, preservation and destruction of the universe. Salutation unto thee, O lord, who art the pure essence, by whose light of real knowledge the darkness of worldliness is destroyed. O lord ! Thou art Vasudeva, Krishna, and the master of all devotees. Salutation unto thee, O lord, who art lotus-navelled, who dost wear a garland of lotus and who hast lotus feet and eyes resembling lotus-petals. Salutation unto thee, O lord, whose raiment is yellow like unto the filaments of a lotus, who art the refuge of all elemental creations and the witness of all the worlds. (21—26.)

“By this thy divine and auspicious form, endless miseries of the world are destroyed and with a view to favour us, who are verily distressed, thou didst manifest thy form unto us. O lord ! They deem themselves immensely favoured, if these people are remembered by thee in proper time considering them as thine own. Stationed in the hearts of the poor people, who attain to beatitude for being thought of by thee, thou art fully cognizant of their wishes—dost thou not then know the innermost desire and prayer ? O lord of the universe ! Even dost thou wish to hear of the prayer from our own mouths. We say that thou, who dost instruct us all in the attainment of the paths of emancipation, who art thyself the real course of men, mayst thou be mercifully propitiated with us all who are poor people. Still do we pray for thine being propitiated. Thou art

the foremost lord of all, and thou art only capable of granting all desires of all creatures. There is no end of thy prowess and it is for this reason that thou art known as *Ananta* (eternal.) As once having obtained a Parijata tree (a celestial flower-tree of that name celebrated for the sweet scented flowers of that name) a black-bee does not seek for any other tree, which are easily available, similarly once having obtained thine lotus-feet, what boons should we pray for ? (27—32.)

“So long under the influence of actions being possessed of by thine illusive energy, we shall be travelling in this world. May we, however, in our various births be fortunate in associating ourselves with thine best of votaries. We do not compare even the heaven or final liberation with a minute portion of association with thy votaries, what to speak of other commonly desired for objects of mankind ? There is no anxiety in their company of those thine votaries before whom thy sacred glories are chanted, by whom all thirst is satisfied, who are harmless towards all creatures, and who being dis-associated from the world, always chant thee for the names relating to the Divine Narayana. What timid wight shall not long for the association with them who are like holy pilgrimages and who travel for sanctifying the earth with their sacred feet ? O God ! For a momentary association with thy friend the divine Bhava, we have obtained thee who art the best physician for this world hard of being successfully treated and even to protect from death thou art the only refuge. (33—38.)

“O lord of the universe ! We have studied well all the Vedas. We have pleased our preceptors through reverential worship, and we have propitiated the Brahmanas and elderly men by our devotion and services. We have welcomed those worthy of respect, the friends and brothers, and renouncing malice and enmity we have satisfied all creatures. May all our devout austerities which are performed in the depth of



waters without any food for many long years, be directed towards encompassing thy satisfaction who art the Prime Purusha. Being unable to witness the end of thine auspicious glories, Manu, Brahma, the divine and other sages whose souls were purified by asceticism and true knowledge, chanted thy sacred names and glories according to the best of their respective might. And in accordance therewith we have also tried our best to sing this hymn on thee. Salutation unto the Prime Purusha, who is purity identified, equal everywhere and who is Vasudeva and in whom the quality of *Sattwa* (goodness) predominates.”

The auspicious Maitreya again began saying :—On being thus hymned by the Prachetas, lord Sri Hari, fond of His votaries, delightedly spoke unto them as follows :—

“So be it.” And though His departure was not welcome to them whose eyes were not satiated still, the lord Sri Hari of unimpeded course repaired to His own hallowed region.

Thereupon, issuing out of the waters, the Prachetas saw that the kingdom of their father was without a king. For want of cultivation, the Earth was covered with various trees which were so high that they appeared to be obstructing the region of the celestials and therefore the Prachetas became greatly enraged with those trees. (39—44.)

With a view to free the earth from trees and creepers, they having been so very much enraged, O king, the Prachetas produced from their mouth fire and air as would be found tremendously devastating at the time of dissolution of the universe, and thereupon the trees were reduced to ashes. Then beholding the trees to be so turned to ashes, the patriarch Brahma came there and by his reasonable words of instructions pacified the terrific anger of the Prachetas (the sons of Varhisman.) The trees that were still left on the earth, having been advised by the self-create (Brahma conferred upon the Prachetas their daughter (the daughter of Apsara Promlocha left of on the trees.)

Then, by the command of Brahma, the Prachetas married the said fair damsel Marisha by name, from whom was born Daksha, who was thus born in the race of Kshatriyas for his once disregarding the lord Siva. He was that Daksha, who when Chakshusha Manwantara set in having his former form destroyed by time and being commanded by Divine will, created progeny. Thus being born unto Marisha by the Prachetas, with his own effulgence he clouded that of others and for his abilities in actions he was called *Daksha* (adept or skilful.) This Daksha was deputed by Brahma in the task of the procreation of progeny and he again engaged all other patriarchs such as Marichi and others in the same work. (45—51.)

## CHAPTER XXXI.

THE PRACHETAS REPAIR TO FOREST AND ATTAIN EMANCIPATION.

The auspicious Maitreya said :—O Vidura ! With the lapse of one thousand divine years, the Prachetas acquired discriminative knowledge. Thereupon they remembered the behest of the Reverend One saying “Ye shall attain to My excellent region.” They then consigned the charge of their wives unto the hands of their sons and left their home for the forest to take up the vow of Sannyasa. In the western quarter on the bank of the ocean where Jajati Rishi performed *tapasya* and attained to the consummation of his austere asceticism. There they were initiated into that knowledge of self by which one considers others as identical with himself. While they were seated having conquered the vital airs, mind, speech, external vision and the several prescribed *Asanas*, quiescent and straight, and having unflinchingly fixed their minds upon the Supreme Brahman, they found there the divine sage Narada, worthy of being worshipped by the celestials, daityas and the other creatures. On seeing the divine sage so arriving there, they rose up from their respective seats out of respect for him and having bowed down unto him, they offered him a

worthy seat. On finding him comfortably seating and having worshipped him duly, they addressed him as follows :—

“O thou best of the divine sages ! Has your journey to the place been quite safe and welcome ? It is by dint of our good fortune that we have thus been able to meet you here. O Brahman ! Like unto the sun, your journey leads to the fearlessness of all. O lord ! Being attached to the world, we have well-nigh forgotten what all we had in the past been instructed by the divine lord Siva and the Reverend Lord Sri Hari. Do you, therefore, explain unto us the real spiritual knowledge by which we may cross the ocean of the world which it is very hard to get over.” (1—7).

The auspicious Maitreya again began :—Having been thus requested by the Prachetas, the divine sage Narada having concentrated his mind upon the Reverend One of illustrious glories replied to the Prachetas.

The auspicious Narada said :—That birth of mankind is the true birth, that action is the true action, that life is the true life, that mind is the true mind, and that word is the true word by which they serve the illustrious lord Sri Hari, the soul of the universe. Save this of what good use is the three-fold birth, namely the union of the seminal fluid and blood, the ceremony of *Upanayana* (the ceremony of being initiated with Gayatri Mantra and being invested with the sacred thread) and that of *Diksha* ? Of what avail are the actions performed according to the prescription of the Vedas, and of what benefit is a long life like that of the celestials ? Of what good is the listening to the recitation of Vedas, discourses on asceticism, pious conversation, accomplished intellect, strength and the sharpness of the senses ? Where the lord Sri Hari capable of conferring knowledge of the self or soul does not exist what benefit there is in Yoga, Sankhya, knowledge of self, asceticism, the study of the Vedas, and performing austere vows and penances encompassing well-being ? The Spiritual consummation of all those actions leading to the

well-being constitute the soul and lord Sri Hari is the soul of all creatures, inasmuch as He destroys all their ignorance and He is dear unto them. Therefore, how can there be any other dear object than meditating upon Him ? (8—13).

Just as by sprinkling of water into the root of a tree, all its branches and trunk are nourished ; and as by the nourishing of the vital breath (Prana-air) all the senses are sustained, so by the adoration of lord Achyuta all the deities are worshipped. Just as water coming out of the sun during the rains enters into it again in time (during the summer season), just as all creatures, mobile and immobile terminate in the earth, so do all the elements and qualities mingle and end in lord Sri Hari. O ye Princes ! As darkness or light gradually terminates in ether, so also all the energies and the influences of the stream of qualities namely of goodness, darkness and ignorance terminate in the Divine One. Do ye, therefore, worship Him considering Him as identical with Brahman, the jiva-soul in you, He being (Supreme Soul) the One soul of all creatures. He is the instrument of the universe. He is the Prime Purusha. He is the foremost of all, who by His native energy destroys all the qualities. The lord Janardana (Vishnu) is speedily propitiated by mercy unto all creatures, the satisfaction with what easily brings the control upon the senses. Stationed in the minds of the pious, due to their constant meditation and purity of their minds freed from all desires,—lord Sri Hari does not like to recede therefrom, considering the pious ones to be brought under His refuge. Ever loving towards his votaries and delighting on their devotion, lord Sri Hari does not accept the worship of those vicious minded persons who being proud of their wealth, education and heredity, disregard or neglect the pious ones thinking them to be poor. Therefore, what grateful person should for the least period of time forsake that Reverend One, who is perfect in Himself, and being compassionate unto His votaries does not accept the service of even

Sree (Lakshmi) following Him, of the kings cherishing fulfilment of desires and even that of the celestials ?" (14—22).

Thereupon the auspicious Maitreya again said :—Thus, O king, narrating unto the Prachetas the sacred themes on Reverend One, the divine sage Narada, born of the self-create Brahma, then proceeded to the region of Brahma. The Prachetas too listening to the illustrious themes on the lord Sri Hari as narrated by the divine sage,—the theme that removes the sin of mankind,—began to meditate upon the lotus-feet of the lord Sri Hari and in due course of time attained to His region. O Khatta (Vidura) ! Thus, in reply to what thou didst ask of me, I have described unto thee through the above conversation, instinct with the glories of lord Sri Hari, between the divine sage Narada and the Prachetas.

Then, the illustrious Suka said :—O foremost of kings ! Thus the progeny of king Uttanpada, Manu's son, has been fully narrated above. I shall now describe unto thee descendants of Priyavrata. Having acquired from Narada, the knowledge of self, the king again enjoyed this earth, and dividing the kingdom amongst his sons, he attained to the station of the Divine One. Listening to the glorious themes of the Reverend One as narrated by Rishi Kausarava, Viduras devotion was greatly increased. He then again bowed down unto the feet of the ascetic and meditated in his heart the lotus feet of the Divine One.

Then Vidura said :—"O thou master of great asceticism ! Thou art full of compassion, and thou hast been good enough to point out unto us the terminating point of the quality of ignorance, where resides the Divine lord Sri Hari, who comes within the view of His poor votaries."

Having thus welcomed saluted the illustrious Maitreya,—the pious Vidura proceeded towards Hastinapur with a view to see his Kinsmen. Whoever shall daily listen to these sacred themes relating to the Prachetas who had dedicated their minds unto the Divine Hari, shall acquire long life, wealth, prosperity, fame, auspiciousness and good condition in after life,

# BOOK V.

## CHAPTER I.

### THE ADMINISTRATION OF PRIYAVRATA AND HIS DEVOTION TO KNOWLEDGE.

The auspicious king Parikshit said :—O great ascetic ! I understand that the life of a house-holder is fettered by his actions, the actions themselves resulting in and leading towards the consciousness of individuality unto one's own self which is termed as egoism. O foremost of the twice-born ones ! I further understand that by entering into the life of a house-holder, a person becomes attached towards the world and the worldly objects. Wherefore did Priyavrata, who had self-knowledge, and who was a great devotee of the Reverend One, then enter into and attach himself unto the life of a house-holder ? O thou best of Brahmanas ! I think, persons like Priyavrata who have renounced society and who are godly-minded, ought not to find pleasure in the life of a house-holder attached to worldly-objects. O thou Brahmana saint ! The minds of the great ones are ever reposing under the blissful shade of the Reverend One's lotus-feet capable of assuaging the miseries resulting from lust and the other passions. Such persons are not deemed to be attached to relations such as wife and children etc. I am, therefore, labouring under a great doubt as to how even being attached, as he was, to wife and children and the house-hold, Priyavrata could succeed in attaining to the *summum bonum* and also how he could centre his thoughts unswervingly unto lord Sri Krishna.

On hearing the above words from the king Parikshit, the auspicious Suka-deva replied saying :—Yes, you have truly said so. Those persons whose hearts revel in the honey springing from the lotus-feet of the Reverend One of absolute

excellence and who devote themselves unto Him, regard their highest welfare to be consisting of the discourses about Him so much loved by the greatest anchorets. Nor do such persons forsake the same although they may meet with obstacles in that way. A great votary of the Reverend One, as he was, Priyavrata attained to the knowledge of the greatest good in consequence of his having reverentially served unto the auspicious feet of the divine-sage Narada,—thus being initiated into the contemplation of the self or soul and resolved upon observing the regulations relating thereto. At the very outset, concentrating his thoughts unto His meditation, Priyavrata had dedicated unto the lord Vasudeva, the active energies of his organs. Knowing him to be adorned with various administrative qualities, his father Manu (Priyavrata's father) had entrusted him with the task of governing the kingdom. But at first Priyavrata had refused to accept that task. Although it was improper to disobey the desire of his father, yet Priyavrata having known that the exercise of the function of a king was unreal, he felt that discomfiture may result from such a source. This was firstly the cause of his refusing to take up the task of governing his father's kingdom. (1—6)

Coming to know of such an intention of Priyavrata, the Primaeval Reverend Lord Brahma, in company with the Incarnate Veda and his sons Marichi and others, descended down from his own region entitled *Satyaloka*. O king ! Just as a monarch comes to know of the designs of his subordinate and tributary rulers through his spies, similarly the lord of creation, the self-sprung Brahma gathers the purpose of the universe through its prosperity or decay. Learning the aforesaid intention of Pri<sup>10</sup>yavrata, Brahma left his region with a view to see Narada and began to descend down by degrees. On the way the sky-ranging deities such as Mohendra and others paid their adorations unto him ; and the Siddhas, Saddhyas, Gandharvas, Charanas and ascetics etc had sung eulogy unto him. Beaming like the Moon, the lord of creation



had descended upon the *Gandhamadana* mountain (a celebrated mountain of that name) illumining the caverns of the mountain by his own splendour. There in a cavern of *Gandhamadana* mountain, Narada was engaged in imparting unto Priyavrata knowledge of the self or soul. At that time, Manu had also come there for the purpose of taking back his son Priyavrata. On seeing the swan-vehicle, Narada came to know that Brahma had come. Instantly all the three there (Narada, Priyavrata and Manu) started to their feet and began to chant hymn unto him holding in their hands the articles of worship. Thereupon the divine-sage Narada, holding before that Deity the articles of worship, and in sweet accents began to sing his merits, his glories and his supreme excellence. Thereafter Brahma smilingly looked at Priyavrata showering great affection unto him and spoke unto him as follows :—

“O my son ! Carefully listen to what I say. It is improper to attribute defects to the Divinity who is of immeasurable power. Resigning ourselves unto Him, you and your father, and also this spiritual preceptor of yours—the divine sage Narada—and even I myself obey His behests. No body can directly or otherwise alter His creations by means of hard austerities, learning or spiritual absorption, strength or intelligence, nor by means of interest or righteousness counter—act His acts. (7—12)

“O Priyavrata ! Being subject to the influence of birth, death, grief, stupifaction, fear, pleasure, and pain, the creatures in the universe take this god-gifted body in order to perform their acts throughout the life. No creature can do anything independently of god. Being fast bound with His mandate representing a rope, and by influence of the three principles, actions and words such as *Brahmana* and others, we offer him articles of worship. Just as an ox, or the like other quadruped animals, with cords passing through its nose, executes the wishes of a man and works for him, similarly we execute the wishes of the Lord and for Him. O Priyavrata ! Just as a man with

the power of vision takes at his will a blind man either to the shade or the shine, even so the Lord at His will causes us to be bodied in the form of birds or beasts or any other animals ; and in that state of existence, in obedience to His mandate, we enjoy pleasure and suffer pains in those bodies. As a person even after awaking from his slumber, recollects his dream, so even after having been emancipated, undergoes his acts, being reft of all consciousness of self and thus bears one's body. But such a person does not reap the results or fruits of the qualities, acts, or desire of his former body. A person, who without first having subjugated his senses, wanders from forest to forest, becomes ever dogged by the influences of the six foes, the mind and the five organs of senses. But on the other hand, a person who has conquered his senses and is as such centered in himself, meets with no harm even by leading the life of a householder. A person desirous of conquering the six passions, should at first living in his household attempt at practising self-control. Thus, when the passions are weakened, he should then travel elsewhere, and then he has nothing to fear from like a person living in a fortified fort after having vanquished his powerful enemies. By resorting to the fort in the shape of the lotus-feet of the lotus-navelled Deity, thou hast vanquished the said six powerful enemies ; and O Priyavrata, do thou now enjoy, as long as thy body remains, the pleasures conferred on thee by the Reverend One ; and thereafter, being disassociated from the world and its objects of attachment do thou adore thy real self." (13—19)

The illustrious Suka-deva then again began saying :— Having been thus instructed, Priyavrata, the great votary of the Reverend One, feeling the insignificance of his own self, reverentially lowered his head in salutation unto and accepted the instructions of Brahma, the Divine Preceptor of the three worlds. Having been duly worshipped by Manu, and meditating upon his own form which he did not ordinarily display, the Divine Brahma repaired to his own region which was above

the comprehension of mind and speech,—Priyavrata and Narada listfully looking at him. Having his desire thus satisfied by Brahma, and having by the counsel of the divine sage Narada, consigned the charge of protection and preservation of the entire universe to the hands of his son, Manu too withdrew himself from the enjoyments like unto a dreadful tank full of poisonous water. By continually meditating upon the lotus-feet of the Divine Prime Purusha, by virtue of meditation unto whom all the bonds of the world are snapped, all his desires were burnt down and Priyavrata's mind was purified. By the will of the Divine Lord of the Universe, being again entrusted with work, Priyavrata ruled the Earth to enhance the glory of the great. He espoused the daughter of the Patriarch Viswakarma named Varhismati. Priyavrata begat upon his wife Varhismati, ten sons, all of whom were like him great in character, accomplishments, actions, beauty and strength. He also begat upon his wife a daughter who was named Urjaswati. The ten sons of Priyavrata were named Agnidhra, Idhmajihva, Jainavahu, Mahavira, Hiranyaretas, Ghritapristha, Savana, Medhatithi, Veetahotra and Kavi. The names of these ten sons of Priyavrata were named after the ten names of Agni (the God of fire.) (20—25)

Of the said ten sons of Priyavrata,—Kavi, Mahavira and Savana, these three lived the lives of perpetual celibacy and practising the knowledge of self from their very boyhood at last attained to the state of *Paramahansas*. In that state of their lives, they all acquired great self-control and became mighty Rishis. By their continued meditation of the lotus-feet of lord Vasudeva,—who is the asylum of all creatures and the refuge of the terror-stricken,—and by dint of their great devotion, they had stationed in their purified hearts the idol of the Reverend One. Thus consigning the attributes of body to the previous soul, they became identical with the Great soul.

On another wife Priyavrata begat three sons who were named Uttama, Tamasa and Raivata who were all lords of

Manwantaras. While his three sons,—Kavi, Mahavira and Savana,—were so engaged in the practice of self-control, that high-minded lord of the Earth, Priyavrata, ruled the kingdom for eleven *Arvuda* years (*Arvuda* means ten crores.) By the twang of his bow stretched by his highly powerful hands, persons on the side of piety and justice yielding without any fight, Priyavrata engaged himself in enjoyment day and night with his greatly beloved queen Varhismati. At this state his good sense and under-standing seemed to have been defeated by enjoyment, merry sports, bashfulness, smiles, jokes etc and he himself stood like one loosing himself in such enjoyments, While the Divine Aditya (sun) goes round the mount Sumeru and lightens the Earth, only half is lighted. At this creation of day and night due to the rounds of the sun,—Priyavrata felt displeased and he promised “I shall make day of a night.” Thereupon, ascending a swift coursing car, dazzling like that of the sun, he made seven rounds behind it (the sun) appearing himself as the second sun. His power was greatly enhanced by his unflinching devotion unto the Reversed One. (26—30)

When Priyavrata was so making the rounds,—Brahma, the four-faced deity appeared before him and said,—“My child ! Do you desist from doing so ; that is not your duty.” The seven ditches that were created by the wheels of his celebrated car, became the seven oceans by which the seven insular continents have been created. Jambu, Plakshma, Salmali, Kusha, Krauncha, Shaka and Pushkara, are the seven insular continents and the dimension of the each is twice that of its preceding one, and they all lie situate around the ocean. The seven oceans are respectively of salt, juice of sugarcane, nectar, clarified butter, curd, milk and of pure water : These oceans are around the seven insular continents, and the seven insular continents are around the seven oceans. These oceans are of equal dimensions each with the continent that it encircles ; and they all lie separately on the outside of the continents. Priyavrata, the husband of Varhismati, conferred the kingdom

of the seven continents upon his seven sons namely Agneedhra, Idhmajihva, Jainavahu, Hiranyaretas, Ghritapristha, Medhatithi and Vcetahotra. Each of the aforesaid princes were thus placed in charge respectively of one of the aforesaid continents. Then Priyavrata gave away his daughter Urjaswati unto *Sukracharya* (Usana) the spiritual guide of the Daityas (Asuras). Sukracharya begat on Urjaswati a daughter Devajani by name. This sort of wonderful manliness is not an impossibility for those persons, who by the dust of the lotus-feet of the Reverend One, have controlled their six passions. Even a mean person, who recites the sacred name of the Reverend One, is immediately freed from the worldly bounds. (31—35)

Having disassociated himself from the elementary qualities of the world by dint of his unflinching devotion unto Narada, the divine sage,—Priyavrata had considered himself in his company as one whose real object in worldly life has not been realized. Therefore, once on a time, that king of incomparable energy and prowess (Priyavrata) had repented saying, “Alas ! What a tremendous iniquity have I perpetrated. Through the overwhelming influence of the powerful passions, I have been thrown down into this dark well of worldly desires which are begotten of ignorance. Oh, fie on me. I have become a play deer in the hands of my wife.” Thereupon, having arrived at the true knowledge of self by the mercy of the Great God,—Priyavrata had divided his kingdom amongst his devoted sons. Thereafter having renounced his once beloved queen now like a dead body, and also having renounced the other worldly objects of attachment,—the king Priyavrata followed the sacred path of piety as has been pointed out by the illustrious divine sage Narada.

Such an iron determination towards renunciation had arrived in his mind as a result of the instruction of the divine sage Narada and by virtue of his devotion unto the lord of the universe Sri Hari. The slokas that were written relating to

the glories of the king Priyavrata will now be narrated by me, as follows :—

Who else but God is capable of accomplishing the wonderful actions which were performed by Priyavrata ? That illustrious king by journeying in his celebrated car in his attempt at destroying darkness for ever, had as a result created the seven oceans. By him it was that the Earth was settled and encircled by waters it was divided into seven insular continents, and as such the dissensions of mankind were put a stop to. Then again, the divisions of the various insular continents were laid out by the rivers, mountains and forests. It was the illustrious king. Priyavrata who considered all the wealth of the Earth, Heaven, the land of mortals, Yoga and actions as hell. And the votaries of lord Vishnu were his favourites.” (36—41)

## CHAPTER II.

### THE NARRATION RELATING TO AGNEEDHRA.

The auspicious Suka said,—His father Priyavrata having been thus engaged in living the pious life,—carrying out the command of his father and keeping his view steadily fixed on righteousness,—Prince Agnidhra began to rule the inhabitants of Jambudwipa, treating his subjects like his own children. Once upon a time, that prince Agnidhra, who lived the life of an ascetic, being desirous of having offspring, went to a cavern of the Mandara mountain which was the sporting ground of the celestial women (the wives of the immortal deities.) On his arrival there and having procured various necessary articles for worshipping the lord of creation of the world,—that royal saint Agnidhra became deeply engaged in worshipping Him. Having understood the intention of Agnidhra in entering upon such rigid austerities,—the Prime Purusha deputed the celebra-

ted Apsara Purvachitti by name to satisfy the prince's desire, as she was then singing in the celestial assembly. According to the behest of the Deity, the Apsara Purvachitti went to the Mandara mountain where Agnidhra was engaged in the worship. On her arrival there, the said Apsara ranged the charming groves of that hermitage,—with various clustering trees bearing intertwining golden plants on their trunks,—and singing with the melodious notes of pairs of birds living on land. That grove was also graced with aquatic fowls, ruddy geese, and various other feathered species ; and that place was resonant with their cries mingled with the cries of those others living on land, That place was containing tanks with transparent waters and the watery expanse of those tanks were full of lotus blossoms. On hearing the tinklings of the *Nupuras* (ornament worn on feet) adorning the feet of the Apsara, who was then singing and dancing there, weaving at each dancing step and symphonious songs charming, amorous and dainty motions,—the son of the lord of men slightly opened the buds of his eyes, which had been closed on account of his having been sunk in spiritual contemplation. (1—5)

Thus opening his eyes Agnidhra saw the Apsara. On seeing that celestial damsel while she was smelling a fragrant blossom near by,—as charmingly as a black-bee would be clinging to a lotus filament,—and throwing captivating looks on the prince like throwing arrows in the hearts of the people by the deity of flower—weapon,—and also displaying her enchanting gaits, blandishments, sportive movements, sweet accents in amorous songs, eyes and graceful forms,—all that would emanate even the delight of gods, far less to speak of men,—with her rounded breast, braid and zone trembling charmingly on account of her coursing hastily to avoid the black bees maddened with her odorous breath existing with her liquor of life flowing from her face,—the prince Agnidhra came under the sway of the deity Makaradhaja (having the mark of Makara on his insignia or banner).



Thus having been bewildered by amorous emotion, the prince Agnidhra addressed that celestial damsel saying,—“O thou worthy of being worshipped by a Muni! Who are you? Are you the illusory will (Maya) of the Supreme Lord?” Again, on looking to the bow-like pair of her graceful eyebrows he again said “O heroine! Are you bearing this brace of stingless bows for yourself,—or for the purpose of subjugating persons of unconquered senses representing themselves as deers. Ranging in this woodland, I cannot exactly understand at whom it is your intention to discharge these shafts of yours, having your eyes for its feathers, highly graceful although wanting knots in its foremost part, exceedingly sharp at their heads, and languishing in consequence of fatigue due to exercise. May your gracious stroll conduce to our welfare! Are your disciples, thronging around you, reciting and chanting the hymns of *Saman* (Sama-Veda) instinct with hidden meaning? Just as the sages feed on the branches of the Vedas, similarly these are feeding on the flowers flowing from the pairs on the crown of your head. O Brahman! I hear the chime of gems set on the graceful bangles on your feet, but do not see the speakers themselves. How have you obtained that yellow hue (on seeing her yellow attire and taking that to be the native colour of her hips) on thy shapely hips, on which appears a circumference of flaming clouds? And where is your wearing bark? What is treasured up within your beautifully elevated breasts to which my sight has been revealed, seeing that although you are slenderly built at the middle, yet you are bearing that heavy burden of the breasts with difficulty. And wherefrom is the deep-red perfumed paste has been painted on your shapely breasts, with whose aroma you are spreading the entire hermitage of mine. (6—11).

O you of eminent religious merit! O my dearest friend! Do you be pleased to show me the excellent region where the people possess such fine forms on their breasts, exceedingly wonderful and immensely capable of agitating the hearts of

such as we are. Your charming countenance is fraught with nectar, mellifluous speech, and enchanting blandishments. What do you live on as a result of which a delightful smell comes out of your mouth always. I take you to be a portion of lord Vishnu, for your ears gracefully bear the Makara-shaped shining ear-rings as are worn by the Reverend Vishnu. In the vicinity of a pair of winkless eyes, your beautiful face resembles a tank of transparent waters in which your shining eyes represent two restlessly swimming fishes. The rows of your splendidly well-formed white teeth display their grace like flocks of swans and your hair appears like black-bees. The fly that has been beaten by the lotus-palms of your hands is disturbing my vision unto your charming form. Do you not perceive that your hairs have been dishevelled and the wicked wind has slackened the piece of cloth tied round your graceful waist ? O you possessing asceticism for your wealth ! This your bewitching beauty is capable of destroying the devout penances of the celebrated ascetics. By what hard austerities have you been able to acquire such an excellent beauty ? Do you, O friend, be engaged in penances with me here,—or may the creator be graciously pleased to make you my beloved spouse. I believe the ever merciful Brahma has been graciously pleased unto me and has, therefore, sent you here as my wife. I shall not renounce you. I take you as my wife. I take that you have been bestowed unto me by the lord of creation. On your graceful form have been firmly fastened both my mind and eyes. O fair damsel ! Do you be delightedly disposed to take me, who am devoted unto you, wherever your predilection leads to and may your companions also kindly attend upon me.” (12—16).

Thus did the king Agnidhra, intelligent like the celestials and expert in the art of coaxing the females with delusive conversations instinct with worldliness, ultimately succeeded in greatly pleasing the said celestial damsel Purvachitti Apsara by name. The king Agnidhra was the lord of heroes and he

was gifted with best of learning, sharp intellect, charming youthfulness, beauty and grace. He was adorned with high-mindedness, good character and many other accomplishments. For these reasons, the said Apsara Purvachitti was also verily attracted towards him and happily lived with the king of the insular continent Jambu for many Ajuta (ten thousand) years in the enjoyment of worldly pleasures.

So living, in due course of time, that foremost of kings, Agnidhra begat on that Apsara Purvachitti nine sons. Those nine sons were named respectively as Nabhi, Kimpurusha, Harivarsha, Ilavrita, Ramayaka, Hiranmaya, Kuru, Bhadrashwa and Ketumala. She gave birth to those nine sons year by year. Thereafter, having kept them in the palace, she renounced all worldly enjoyments, and engaged herself in the worship of the lord Bramha. Those nine sons of the king Agnidhra were after their mother naturally of hard limbs and strong built. The king Agnidhra, having divided the kingdom amongst them,—they according to their shares, severally ruled each for a year, the said insular continent of Jambu.

The king Agnidhra, however, was not yet satisfied with the enjoyment of worldly pleasures. Therefore being addicted to pleasures, that king used to think of the Apsara Purvachitti always. In consequence thereof, for celebrating the Vedic ceremonies, that king Agnidhra attained to the region where the celestial manes live in enjoyment.

After the demise of their father, the king Agnidhra, the aforesaid nine brothers duly espoused the nine daughters of Meru, who were named respectively as Merudevi, Prতিরূপা, Ugradanstra, Lata, Ramya, Shyama, Nari, Bhadra and Vedadidhiti. (17—23).

### CHAPTER III.

#### THE NARRATION ABOUT NABHI, THE SON OF AGNIDHRA.

The illustrious Sukadeva said :—Being desirous of having offspring, Nabhi, the son of Agnidhra, along, with his barren queen Merudevi performed various sacrificial rites with a view to propitiate the Reverend One having sacrifice as His form. O King ! The lord of sacrifice (Vishnu) is not attainable by articles of worship, countries, time, Mantras, Ritwikas, gifts of dakshina and prescribed sanctions. But at the time when Pravagya ceremonies were being celebrated by that king Nabhi with great reverence and purity of mind,—the Reverend Vishnu out of compassion towards his votaries and having been gifted with a charming form, manifested Himself before that king. By reason of His mind having been bent upon accomplishing the desires of His votaries, the lord assumed such a form as was conducive towards enhancement of their delight of mind and eyes and He looked exceedingly beautiful and sweet. In that auspicious form He had four arms. He was effulgent. He assumed the form of a male being. He wore a yellow silken attire. He had the mystic mark of Srivatsa on His expansive breast. He was gracefully adorned with conch, discus, club, lotus, garlands of wild flowers and Kaustubha and other rare gems. He had the most charming jewelled crown, ear-rings, chains round the waist, necklace, *Keyuras*, *Nupuras* etc, and He was also adorned with various other ornaments. As a poor man, on the accession of vast wealth would worship it, similarly the Ritwikas, councillors and the master of the house honoured Him highly by lowering their heads and worshipped Him with various presents of articles reverentially offered unto Him. And they hymned Him saying :—

“Although Thou art perfect, mayst thou thyself accept again and again our adoration who are thine servants. We have been instructed by the pious ones only to bow unto thee.

What man can ascertain thine true form with the imaginary name, form and beauty that are attributed to the great God who is above Prakriti and Purusha. Men can only chant a portion of thine many excellent and auspicious qualities which destroy the endless iniquities of the people. O Great One ! Thou art even greatly pleased with the chanting of thine holy names which thine votaries out of devotion perform in deep accents and melody, and the articles of worship such as *water, twigs, tulasi, Durva-grass*, etc offered unto thee with great reverence. (1—6)

‘O lord ! We do not count the performance of this sacrifice rich though in many respects to be really of any befitting service unto thee. The endless delight which originates in thee in consummate proportions really constitutes thy true form. May these sacrifices, O lord ! celebrated by us who have always an object view, be for ourselves only. O thou greater even than the Great Purusha, to extend thine own glory of emancipation, out of thy consummate kindness unto the ignorant ones, thou dost even without being worshipped appear before them like an ordinary mortal being. O thou worthy of being worshipped ! Even this is a great boon unto us that thou at the sacrifice of the royal saint hast been pleased to appear here and manifested thy graceful form in the view of thine votaries. The chanting of thine endless glories is even conducive of great well-being unto those saints, who take delight in their own soil and whose endless iniquities have by virtue of the disassociation from the world, been burnt down by the fierce fire of knowledge ; and it is for this reason that they perpetually chant thy glories. May thy name, instinct with many virtues and instantly destroying sins come within the range of our speech, when we may be stricken with hunger or become distressed with a fall, slip or yawning or other wretched conditions or at the time of death or infirmity. (7—12.)

‘O lord ! We do also pray :—Like unto a poor man begg-

ing husk of the rich,—this royal saint (Nabhi) praying for a son from thee, who art the lord of heaven and emancipation,—is roving about for the fruit. Who is there who is not vanquished by thy illusive energy, which is not impeded by any and the ways whereof cannot be ascertained by us? And again, is there any person whose understanding is not possessed by it? And who save by attending the feet of the great ones is not overwhelmed by the poison of wordly objects? O thou of manifold actions! We have invited thee here for a trifling object. It behoves thee to forgive us, by reason of thy quality of patience, for this negligence who are of weak understanding.”

Being thus adored by the said Ritwikas with melodious accents, and also by the others engaged by the illustrious Nabhi, the King of Nimivarsa,—the Reverened Lord Vishnu, out of compassion unto them addressed as follows :—

“O Ye Rishis! Your words never prove futile. But your prayer ‘that a son like unto me may be born to this King (Nabhi) is a boon which is very hard of being granted, in as much as I am equal and like unto Myself. Still, the words of the Brahmanas must not be falsified, because the Brahmanas are like the celestials and they represent my mouth. As there is none like me, I myself must descend as Nabhi’s son on Earth.”

Merudevi was there and she was listening to all those words, and making her husband (Nabhi the King) also hear them, the Reverend One disappeared in their presence. (13—17.)

O Parikshit (Vishnudatta)! Having been thus propitiated by the great saints at the sacrifice of King Nabhi of Nimivarsa, and accordingly being desirous of satisfying his desires, the Reverend One assumed a pure form,—with a view to point out morality unto the ascetics, the wise and other Brahma-charins observant of rites,—descended into the womb of Merudevi as Rishabha. (18—20.)

## CHAPTER IV.

### DESCRIPTION OF THE KINGDOM OF RISHABHA, THE SON OF KING NABHI.

The illustrious Sukadeva said :—O King ! As soon as the Reverend One was born as Rishabha, all the Divine Marks were clearly visible on his person. The prowess of Rishabha began to increase daily everywhere. With his prowess, self-control, self-renunciation, effulgence and splendour also went on increasing steadily. Thereupon, the councillors, Brahmanas, the celestials and the subjects thought within themselves that he as the King might govern the Earth. The personal grace of Rishabha was worthy of the description of the poets and the wise ones. The prince grew foremost in native effulgence, prowess, strength, energy, grace, fame and other accomplishments. Accordingly he was named Rishabha by his father, the King Nabhi.

Once upon a time, the divine Indra was proud enough not to pour showers of rains in the kingdom of Rishabha. There at the divine Rishabha, the lord of asceticism, by virtue of his powers of asceticism, made his own kingdom named Abja flooded with showers of rain. Having so obtained a son after his heart, the King Nabhi was overwhelmed with great delight, and out of affection towards him addressed in deep words that divine ancient Purusha, assuming human form out of his own will, as “my child,” “my son ;” and the King reared the prince up with great affection and enjoyed supreme complacency.

Thereupon, having been informed of the attachment of the citizens, councillors and the subjects towards prince Rishabha, for the protection of righteousness,—King Nabhi installed prince Rishabha on the throne. Then consigning the prince unto the care of the Brahmanas, King Nabhi with his queen Merudevi repaired to the hermitage named Vadarikasrama. Having worshipped there the divine Vasudeva as Nara and



Narayana with calmness and hard penances and meditating upon His lotus-feet, in due course of time attained to a glorious state. O descendant of the illustrious Pandu,—about the King Nabhi two slokas are recited as follows :—

“What person after him shall be able to perform the celebrated action of the royal saint Nabhi by whose pure actions, the Reverend Lord Sri Hari was born as his son ? Who else but him is gifted with the energy of Brahma, in whose sacrifice the Brahmanas were worshipped with various gifts and by virtue of which the King was able to see the Reverend Lord of sacrifice by dint of the Vedic mantras.” (1—7.)

Considering his own country (Varsha) as the field of his work, the divine Rishabha, with a view to imparting instructions unto his subjects, lived for some time in the house of his family spiritual guide. Thereafter, obtaining their permission returned to his own home. On coming home back, he began to deliver religious instructions unto his subjects and he advised them to celebrate the rituals as sanctioned both by *Sruti* and *Smriti*. The celestial King Indra had got him married with a fair damsel Jayanti by name. The divine Rishabha begat upon that god-gifted wife Jayanti one hundred sons all of whom were equal with him in accomplishments. Of the said one hundred sons the eldest was named Bharata. This prince Bharata was a great ascetic and he was gifted with many accomplishments and it was after his name that this insular continent is named Bharatavarsha. Of the other ninety-nine sons of Rishabha,—Kushavarta, Ilavarta, Brahmavarta, Malaya, Ketu, Bhadrāsena, Indrasprik, Vidarva and Keekata,—these nine sons were the foremost of the followers of Bharata. After them, the other nine, namely Kavi, Havi, Antariksha, Prabudha, Pippalayan, Avirhorta, Dravira, Chamasha and Karabhajana were great votaries of the Divine One, and they were deemed as highly godly-minded. Their characters were highly amplified by the glory of the

Reverend One ; and I shall describe them in the Eleventh Book while describing the conversation between the Divine Sage Narada and Reverend Lord Vasudeva. The rest eighty-one sons of Rishabha were obedient to the behest of their sire. They were greatly humble, fond of celebrating sacrifice, and of holy actions ; and as such they all became entitled as Brahmanas. (8—13.)

Although the divine Rishabha was master of himself and always desisted himself from unrighteous actions, and was the Great God indential with pure joy and knowledge,—still he, like an ordinary mortal, performed many actions. For he, by his own conduct, wished to instruct the ignorant people in his own religion. He was himself calm and quiescent, still he brought the household to order by piety, wealth, fame, progeny and by collecting enjoyments and salvation. For the ordinary people follow what the great perform. Though he was conversant with the mystery of the Vedas, the root of all religions, still by means of pacification and other ways as pointed out by the Brahmanas he engaged himself in governing his subjects. He celebrated in various ways a hundred sacrifices which were greatly prosperous with diverse articles proper places, time, age, reverence, Ritwikas, and being directed to various deities. While divine Rishabha was thus governing this insular continent, no one there desired to beg of another anything for himself like an unseasoned flower, nor did any one covet another's article or possession. In short, none there did desire for anything save that for increasing devotion to their king. Once on a time, while roaming about aimlessly, the divine Rishabha arrived at Brahmavarta and entering there the assembly of the leading Brahmana saints, he (Rishabha) saw his own sons. Though his mind was naturally quiescent and well-balanced with humility and love, still for governing his subject, he began to instruct them (the sons) in their presence. (14—19.)

## CHAPTER V.

### RISHABHADEVA'S INSTRUCTIONS UNTO HIS SONS.

The auspicious Rishabhadeva said :—O my sons ! This human body which is obtained in this land of mortals, should not be subject to the enjoyments of ultimately painful worldly pleasures that are partaken of by animals living upon excreta. O my children ! Austerity only is the most excellent thing by which one's soul is purified and which again leads to the eternal felicity of *Brahmana*. The wise ones designate the service of the great as the gate way to final liberation and the association, with those who are addicted to women, as worldliness. Those who are friendly towards all, calm devoid of anger and of good conduct and who regard all equally are really the great. They only are great who consider friendship towards me, who am the God as constituting the greatest felicity ; the persons who do not delight in them who are addicted to worldliness, in children, wife and rich houses and who do not hanker after greater riches save what is required for the upkeep of their body. Forsooth they commit iniquities when they are anxious to satisfy their senses ; I do not consider it well to commit again that iniquity from which this painful body of the soul has originated. So long as a person does not desire to know his true self, he perceives one begotten of ignorance ; so long as action exists, the mind appears to be identical with the root of the bondage of the body. Thus does the pristine action bring the mind under its subjection, and as long as one does not delight in me, who am Vasudeva, and who am styled variously on account of ignorance, he is not freed from the bondage of the body. (1—6.)

When a person, even having been gifted with good understanding, does not consider, being addicted to seeking his self-interest, the actions of the senses to be unreal,—then

that ignorant wight forgetting his true self and attaining to house (body) affording pleasure of the senses meets ultimately with endless miseries. As a result of the union between man and woman there arises a tie of hearts from which again originates the idea of the ego such as "I" and "mine" and in consequence thereof arises the bond of attachment for house, fields, son, friends and wealth. When the mind, being firmly bound by actions, desists from the attachment towards females, then renouncing that egoistic idea of the self which is the root of attachment to the worldliness, he becomes free and attains to the most exalted station. That egoistic idea of self might be renounced by dint of devotion unto me (who am the lord Vasudeva) who am identical with *Hansa* (Gander) and *Guru* (Preceptor), disgust, evenness of feeling towards pleasure and pain, seeing the miseries of all animals both in this world and in the next, enquiries about the truth (*tattwa-jnana*), asceticism and renunciation of all desired for objects. By accomplishing works for me, by chanting themes touching on me, by continually residing with such pious persons who consider me as the foremost of deities, by hymning my glories avoiding all enmity, equality, self-control, and by forsaking all attachment towards body and house. By the study of religious literature, residing in a lovely place, controlling vital breathes, senses and minds, reverence, penances, not forsaking dieties and control of speech. By being expert in my meditation, knowledge of perception and by being sunk in thought one should, being gifted with patience, energy and intellect, defeat all attachment towards self. (7—13.)

By means of Yoga under instruction from your spiritual guide, you should renounce the bond of mind, the root of all actions and which is the outcome of ignorance, and then you should desist from Yoga exercises even. Desiring habitation in my excellent region and hankering after my favour, a father should instruct his sons, a preceptor should instruct his disciples

and a king should instruct his subjects. They should not feel offended with one who although instructed does not follow the instruction. In that case they should again engage those persons in action with this consideration that they are not cognizant of the truth (*tattwa-jnana*) and as a result thereof they are engrossed in actions considering them to be conducive of their well-being. The person who being greatly stricken with desire and being blinded towards his real well-being, only hankers after wealth and creates enmity with others for trifling pleasures, does not know of the misery that will befall him in the end, by reason of his ignorance. What wise and kind persons knowing it himself, shall engage such a foolish wight possessed by ignorance in actions as one beholding a blindman going astray, does not advise him not to go that way. The person who does not release him by giving him instruction on *Bhakti* (devotion unto the Reverend One) is not his preceptor, father, mother, deity or husband. This my form is difficult of being comprehended, this my heart is the truth wherein exists the pure essence. Because I have left behind impiety vanquished, therefore the worshipful persons call me *Rishabha* (the best). (14--19).

You have all originated from my heart, and therefore renouncing pride, and with quiescent mind worship this your great elder brother, Bharata, by which all your duties, as protection of the subjects, shall be accomplished. The mobile creation is the best amongst all animate and inanimate creation of the universe. Then again, the creatures that move on their heart are superior to the mobile ; the brutes are superior to those that are merely mobile : the human beings are again superior to the brutes ; the Pramathas are again superior to men ; the Gandharvas are superior to the Pramathas ; the Siddhas are superior to the Gandharvas ; the Kinnaras who are the followers of the celestials are superior to Gandharvas ; the Asuras are superior to Kinnaras ; the celestials are superior to Asuras. Then again, Indra is the foremost of the celestials.

Brahma's sons Daksha and others are superior to Indra. The Divine Sankara again is superior to Daksha and others. Sankara again is powerful on the strength of Brahma, and as such Brahma is superior to the Divine Sankara, Brahma is obedient unto me ; and therefore I am superior to Brahma.

O Brahmanas ! I do not find any creature equal to you. I do not find so much satisfaction in *Agnihotra* sacrifice as in the *Homa* sacrifice which the Brahmanas reverentially perform, Whom else shall I consider superior to the Brahmanas who have in this world assumed my most charming Vedic form and in whom exist eight-fold accomplishments, namely, goodness, self-control, renunciation, truth, favour, asceticism, patience and prowess. They do not pray for anything even from me who am without end, the most supreme, and the lord of heaven and emancipation. They are poor, but cherish only devotion unto me. You should revere all mobile and immobile creation, for I exist in them all and you should always be devoid of pride. To consider all creatures with an equal eye constitutes adoration unto me. Worship unto me is the practical fruit of the action of mind, speech, eyes and other senses. Except by adoring me none can be freed from the dreadful noose of Death. (20—27).

The illustrious Sukadeva again began saying :— Having thus instructed his sons, although they were already well instructed for teaching the people, the great and the divine Rishabha, with a view to learn for himself, the devotion, the spirit of disassociation and the practice of *Paramahansa* as practised by the great ascetics of controlled spirits and action. Then the great Rishabha installed Bharata, the eldest of his one hundred sons. That Bharata was a great devotee and a follower of the votaries of the Reverend One. He was installed on the throne by his father for governing the Earth. Thus having been relieved of the task of governing the kingdom, that divine Rishabha with his body entirely bare and being wholly naked and with dishevelled hairs, looking like a maniac,

placing the perpetual fire within himself, left the country Brahmavarta by name with a view to entering the stage of hermits.

While so proceeding on his journey, on being addressed by the people, he used to halt and would stare on them speechlessly like an imbecile, deaf, dumb, blind, Pisacha, or maniac, for he had taken the vow of silence and had assumed the guise of *Abadhuta*. Thus he journeyed alone all over the Earth and wherever he went, to a city, village, a vine cultivating village, a garden, encampment, pasture, abodes of milkmen, meeting places of pilgrims, mountain, forests, or hermitages,—like flies assailing a wild elephant, wicked people used to threaten him, drive him, commit nuisance at him, throw stones, excreta, or dust at him and also used to vilify him with many harsh words. Again there were many people who created no disturbance unto him. At any rate, however, he did not think much of the disturbances for his idea of self was destroyed by the perception of good and evil of this world which is real in name only.

His hands, feet, breast, long arms, shoulders, face and other limbs were highly tender and well built, and were consequently graceful. He was also naturally beautiful and his countenance was beautified with natural sweet smiles playing on his coral lips. His rosy spacious eyes resembled tender petals of lotus, and the pupils there were ever removing of afflictions. His cheeks, ears, throat and nose were not very high but they were beautiful. Such was the grace of his smiling countenance that the view thereof used to create desire in the minds of female citizens while he was the king. But from the tawny braids of hair hanging down from his head, it now clearly appeared that his body became pale for want of care, and he seemed like one under the influence of evil stars.

When he observed that the people were inimical to his practice of *Yoga*, he decided then that it is a hateful object to prevent them. Thereupon, the divine Rishabha (now living the



life of *Abadhuta*) took up the vow of *Ajagar* (the vow of residing in one place). At this stage of yoga exercise, he used to drink, eat and pass excreta and rolling on the latter his body used to be covered therewith. But his excreta did not emit the usual obnoxious smell. Rather his excreta emitted sweet fragrance, pregnant with which the fragrant wind spread all around for ten *Yojanas*. Being thus engaged in the practice of *Yoga* exercises, the divine Rishabha, the lord of emancipation, followed the conduct of a cow, deer or crow, and used to eat, drink or pass urine and excreta either sitting or going. Thus did the divine Rishabha, the lord of the universe, practise various exercises and rituals on *Yoga*. He was great, and identical with delight increasing gradually into hundred folds ; and considering himself at one with the Reverend Vasudeva, the soul of all creatures he had all his objects of themselves accomplished, Accordingly he did not regard much the various *Yoga* practices such as going like an aerial being at his own will, going swiftly like the course of mental speed, and also disappearing from and entering into others' bodies and also seeing from one place the incidents happening at other places at long distance. (28—35)

## CHAPTER VI.

### RISHABHA RENOUNCES HIS BODY.

The illustrious King Parikshit enquired saying :—"O Brahmana ! The wealth of asceticism approaching the divine Rishabhadeva of themselves, who delight in themselves, and in whose fire of knowledge kindled by yoga exercises, all passion originating from action have been burnt down, and as such they cannot be a source of affliction. Why then the divine Rishabhadeva did not show any regard to all those wealth of asceticism coming of themselves ?"

Thereupon the auspicious Sukadeva replied :—"Thou hast

truly said. But, there are some wisemen who out of fickleness of mind,—just as a wily hunter does not trust a deer although caught,—cannot entertain any faith on their minds. It is said that with fickleness of mind, it is not proper to contract friendship with any one ; because, with such a faith the asceticism of the divine lord Mahadeva acquired for many years was destroyed by the illusive form of lord Vishnu. Just as a confident husband gives opportunity to a corrupt wife, similarly the *Yogins* trusting such a fickle mind give opportunity to desire and other passions to assail them. What wise man can regard such a mind to be under his control, from which originate desire, anger, avarice, grief, sorrow, pride, fear, and actions ? Although the divine Rishabhadeva was the crown of the entire host of kings, he was even without a servant ; and assuming various dresses, speaking various dialects and observing diverse practices like a hermit, his own divine marks were not visible in him. Sojourning in this way for sometime, with a view to instruct the *Yogins* as to how they should renounce their bodies, he was bent upon renouncing his own person ; and beholding the Great Soul in his own as not different from him,—he desisted from considering his body as his own. (1—6.)

Like unto a potter's wheel moving of itself for sometime, the body of the divine Rishabhadeva even after having been renounced all considerations for it, by virtue of desire and illusive energy, possessing of its own accord, went respectively to Kanka, Venkata, Kutaka and the south Karnataka. While he was proceeding through the forest adjoining to the Kutaka mountain,—the divine Rishabhadeva threw some pebbles into his mouth, and then began to move about naked and with dishevelled hairs like a maniac.

Thereupon, a dreadful forest fire having been originated from bamboos clashing against each other on account of the terrible wind, burnt down the entire forest including the body of the divine Rishabhadeva.

Having learnt such a conduct of the divine Rishabhadeva in the form of Abadhuta,—the King of Kanka, Venkata and Kutaka countries named as Arhat shall himself learn it. He shall then, forsaking his own religion, fearlessly promulgate the false religion of the *Pashandas* (impious ones) by his own perverted understanding. That king thus acting in the *Kali Yuga*;—the vicious people, being overwhelmed by the illusive energy of the Reverend One, shall renounce their respective pure conduct and they will then disregard the *Brahmanas*. They shall not take regular baths, they would not rinse their mouths and as such they shall be impure. They would cut their hairs and of their own accord they would resort to other impure and impious practices.

Thus having their understanding sullied in the *Kali Yuga*, when impieties shall multiply, they will always vilify *Brahmanas*, the male of sacrifice and others. Just like a blind man led by another blind man, they would be confidently observing their respective rites, their own creation and not originating from the prescription of the *Vedas*, shall of themselves fall into a dreadful hell. This incarnation of the Reverend One as the divine Rishabhadeva is highly useful for the instruction of those people in the way attaining salvation, who are possessed by the quality of darkness. And it is therefore that the learned ones have sung many verses in praise of the said incarnation. The verses are given below. (7—12.)

“Of all the insular continents of the Earth encircled by seven oceans, the insular continent named *Bharatvarsa* is the most blessed one; for this reason that the inhabitants thereof always sing the auspicious themes relating to the incarnation of the Divine Slayer (*Vishnu*) of the *Asura Mura* by name. Oh! The race of the illustrious King *Priyavrata* has been highly purified by sacred fame, because the Divine Prime *Purusha* himself having assumed incarnation unto this family, the members thereof observed various religious practices with a view to attain to final emancipation. What ascetic even by

his mind can follow the inscrutable ways of the lord who is unborn ? Other ascetics desire for and strive after acquiring those *Siddhis* and *Yogas* which he (the divine Rishabhadeva) had neglected as unreal. He, who reverentially listens to and makes others hear the sacred themes about the divine Rishabhadeva, the great preceptor of the people,—the Vedas, the dieties, the Brahmanas and the kine, which remove all the iniquities of mankind and are the asylum of great auspiciousness,—attains to whole-minded devotion in the Divine Vasudeva. In which the sages having bathed their soul, which is again and again assailed with worldly miseries, attain to final beatitude, and do not much care for the final liberation, even when it comes of itself by the grace of God, for they are votaries of the Divine One and have got all in an accomplished form. O King ! The Divine Lord Mukunda is the lord of your family, and the race of Jadu is the preceptor ; the worshipful diety, friend, the guide of the family and once He became even your servant on some errand of embassy. He confers final emancipation on all those who worship Him, but teaches none the *Yoga* or *Bhakti* (devotion).

“Salutation unto Divine Rishabhadeva whose all desires were satisfied by acquiring His own real form who is perceived daily and who mercifully instructed and promised protection unto them whose understanding was asleep for ever with regard to ultimate well-being, being stricken with desire and attachment for the unreal and transitory body.” (13—19.)

## CHAPTER VII.

### NARRATION REGARDING THE KING BHARATA.

The illustrious Sukadeva said :—With the determination of the Divine Rishabha his eldest son Bharata, who was the great devotee of the Reverend One, engaged himself in protecting the world, and under his command Bharata espoused the daughter of Viswarupa named Panchajanee. Like unto the subtle principles originating from the elementary principle of *Ahankara* (pride or egoism),—the King Bharata begot upon Panchajanee five illustrious sons all like him. Those five sons of the King Bharata were named Sumati, Rashtravrit, Sudarsana, Avarana and Dhumraketu. This insular continent (Bharatavarsa) was formerly called Ajanabha and from the sovereignty of King Bharata it is being called after him as Bharatavarsa. Being the lord of earth, following his own duties and showing love towards his subjects like his father and grand-father,—King Bharata perfectly ruled his subjects who were engaged in their respective duties.

Having reverentially celebrated many small and great sacrifices, the King Bharata worshipped the lord Vishnu in the form of sacrifice. Sometimes the said king performed the complete adoration unto Him by means of Agnihotra, Darsa, Paurnamasya, Chaturmasya sacrifices of beasts and Soma-juice. While on other times he performed a portion of it ; and with Chaturahotra rites the king worshipped the Reverend One always.

Various sacrifices having been inaugurated after the ceremony of the king Anga, and the Ritwikas having taken up Havi,—the king Bharata became desirous of performing those sacrifices. In this connection, the king thought within him that the fruits and piety of the said sacrifices exist in Lord Vasudeva, the Divine Yajna-Purusha and the Supreme Brahman. So he used to meditate upon the sun and others

partaking in the sacrifices as the eyes and other limbs of Vasudeva, in as much as He is the lord and guide of Indra and other deities, He is the meaning of mantras and therefore He is the Greatest Diety.

As a result of those holy thoughts and actions, the heart of king Bharata was purified and he acquired great and increasing devotion in Him, the Supreme Brahman, the lord Vasudeva, whose body is the Akasa of the heart, who is the great Purusha, and who is beautified with the mystic mark of Sribatsa, Kaustubha-gem, garland of wild-flowers, and who held in His arms the conch, the discus (Sudarsana-Chakra) and club ; and who appears like a motionless pointed figure in the minds of His own votaries such as the illustrious Narada and others. (1—7.)

The pious king Bharata had fixed One thousand *Ajuta* years as the period for enjoying the kingdom. After the expiration of the said period of one thousand *Ajuta* years, in accordance with the prescription of the Sastras, king Bharata equally divided his ancestral wealth and kingdom amongst his children. After having so divided the kingdom amongst his sons, king Bharata issued out of his own palace which was the abode of all wealth, and repaired to the hermitage of the renowned Rishi Pulaha. On repairing to the hermitage of the ascetic the king had assumed asceticism.

In that hermitage of Rishi Pulaha even now, the Divine Hari, out of love, remains near His votaries as they wish. There the foremost of the streams named Gandakee river, whirling within the rocks, is completely purifying the whole hermitage. Such is the wonderful construction of those rocks that on each of the rocks there is a navel-like hole on the top and one at the bottom thereof.

There in the forest adjoining the hermitage of Pulaha Rishi, having worshipped the Reverend One with various presents of flowers, leaves, *Tulasis*, water, fruits and roots, the high-souled king Bharata used to attain to great satisfaction of mind. The

king was always pure and worldliness entirely ceased in him with the increase of self-control. Being thus continually engaged in the adoration of the Great Purusha, the devotion of the Royal Saint towards the Reverend One increased steadily. With such steady increase of devotion his heart literally melted away with great joy. With the excess of heavenly bliss in him, his down stood on end tears flowing out of earnestness, the vision of both the eyes became obstructed. On account of his continually meditating upon the brilliant lotus-feet of the Reverend One affording delight unto him, his *Bhakti* (devotion) was greatly intensified, for which great joy spread all over the lake of his heart and his mind was sunk in it. Wearing a deer-skin he used to bathe thrice in the day, for which his tawny matted locks used to remain wet always with the increase of his personal grace.

Thus taking various vows in honour of the Divine One and adoring the golden Divine Purusha in the disc of the rising sun with hymns of the Rik-veda which are generally addressed to the sun,—the Royal saint Bharata used to say :—

“Salutation unto the pure effulgence of the divine sun who is superior to Prakriti, who grants fruits of action, by whom through mind this universe has been created and who, entering everywhere as it knowing all hearts, is protecting all creatures, desirous of protection and from whom we have acquired the faculty of intellect.” (8—14)



## CHAPTER VIII.

### RE-BIRTH OF KING BHARATA AS A DEER.

The auspicious Sukadeva said :— Once upon a time having taken his bath in the river named Gandakee, and after having gone through his every day rites and ceremonies, while the royal saint Bharata sitting on the banks of the said river was reciting the *Om* mantra for three *Muhurtas* ( a short period of time ; three seconds, so to say) there approached alone a she-deer being desirous of drinking water of the river. Just while she was having a drink, there at no distance a lion emitted a dreadful roar thereby striking terror unto all creatures. On hearing that tremendous roar of the lion, that she-deer, being naturally timid, became greatly afraid of the lion. Although she had not till then had her thirst satisfied, after casting all around her wandering looks, out of terror for the lion she jumped into the river intending to cross it over. That she-deer was big with a young one at an advanced stage. So that, just as she jumped into the current out of great terror, the embryo having been displaced fell into the stream. The she-deer reached the other side of the river. But, being greatly exhausted with abortion, with the hasty jumping in great fear and also having been forsaken by her mates, as soon as she fell into a mountain cave, she expired.

Beholding the young deer so fallen off from that she-deer and carried off by the stream, the royal saint Bharata, out of compassion unto it, took up from the water that motherless unfortunate one and carried it to his hermitage. Considering that young one as his own, the royal saint began to feed it daily with twigs, protected it against wolves and pleased it with itching. He used to kiss it even, and reared it up with great care, In this way having been always engaged in looking to it, the attention of the royal saint Bharata towards his

usual ablution, self-control and the adoration of the Divine One became entirely neglected within a few days.

He used to think : "Alas ! The young deer is very poor ; due to the influence of its evil star, it has been cast off by its relatives and has taken my shelter. It knows me to be its father, mother, brother, kinsman and the chief of the flock. It does not know any one else save me and it confides in me only. Therefore renouncing all selfish consideration, I should rear it up,—because of its having taken my shelter,—with food, protection, care and caresses. The self-controlled and worshipful sages are the friends of the poor. For this reason, they do not regard even great selfish considerations. In this way, the royal saint Bharata engaged himself in sleeping, sitting, walking, bathing, eating with that young deer and his heart became highly attached to it. Whenever he used to go to the forest for collecting Kusa-grass, flowers, twigs etc for sacrifices, and leaves, fruits, roots and water,—he used to take with him that young one, lest it might be devoured by wild wolves or dogs. (1—12).

So greatly in affection his heart was attached to it that while going on his way, having his mind possessed by love,—the royal saint Bharata used to carry the young deer on his shoulders. He also used to attain to great delight by carefully rearing it up ; sometimes placing it on his lap and at other times on his breast. Being engaged in his duty of adoring the Divine One, before it was finished, he used to rise up in the intervals to look at the young deer. In consequence of this his mind was pacified from a look at it to be safe, and praying for his blessings he used to say :— "O my child ! May good betide thee."

In absence of the young deer, being distressed like a miser on the loss of his wealth, and being stricken with great anxiety and feeling his mind aggrieved and unsettled he used to say :— "Alas ! That motherless young deer is very poor. Will he not confiding in me and not caring for my short-comings come

back like a good boy to me, who am careless and whose mind is like that of a wily hunter? Most likely I shall find him safe, protected by my tutelary deity, in the adjoining garden grazing upon tender grass; and I fervently hope that a wolf, dog or a boar, moving in flocks, has not devoured it. (13—18).

“The divine sun, identical with the Vedas, and whose rise produces well-being unto the entire universe, is going down the horizon; and still that young deer, left to me as a trust by the she-deer, has not been coming back to me. Will that princely young deer, removing the sorrows of his kinsmen with diverse charming deer-like sportive movements, come back and please me, who have not, however, done anything to be so fortunate? In sport, while I used to shut up my eyes under the pretext of meditation, as if in anger or love, it used to move around me being terrified, and would touch me with the tip of its tender horns like unto water drops. Drawing the Kusa-grass by mouth, when the articles of sacrifice were placed upon it, and for thus sullyng the articles of sacrifice, when I used to remonstrate with him, he would be quite afraid and used to stand still like a Rishi-boy leaving off his sport.”

The illustrious Sukadeva said :— O king (Parikshit)! After so lamenting for the separation of the young deer,—the royal saint Bharata left his seat and went out in search after it. Then proceeding on the search, and seeing the foot-prints of the young deer, he said : —

“Alas! Greatly blessed is this earth. What devout austerities did she observe that she, by means of the foot-marks at places of that humble young deer is now pointing out to me his path; and she herself being bedecked with those foot marks is affording sacrificial grounds to the Brahmanas. They have relieved me, who had been stricken with sorrow consequent on his separation, of my great anxiety for the young deer.”

Thereupon, after beholding the deer in the rising moon and considering it to be his own young deer,—the royal saint Bharata again said :—

“Perhaps my motherless young deer, issuing out of the hermitage, has fallen down somewhere. Is the merciful moon out of great compassion keeping the young deer near him for protecting it against the fear of lions ? (19—24).

The separation of the young deer like the flames of forest fire, was burning my heart-like land lotus—but the divine Moon, out of compassion, with his nectarine rays, is affording me great delight.” Having his mind thus stricken with unexpected anxiety, on account of his pristine actions appearing in the shape of a young deer, he fell back from yoga practices as well as the worship of the Reverend One. Or else why that royal saint, who before this had renounced his own begotten sons considering them to be the object of hinderance towards liberation, did thereafter cherish so very much the attachment of a son towards a young deer, born of another species altogether ?

Thus having his progress in yoga so thwarted by this hinderance, the royal saint Bharata engaged himself intending, rearing, feeding, pleasing and caressing that young deer. In the meantime like a serpent approaching the hole of a mouse, the irrepressible Kala (Time), with its fierce motion, approached Bharata himself who was not at all thoughtful of his own self. Even while he was being assailed of by his destiny’s call,—Bharata fancied in his mind that the young deer was lamenting by him of his loss. Thus having his mind so very much attached to the young deer, the royal saint Bharata, like but an ordinary mortal, renounced his own body with the thought of the deer and as a result thereof he attained to the next birth as a deer. But, on account of the virtues of his yoga exercises the recollection of his former birth was not destroyed with the renunciation of his body.

Therefore, recollecting the cause of his attaining to the form of a deer, and at the same time all about his pristine attempts to worship the Divine One, he was assailed with great mental agony and said :—

“Oh ! What a great misery I fallen into by reason of my falling off from the course of the self-controlled sages. Alas ! That mind of mine which was dedicated unto and placed in the Reverend One (lord Vasudeva) the soul of all beings, in the course of long years residing in the lonely forest and holy hermitage being disassociated from the attachment of the world by patiently hearing, thinking, chanting meditating, and worshipping, not even neglecting a moment,—has at the end been withdrawn to a distance due to the regrettable association with and attachment unto the young deer. Having thus been stricken with secret remorse, and renouncing his deer-mother (from whom he was now born as a deer) Bharata in the deer-form now repaired from the Kalanjara mountain to the holy hermitage of Pulaha Rishi, the hermitage known as *Salagrama*, and the most favourite resort of Lord Sri Hari and the self-controlled ascetics. Being afraid of company and association this time,—there Rajarshi Bharata in the form of a deer lived alone feasting on dry leaves, grass and creepers and awaiting the time ultimately when his deer form would terminate. Passing such a life of renunciation even in the form of a deer, in due course of time, Rajarshi Bharata renounced his deer-form in the holy stream there. (25—31).

## CHAPTER IX.

### BHARATA ASSUMES BIRTH AS A STUPID BRAHMANA.

The illustrious Sukadeva said :— O king (Parikshit) ! Once nine sons were born unto a Brahmana who was the foremost of those born in the Angirasha race. That Brahmana was known to be gifted with various accomplishments such as stoicism, self-control, asceticism, conversant with the teaching of the Vedas ; and he was also charitably disposed, contented, patient, humble, erudite, devoid of malice. He had also

spiritual knowledge and mental felicity. The nine sons also were all like him in learning, character, conduct, beauty, high-mindedness and other accomplishments ; and they were born of one and the same mother.

That Brahmana had another wife. On that wife the said Brahmana begat a twin,—a daughter and a son. That son was a great votary of the Divine One ; and people used to say that the royal saint Bharata after casting off his deer-form had taken his birth in that human form of the Brahmana.

Even having been born as a Brahmana, he was afraid of association even with his own kinsmen lest he might again fall back. This time he particularly held firm in his mind the lotus-feet of the Divine One,—the hearing of which and the chanting of the glories whereof were capable of snapping the bonds of actions. With such particular and firm idea in his mind, the said Brahmin boy appeared before the public either as a decrepit or a dumb, or a maniac. He conducted his present life as aforesaid by reason of the fact that by the virtue of the Divine Hari, he could recollect the incidents of his former births.

That Brahmana (the father of Bharata in the present life) having his mind tied with affection as a householder and feeling as duty bound performed according to *Sastras* all the necessary rites for that decrepit son. Then, with the attainment of proper age of the decrepit son, that Brahmana invested him with sacred thread and thus initiated him into the required practices of a Brahmana such as purification, rinsing mouth etc. But these formalities and instructions were not liked by the son. Therefore, with a view to put a stop to the instruction of his father, he used to behave like a fool. While the father took it to his heart that according to the order of the day a son should be initiated with the learning by his sire. The Brahmana loved this son particularly, and with the idea of having him initiated into the study of the Vedas after having him put through the necessary preliminaries,—in the spring and summer months

the father had attempted to teach the boy *Gayatri* mantra with *Pranava* and *Vyahriti*. But the Brahmana was greatly disappointed in such an attempt.

Having his mind attached to the son very much,—the Brahmana always used to give him proper instruction. But the boy was unmindful of purification, study, self-control, attendance upon the preceptor. The Brahmana had always a desire that this his son would become a learned one. But such a desire of the Brahmana was not fulfilled,—his time was spent only in vain hope. While thus continually disappointed in his desire, the Brahmana met his destiny's call at the hand of the vigilant *Kala* (Time—the destructor). (1—6).

The younger wife of the Brahmana, having left her own son and daughter to the care of the other wife, followed the Brahmana and attained to the region of her husband. After the demise of their father, the elder brothers considering him (the decrepit boy) a fool gave up all attempts of instructing him ; because the intellect of the other brothers having been directed only to the learning of the Vedas and not self-knowledge, they were not fully acquainted with the power of their brother. He used to return in the same way what the ordinary two-legged beasts spoke to him ; and he used to do for any person what he desired him to do. He lived upon whatever eatable he got, or any cursed food either given him voluntarily as his wages or whatever he got by begging. Whenever people used to take him by force to work for them gratis, he did the work not for the satisfaction of his appetite ; because he was always delighted with the soul, full of joy, identical with the pure perception, devoid of origin and display, and as such he was entirely regardless of external joy or sorrow as outcome of honour or dishonour. During the winter, summer or the rainy seasons he used to walk with a naked body, which however was well-built and plump like that of a bull. By reason of his lying down on bare earth, not using oil and not bathing, his body was always covered with dust. For this reason his



Brahma-effulgence lay hidden in him like a highly precious gem under the cover of ashes. Then again for wearing a nasty piece of cloth round his waist and a dirty piece of sacred thread on his breast people used to discard him. While he worked for others he expected food only for his wages ; and thus it was that his brothers used to set him to work of levelling the mire in paddy fields and he used to do the work. But he did not know what was even, hard, less or more. He used to eat like nectar whatever may be offered unto him, be that broken grains or husks of corns, cow-dung-cakes, worm-eaten grains or burnt cooked rice. (7—11).

Once on a time, a leader or king of thieves, desirous of having a son, undertook to sacrifice a male human being for the propitiation of *Bhadra Kali* (an image of goddess Kali of that name). By chance the sacrificial male beast secured for the purpose was let loose and could not be found out at the time of sacrifice. Thereupon the followers of the leader of thieves ran hither and thither in search of the object of the sacrifice. In their frantic search, they proceeded towards the field at dead of night covered with darkness and by chance they came to see the decrepit *Bharata* while he was engaged in protecting the field having stationed himself on high in a particular subtle way. The followers of the leader of thieves found him gifted with auspicious marks and thought that he would serve well the purpose of their master's sacrifice. Then they bound him (*Bharata*) with ropes and with delightful countenance they proceeded towards the altar of the goddess *Kali* where their master was awaiting them. According to their rules they got *Bharata* bathed, clothed him with a new piece of cloth and decked him with ornaments, fragrant garlands and marks of *Tilaka*. Then having fed him and worshipping him with presents of incense, lamps, garlands, fried paddy, new leaves, fruits and tender roots,—they, chanting aloud the glories of the goddess *Kali* and playing *Mridangas* and *Panavas* (musical instruments) brought him (*Bharata*) before the

goddess Bhadrakali, and made him sit there with his face downwards.

Thereupon, the priest of the king of thieves, to worship the goddess Bhadrakali with the blood-like Asava of that male beast, being purified with incantations,—took up a dreadful dagger. The minds of those thieves were possessed by the qualities of darkness and ignorance and were filled with the pride of riches. They engaged themselves in all dreadful actions ; they trod vicious paths of impiety by disregarding the Brahmanas, and even incarnation of the Divine One. And blinded with ignorance they were unable to see the gravity of the situation. Not being able to behold the sacrifice of him (Bharata) who is the son of the Brahmana saint (the father of Bharata) and who is identical with *Brahman*, who has no enmity with any one, who is the friend of all animals, and the destruction of whose life cannot be sanctioned by envy in times of danger,—the body of the goddess Bhadrakali was being burnt by irrepressible Brahma-effulgence and she came out of the image. On account of the burning heat, she was greatly stricken with ire, in consequence whereof her crooked eye-brows, teeth and her countenance with coppery eyes became dreadful and she began to laugh aloud as if to destroy the entire universe. Thereupon she jumped upon the wicked thieves and severed their heads off with their own daggers. Thereupon, from their cut-off necks began to come out tripid Blood-like Asava-wine. The goddess Bhadrakali with her followers drank the blood like Asava and being inebriate began to sing aloud and dance. She with her followers sported with the severed heads of the thieves as if they were wooden balls in use in sport.

O king (Parikshit) ! The fruits of their actions become profusely fruitful in them who oppress the great. O king (Parikshit) ! None can become an enemy, unto them who are Paramahansas, the Votaries of the Divine One, who have forsaken all attachment for the body, who are friendly with all animals, and who are always protected by the Great Diety

cautiously holding the best weapon, the discus of Time. Those who, therefore, fearlessly resort to the lotus-feet of the Divine One, remain unmoved even when the hour for their decapitation comes in. (12—20).

## CHAPTER X.

### THE DESCRIPTION ABOUT DECREPIT BHARATA AND KING RAHUGANA.

The auspicious Sukadeva said :— O king (Parikshit) ! Once Rahugana, the king of *Sindhu* and *Sauvira* country was journeying on being carried on a *Palanquin* (a particular conveyance carried on the shoulders of bearers). While the king arrived at the bank of the river Ikshumati by name, the bearers of the conveyance were greatly fatigued. Thereupon, the head of the bearers went out in quest of others for the purpose of being engaged as bearers. While he was so in quest of bearers, that foremost of the twice-born ones (Bharata) was espied by him. Then the head-bearer thought within him thus :— “He (Bharata) is strong and plump. Perhaps he will be able to carry a load either like a bull or an ass.” On so thinking, by force through the assistance of other bearers, the head-bearer compelled him (Bharata) to carry the conveyance, which the high-minded Bharata did. That foremost of the twice-born ones, being so practised to and placing his left foot to a distance of the range of an arrow (to avoid destruction of an animal by trampling under foot), the other carriers could not proceed equally with him. Perceiving the uneven movement of the conveyance through jerking, the king Rahugana became angry and said, “Why are you not going equally and in order ? Why are you carrying the conveyance unevenly ?”

On hearing the angry words of the king, the bearers of the conveyance became afraid of punishment and they humbly submitted to the king saying "O lord of men ! We are not regardless towards you. Rather, we are obeying your orders and we are carrying the conveyance quite in order. But the person just engaged cannot move as quickly with us. There's the trouble, and we shall not be able to carry the conveyance with him evenly."

On hearing the piteous words and considering in his mind that the evil influence of company is so great that the folly of one makes all others blamable,—the king Rahugana, although he used to serve the aged, became enraged under the influence of passion. The king remonstrated with Bharata, whose Brahma effulgence was not manifest like hidden fire. On account of the king's understanding being enveloped by the quality of darkness,—the king sarcastically addressed Bharata saying 'Oh ! What an affliction you are suffering from, O brother ? Or you have been greatly exhausted by carrying this conveyance alone for a long time and to a great distance ? You appear to be lean and you are not strong enough. Has decrepitude of age betaken you ? Are not these men your comrades ?'

The king Rahugana thus sarcastically remonstrating with Bharata in diverse ways and words,—Bharata remained silent (as he was then observing the vow of silence) and again began to carry the conveyance. He was identical with *Brahman*. He cast off all attachment for the corporeal frame in which the elements, the senses and action are created as a result of the quality of ignorance. It is therefore that he had not in him egoistic idea of "I" and "mine" etc. So also it was that even after being so sarcastically remonstrated by the king Rahugana, Bharata did not reply him. (1—6.)

After this incident, while Bharata again began to carry the conveyance as before, the movement became again uneven. At this the King Rahugana became very angry this time and said in wrath as follows :—

“What ! Art thou dead although alive ? Dost thou dare to disregard me and disobey my commands who am thy master ? Like unto *Yama* (the god of Death) meting out punishment unto all creatures, I shall inflict a severe punishment unto thee who art so negligent towards my authority, so that thou shalt attain to thy own correct nature and mend thy wrong ways.”

On being so remonstrated with in various ways by the said king on account of his haughtiness which was increased by the qualities of darkness and ignorance,—the divine Brahmana (Bharata) who was identical with *Brahman*, the soul and friend of all creatures, devoid of pride, displayed a sweet smile on his lips and replied the king who had by now remonstrated with him by using many insulting words. The king was very proud of himself as a king and a learned man, but his understanding was not acquainted with the conduct of the lords of asceticism.

The auspicious Brahmana (Bharata) said :—“O king ! What thou hast said sarcastically is not wholly false. O hero ! If the agent who carries any weight has himself any weight, and if the goer has any road to attain, then the saying “not corporeal” is not addressed by the learned ones to the corporeal body, but to the soul. He, who is born with a body and has attachment thereto, is subject to plumpness, leanness mental affliction, disease, hunger, thirst, fear, quarrel, desire, sleep, attachment, anger, pride, egoism and sorrow. But these can never affect me, the soul. Then again, O king, as regards thy expression in saying “dead although living,” all objects that have changes are subject to a beginning and an end as a rule ; and where there is the condition of ones own and that of a master,—only there the command and action may be rightly applied. But without custom, I do not see the least opportunity for this idea of difference. Who is lord ? But, if you have the idea of pride and of being the master, then command me what I am to do. And as regards thine punishing me, O hero, who

am mad, dull and stupid and as to seeing to my attaining to normal state, of what avail shall be thy instruction or punishment unto me who am a fool, besides that of grinding under pressure that which is already grounded ?” (7-13).

Thereupon, the illustrious Sukadeva again began saying :— Having by the above discourses so replied to the King Rahugana, and with a view to destroy the result of his own pristine action by suffering,—the self controlled Brahmana (Bharata), in whom the idea of self or consciousness of ego had ceased as a result of self-knowledge,—began again to carry the conveyance of the king.

But, on hearing those words of Bharata capable of destroying all attachments of heart and instinct with the teachings of *Yoga*, the king Rahugana of Sindhu and Sauvira, O Pandaveya, descended from the conveyance. As a result of Bharata's words, the sense of perfect reverence increased in the mind of the king and he acquired the sense of claim of being advised about the true knowledge. Therefore, renouncing pride, the King Rahugana sat at the feet of Bharata praying again and again forgiveness and he humbly addressed saying :—

“Who thou must be of the foremost of the Brahmanas, who art roaming about in a false guise, for thou hast the sacred thread of a Brahmana in thy person ? Or art thou one of the Abadhutas amongst Dattatreya Rishi and others ? Whose son art thou ? Where dost thou live ? Why hast thou come hither ? If thou hast come hither for our well-being, art thou Kapila Muni then ? I am not so much afraid of the thunder-bolt of the celestial King Indra, of the *Trisula* (a Trident) of the divine lord Siva, of the terrible *Danda* (Weapon) of Yama, of the weapon of *Agni* (the god of fire), *Vaiyu* (the god of wind), the Moon, the Sun and Kuvera, as much as I dread to commit an insult towards the race of the Brahmanas. Although having hidden the effulgence of thy discriminative knowledge of self and disassociated thyself from the company thou art living the life a fool still thy

endless glory is manifest unto us, for we cannot even in our minds comprehend fully the meaning of the words uttered by thee and set together forming the great teachings of Yoga-Shastra. I am bent upon questioning thee as to what we can properly resort to in this world, considering thee as my spiritual guide. Thou art the lord of asceticism, Kapila Muni, the foremost of the sages who are conversant with the knowledge of self and who art the very incarnation of the Divine One, Lord Sri Hari. (14—19.)

“Perhaps thou art really what I have described thee to be. Thou art roaming about in this earth with thy auspicious marks hidden with the intention of studying the people. How can one of vicious understanding grossly attached to the world, perceive the real course of the lords of asceticism? Me thinks thou hast undergone great toil, for whoever is the agent of an action must be subject to exhaustion. The custom of mankind does not appear to be unreal. But rather it appears to be real, in as much as if vessels are not real, how could water be brought in them? With heat applied to an utensil, the milk therein contained is heated, in which again the creest of the rice is heated, in which again the kernel is boiled. Similarly is the world of a man is constituted by following the body, senses, vital breaths and mind. A king is the administrator and protector of his subjects. The servant of the Divine Achyuta does not work in vain. For by attempting to do his duty, he is freed from the collection of sins. Having been inflated with the pride of being a king, I have gone so far as to insult a pious sage like thee. Do thou be compassionate towards me, so that I may be freed from the sin consequent upon insulting a pious one. Though thou hast not been affected by the insulting words, thou being the friend of the universe, regarding all creatures equally. Thou art not proud of thy own body and self. Still people like me, even if they are capable like the Divine Lord Siva, will soon be destroyed for insulting the great.” (20—25.)



## CHAPTER XI.

### BHARATA DELIVERS TO THE KING THE KNOWLEDGE OF REAL TRUTH.

On hearing the words of king Rahugana, the auspicious Brahmana,—(Bharata) in the assumed form of a fool, began as follows :—

“O Moharaj ! Although you are not learned, you are speaking like a learned man. However, you are not amongst the really learned ones, since you have spoken as aforesaid. The wise men at the time of discussion of the truth, do not regard the human practices as real. The pure and holy truth is never for certain manifest in those Vedic words which appertain to the learning of many household rites. Even the principal Vedic words are not capable of instructing them in spiritual truth ; because like the ending of a dream in nothingness, the happiness dependant upon household rites is unreal, and as such those pleasures are hateful. As long as the mind of a man is possessed by the qualities of goodness, darkness and ignorance (*Sattwa*, *Rajas* and *Tamas* respectively), through the instrumentality of the organs of knowledge and action, that person spreads piety or impiety. The mind is the soul of desires. That mind is bored always with all wordly objects. Being so bored, the mind is affected by the stream of qualities and the foremost of the sixteen elements and senses. It is really the mind that assumes various forms with various names and with it attains to inferiority or superiority of condition. By reason of the deceptive wheel of the world, having created the designation of creatures by its illusive energy and embraced his body, the mind creates the feeling of happiness, sorrow, foolishness and the dreadful fruits of its action as are brought in in due course of time.” (1—6).

“O Moharaj (Rahugana) ! As long as the mind exists, both the subtle and the gross actions becoming always mani-

fest become visible to the soul. The wise persons designate the mind as the cause of excellence or the object possessing all good qualities or at the same time the inferior qualities or absence of qualities. The mind of the animals, however, because of being attached to qualities, becomes the source of dangers and when devoid of them leads to their well-being. As the flame of a lamp (fire) when it burns, the weak of the lamp being saturated with clarified butter or oil assumes the shape of the smoky flame, but it resumes its own state when the oil or clarified butter is exhausted ; similarly the mind, when it is possessed by the qualities, assumes various forms, and at other times, the same mind resorts to its own true nature."

"O Moharaj (Rahugana) ! The faculties of mind are eleven in number. The five of those eleven faculties of mind lead to actions ; the five to knowledge and the rest one faculty is the consciousness of ego. O hero ! The wise persons designate eleven objects for the eleven faculties. Smell, form, sound, touch and taste are the five objects of organs of action-beatitude ; while the others are the objects of the organs of knowledge. The body possessed of the idea of 'mine' is the eleventh ; while again, the ignorant also regard the twelveth which is the bed of the body. Being influenced by nature, impressions, destiny and time,—they at first become hundred-fold, then thousand fold and then crores. These metamorphoses of the mind originate from the soul and not of themselves. And these faculties are the emanations of the mind which is the creatures of illusive energy and the impure agent, and the soul always beholds them in a continual flow ; sometimes in the state of waking, sometimes in a state of dream, and at some other times in a sleepy condition. *Kshetrajna* is the soul all-pervading." (7—12).

Purusha perfect, Purana or the root of the creation, self-manifest, unborn lord of Brahma even besides the other deities, *Narayana* (the stay of all beings), the Divine Vasudeva

exists in all creatures by Himself. As the wind, entering into the body of a creature as vital breath lords over all mobile and immobile creation ; similarly the Divine Soul, the Supremely Divine lord Vasudeva permeates in the soul of all creatures.

“O king (Rahugana) ! A person gropes in the world so long as he is not fully acquainted with the true knowledge of self or soul,—after having renounced the influence of illusion by virtue of knowledge, being disassociated himself from the worldly attachment, and having conquered the influence of six passions. As long as the person does not consider mind as the root of selfishness and worldly miseries, for it being endued with diseases, sorrow, foolishness, avarice, anger and enmity ; creates attachment, so long as he is not freed from the attachment of the worldly objects. Therefore, being vigilant, do thou, O king, with the sword of the service of the feet of thy own preceptor lord Sri Hari, slay this mind, an enemy which, if neglected, will gradually grow powerful, and though not itself real, will in due course of time be capable of overclouding the soul.” (13—17).

## CHAPTER XII.

THE DOUBTS OF KING RAHUGANA ARE REMOVED.

On hearing the above instructions of Bharata,—the king Rahugana then said as follows :—

Rahugana began, “Salutation unto thee, O lord, who hast assumed this body for the protection of the people and who by his true form hast neglected this body.”

“Salutation unto thee, O lord of asceticism, whose daily perception has been hidden by this wretched form of a foolish Brahmana. As delicious medicine is to the fever-stricken, as cold water is to the sun-buried thirsty one, similarly are thine words unto me. My real vision was bitten by the snake-

like cursed attachment for the gross body ; but as a result of thy nectar-like words, O Brahman, I have obtained the ambrosial medicine."

"Therefore, O Brahman, I shall now humbly enquire of thee regarding my doubts ; because thine words relating to spiritual communion are very hard to be clearly comprehended by a person of my understanding. Do thou be graciously pleased to explain thy instructions further to them whose minds, like mine, have been stricken with curiosity.

"O thou lord of asceticism ! My ignorant mind is labouring under delusion and darkness as to what thou hast said in the teaching that the action and the fruit thereof which is visible, does not lead to the proper judgment of the truth."

Thereupon the illustrious Brahmana (Bharata) said :—  
 "O King ! The worldly change acting in this earth for some reasons is known as this man (who carries) who has foot-joints, knee-joints, thighs, middle-part, breast, neck and shoulders. There is, however, no bodied being into the vehicle. The king of Sauvira kingdom is merely a name of the worldly metamorphosis. But the dominating sense of thy egoism being firmly fixed in that name (a designation merely), thou art blinded with the pride that thou art the king. (1—6).

"Those poor people, who have been subject to miseries, should be pitied. Having brought them by force, thou art really torturing them." Thy pride in the sense "I am the protector of the people" is absolutely vain. Thou art verily wicked-minded, and as such thou art entirely unfit to grace the assembly of the great ones ; and besides, thou art shameless. While we know the daily distribution and origin of all mobile and immobile creation on this Earth, what thing else but name is the root of all these practices, know it for certain that by action they are ascertained as real.

"Know all that, to which the name Earth is fastened, as unreal since they terminate in atoms which are created by the ignorance of mind and by the aggregation whereof particular

objects are created. The duality of the soul which is sometimes perceived on account of the existence of shortness, length, subtlety and the characteristics of action and inanimate object, is not real but engendered by ignorance, (known) as object, nature, desire, time and action. The great truth is the pure, consummate, unclouded and unchangeable knowledge and which is one both externally and internally, which is the significance of the word *Bhagvat* and which is styled by the sages as *Vasudeva*. (7—11).

“O king Rahugana ! Without bathing in the dust of the feet of the great, this sort of unclouded and unchangeable knowledge cannot be acquired by devout austerities, *Vaidika* (pertaining to Veda) ceremonies, distribution of food, doing good unto others, or by adoring water, fire, and the sun. By the sages are chanted the glories of the illustrious Divine One, not the worldly topics,—the act of hymning whereof day and night leads even them, who are on the verge of death, to cherish devotion towards the lord Vasudeva.

“O King ! In my previous existence, I was the king Bharata. As a result of my hearing and seeing many things in that life I was disassociated from the world and going to forest I engaged myself in the act of adoring the Divine Lord Vasudeva. But on account of being then associated with a deer, all my desired aims and aspirations were baffled, and at the end of that life I attained to the condition of being born in the next life as a deer.

“O hero ! My recollection acquired as a result of adoring lord Sri Krishna did not, however, relinquish me even in my deer form. It is therefore that being afraid of the company or society of men, in this my life in human form in the race of a devout Brahmana, I am journeying in disguise. Therefore, know thee, O King, for certain that having their delusions slain by the dagger of knowledge obtained through association with the disassociated great men, having acquired recollection, by chanting and listening to his glories and having got

over the way of the world, people may attain to lord Sri Hari." (12—16).

## CHAPTER XIII.

### BHARATA DESCRIBES THE WORLD.

The illustrious Bharata in the form of a fool spoke unto the king Rahugana saying :—"O king ! The ways in the world is very difficult. Being stationed in the difficult way of the world and observing the actions as divided by the influence of the qualities such as goodness, darkness and ignorance,—the creatures, roaming in quest of wealth, enter into the extensive forest of the world, and they do not attain to felicity.

"O lord of men ! In the said forest of the world, six robbers rob by force the wicked leaders of the merchants, as the jackals in the wood entering into the fold of the selfish creatures like unto wolves would carry away the lambs. Besides, the said creatures, halting in caves covered with numberless creepers and groves, becomes at times assailed by terrible swarms of flies. At other times, they would behold somewhere the city of Gandharvas and also the Pisachas in the shape of quick fire-brands of golden colour, and thinking them to be really gold, the said stupid creatures remain staring at them with eyes full of desire."

"Then again, O king, considering dwelling places, water and riches to be their own, they always rove about in the forest of the world, and having their eyes overspread by dust and darkness, they cannot exactly recognise that quarter to have been rendered purple by the dust raised by the wind. Their ears are somewhere pained by the terrible and invincible noise of crickets ; somewhere their minds are assailed by the cursed noise of the shrill cries of owls,"

“When, O king, the said creatures are thus rendered exhausted and hungry, they resort to those vicious trees whose shade even leads to impiety. Sometimes on seeing a mirage they run after it thinking it to be water. They sometimes approach streams without water and having no food beg it from others. At other times, they become assailed by forest fire and they become overwhelmed with unbearable grief on account of their riches being plundered by Yakshas. (1-6).

“O king ! Somewhere having their properties carried perforce by other heroes, those creatures become full of grief and they fall into swoons. Then entering the city of Gandharvas, they feel delighted for a moment in the company of their kinsmen. And while going the way and being hurt with thorns and gravels, they being desirous of climbing up will remain absent minded ; and sometimes some kinsmen being stricken with the fire of hunger blazing inside, become enraged every moment with other people.”

“O king ! In this forest at places persons are devoured by *Ajagara* (a kind of huge bodied reptile of that name) serpents, but they cannot know anything. Somewhere some persons lie down like dead bodies cast off in a forest and there voracious animals bite them. Somewhere blind persons falling into dark wells are overwhelmed with great miseries.”

“Somewhere some persons going out in quest of honey and coming within the knowledge of bees, are assailed by the latter ; and even if they by chance and with great difficulty acquire the said store of honey, they cannot enjoy it because some one else takes it away by force.

“At some other places some persons sit down being unable to bear with equanimity the influence of the seasons such as winter, summer, spring and autumn, and again some where else some persons grow jealous on others for deception on account of the exchange of a few articles by purchase and sale.”



“Again, some other persons having their wealth exhausted and being deprived of their beds, seats, dwelling places and articles of enjoyments, beg these of other fellow beings ; but when their desires from others are not satisfied then they long for objects belonging to others and in consequence they are insulted.” (7—12).

“O King ! Roaming in this forest of the world some persons, changing their riches with one another, increase in consequence enmity amongst themselves ; while others would be contracting more intimate alliances with one another ; while still other persons are worn out on account of great labour, destruction of wealth and meet with various other calamities. Renouncing those persons, as though life-less, at their respective places and taking new ones proceed on their impious and selfish ways but none of them ever returns ; and amongst those selfish men no one has as yet attained to the other end of the way.”

“O King ! Even those persons who are heroic and conquerors of even the elephants upholding the quarters, creating enmity with all, saying ‘this land is mine’ (lie down in battle-field) and never attain to that exalted station which is obtained by the saints. Somewhere some persons resorting to the branches of creepers are attached thereto being anxious to listen to the indistinct sweet notes of the birds ; and somewhere being afraid of the lions they contract friendship with herons, vultures and cranes. Being again disappointed by them they join the flock of geese—and not liking their conduct they join the monkeys and by their sports they satisfy their own passions—and also looking upon one another they become forgetful of their ultimate end. And some persons out of great affection towards their wife and children, enjoying with visible objects of attachment such as trees, become poor and lose self-control in their own bonds ; and some persons falling into dark caves of mountains out of fear, and being afraid of the wild elephants there resort to creepers as help to save their lives.

“O thou slayer of foes ! By chance being freed from those dangers those persons may be united with his former associates. But being forced in due course of time by illusion into the paths of the worldly forest no one up to this time has been able to comprehend the truth.”

“O king Rahugana ! Thou hast also been placed on this road to the forest of the world, and therefore renouncing thy own kingdom, do thou make friends with all creatures and having thy mind withdrawn from the attachment of all worldly objects, and snapping away the bonds of attachment by means of the dagger of knowledge sharpened by constant reverential service unto lord Sri Hari,—do thou go to the other end of such a long and dreadful way of the world.” (13—20.)

Thereupon the king Rahugana said :—“It is true, O Brahman, that men are superior to all other creatures ; but men are not superior to the celestial beings. Then again, even being born in the celestial region as a celestial being is of not so much consequence if they were not always associated there with such great men as thou thyself art, whose hearts have been entirely purified on account of listening to the glories of the Divine Hrishiksha. And it is no wonder that the iniquities of the humanity are washed away by the perpetual adoration of the sacred dust of thy lotus-feet as a result of which such pious persons acquire unflinching devotion unto the Divine Lord Adhokshaja. I behold the example in my own self, that even by the momentary association with thee, O Brahman, my dire ignorance, which are the roots of fallacious reasonings, has been destroyed.

“Salutation unto the great ones, salutation unto the children, salutation unto all the Brahmanas beginning with the playful Brahmana boys, and salutation unto those Brahmanas who have been journeying on this Earth as Abadhutas and by their favour may good betide all kings.”

Thereupon the illustrious Sukadeva said :—O son of Uttara (Parikshit) ! Even though Bharata was so insulted by the

king Rahugana, who was the king of the countries known as Sindhu and Sauvira,—the said Brahmana saint (Bharata), the high-souled one, out of compassion instructed him in the true knowledge of self or soul. After the king Rahugana had bowed down unto Bharata's feet, the former's heart was filled with a sense of everlasting bliss, like an overflowing ocean. And with his heart remaining always satisfied,—the king Rahugana like before began to journey the world. Acquiring the true and great knowledge from Bharata, the king of Sauvira immediately renounced all sense of selfish considerations for the body.

O king (Parikshit) ! I have thus narrated fully the glory of those seeking the shelter of the votaries of the Reverend One.

Thereupon the king Parikshit thus addressed the illustrious Sukadeva :—O thou foremost of the votaries of the Reverend One ! Thou art experienced and hast described this world as an allegory with relation to a merchant. The object of this allegorical story might be conceived by the intelligent and consciencious people, but it is beyond the easy comprehension of those persons whose understanding is not ripe. Do thou therefore be graciously pleased to explain this difficult subject by elucidating the various topics related to this story. (21—26.)

## CHAPTER XIV.

### SUKADEVA EXPOUNDS THE ALLEGORY OF THE WORLD.

The auspicious Sukadeva said :—O king (Prikshit) ! The way of the world is not easy of access. The actions, divided by the qualities of goodness and others, of all those persons who consider their bodies as their own, are mixed with both auspiciousness and inauspiciousness ; and diverse bodies being created thereby from which has originated this world identical with union and separation and which has become difficult of access on account of six doors in the shape of six senses. Being possessed by the illusive energy of the Divine Vishnu, creatures are stationed there and constrained to partake of the fruits of their respective actions. Their endeavours sometimes become fruitful, and sometimes useless in consequence of many hindrances. Persons following those who drink the honey of the lotus feet of lord Sri Hari are capable of slaying the miseries of the world.

O king ! The six robbers of whom I have mentioned, are the six senses, which are so termed in consequence of their actions. Whatever little wealth a person might acquire with great difficulty is designated by the wise ones as piety. Just as when that man becomes careless his companions steals away his riches, similarly those robbers like six senses by means of their respective influences such as seeing, hearing, taste, smell and thought, rob that person of his riches of piety. That man has not controlled his senses, and is attached to worldly objects, so he cannot perceive the robbing results of the said six senses. Wife, children and other members constituting a family in the world are by actions like so many jackals and wolves in the forest, because they under some pretext or other take away all those things which a greatly avaricious person having many relations hoards up.

O king ! As when a piece of land is cultivated every year, the seeds there not being destroyed, grow up again as plants and creepers, similarly this world is the field of actions which are not completely exhausted. This world is just like a box full of desires and actions. Just as a vessel where camphor is kept, smells of it even when the camphor is exhausted, similarly though the actions may be exhausted, they are not completely exterminated on account of the ever existence of desire in the minds of worldly persons. The mean persons like flies, robbers, mice and vultures, take away by force the vital breath or wealth of that man who is attached to worldly objects. Still that man does not desist from travelling in the way of the world, rather having his vision wrong and also his mind having been possessed by ignorance, desire and action, that man considers the region of mortals as real like the region of Gandharvas. Then again, being anxious for drinking, eating and association with females, that person runs after worldly objects just like a thirsty person would be running after a mirage. (1—6.)

As a person, assailed by cold and being on the look out for fire, runs after it, so a person runs about in the world in quest of gold (riches) which is a source of many evils and is impure like excreta, for it is heard that gold is created by the excreta of fire (the god of fire); a person hankers after it, because his mind is possessed by the quality of darkness like gold.

A person hankering after a dwelling house, water and riches that are necessary for his existence, runs about in this dreary forest of the world. Being placed on her lap by a damsel like the wind, a person, having his eyes covered with dust by the attachment towards her, transgresses all considerations of honour and cannot conceive that the deities of the quarters like nightly goblins are witness to his conduct.

O king ! Sometimes in this world, a person of his own accord considers the worldly objects as unreal, but such of his recollection is soon destroyed in consequence of his attachment

towards his body and runs after the worldly objects as for water in a mirage is sought after by a thirsty person. Sometimes due to his fervid addiction to some coarse pleasures like crickets in this world his ears and heart are pained on account of the remonstrance of direct and indirect enemies. When a person's pristine results of good actions are exhausted, then that person, resorting to riches devoid of necessity seen and unseen (dreadful) like the impure creepers and trees and wells of poison, and himself about to die, runs to such other persons who are dead although alive. (7—12).

O king ! Sometimes in this world a person's understanding is sullied as a result of his association with the wicked persons. Then that person, like one falling into a river void of water and as such getting wounded on his head and being pained in consequence of wound, approaches the Pashanda and being initiated in the unholy Pashanda religion (false religion) meets with miseries both in this world and the next.

O King ! When a person in this world is stricken with hunger and thirst then being blinded in consequence of the afflictions thereof, he does not find his food present before him, and he obstructs his father, children and all those persons in whom there is the least approach of this relationship. The house is like the forest-fire and full of grief on account of feeling for separation for dear ones, and as such there is not the least bit of happiness there. Therefore, a person attaining to such a house burning from the fire of sorrow, meets with mental agonies only and no happiness.

Sometimes, O King, growing inimical under influence of time and behaving themselves like demons, the kings rob the dearest wealth of his subjects, in consequence whereof persons (his subjects) like dead bodies become void of all marks of life. At times being sunk in the thought of father grand-father, and other dear relations persons think that they are alive and enjoy a momentary happiness as if in a dream. The rites and ceremonies ordained for a house-holder are

extensive, and so they are hard of being got at like hills, and being desirous of reaching their end the mind of a man, being afflicted by human calamities, is exasperated like one entering a field full of thorns. (13—18).

O King ! A person, having many dependent relations, assailed with the unbearable fire of hunger raging within the body, for want of adequate quantity of food often renounces patience and becomes angry with those dependents. Sometimes a person resorts to sleep like an Ajagara serpent and lies down being enveloped with utter darkness in a room and he cannot know anything ; and then that person is considered by his dependents like a dead body cast off by others. Sometimes a person's pride like teeth is broken, and serpent like wicked persons do not let him go to sleep. The mind of that person then being pained his discriminative knowledge gradually wanes, and at that stage being blinded by ignorance and like a blind man he falls into the well of darkness. A person, sometimes runs about in quest of desires which are like drops of honey ; and when he falls upon another's wife or wealth, he, being slain by the owner or the king, falls into an unending hell ; so the wise say that one's own action leads to birth both in this world and in the next. If it is once freed from the attack of that person, another one takes away what is given by the deities another again takes away what is conferred by Vishnu and he is thus placed in a wretched plight. (19—24).

Thus being unable to remedy many spiritual, elemental and super-human miseries like winter and others, one is exhausted by dreadful anxiety. Somewhere persons, carrying on monitary transactions with one another and stealing from one money even less than a *Kakinee* (twenty *Kauris*) and thus following evil practices in wealth, become enemies with one another.

In this world, poverty and calamities are always present—besides happiness, misery, anger avarice, pride, foolishness,



madness, sorrow, and grief ; haughtiness, envy, insult, hunger, thirst disease, birth, old age and death are also great impediments. Somewhere being embraced by the creeper-like arms of the Divine Illusion (Maya) in the shape of a female, a persons mind being devoid of conscience and intellect becomes anxious for the construction of a sport-house for her,—and having his mind withdrawn from the hearing of the words and observing the actions of his wife and children dependent upon him, he has his soul thrown into utter darkness. The discus of the Divine Great Vishnu, which is identical with the eternal *Kala* (Destruction or Death) extending from an atom to *Dwiparardha* whirling always takes vehemently away all elemental creation, from a grass of this entire universe beginning with boyhood. Being afraid of that vigilant discus of Lord Sri Hari, which is identical with *Kala* as aforesaid, a person disregarding that Divine Iswara, of sacrificial form, whose own weapon is the eternal *Kala* itself, takes shelter of the Pashanda deities according to their *Sastras*, which are like herons, vultures, and cranes. Those Pashanda deities are deprived of all knowledge of self and when a person is deceived by them, he lives in the race of the Brahmanas. He does not like the conduct of the Brahmanas and their actions prescribed by *Sruti* and *Smriti* for the adoration of the Lord of Sacrifice ; the practices of *Nigama* being greatly impure, he resorts thereto and becomes like a *Sudra* for he has no right in the actions of *Nigama*, and whose only action consists in associating with females and maintaining his relations with them like monkeys. (25—30).

O King ! Being like Sudras and having no restrictions or following no prescriptions they enjoy themselves as they like. In consequence thereof their understanding becomes so greatly sullied that they being attached to the trivial pleasure of seeing one another, they become forgetful about even of their death.

O King ! Just as the monkeys sport on the trees in forest, similarly those persons being addicted to worldly pleasures

and being attached to their wife and children, consider the sexual connection as the greatest of all enjoyments. Being shut up in the way of the world and being afraid of the elephant like death, they fall into darkness like mountain caves (*i.e.* being stricken with sorrow and disease they fall into darkness of ignorance and impiety).

O King ! Thus being unable to put a stop to spiritual, elemental and super-human miseries of the world, those persons suffer very greatly and are exhausted with worldly desires. And sometimes cheating one another in pecuniary transactions, they hoard up some amount of monies, but not feeling happy thereby they become enemies to one another. Sometimes having their hoarded up wealth exhausted, they are deprived of the enjoyment of bed, seat etc ; and at this stage being unable to attain their desire by fair means, they resort to foul means are therefore insulted by the people ; and although there is great chance of enmity being created amongst themselves on account of attachment unto riches, those persons are bent upon pilfering one another's wealth as a result of their pristine desires. (31—37).

O king ! Whoever in this world, being assailed by various miseries and impediments, meets with danger or death, the mean-minded persons renouncing him therefore and taking a new born person, sometimes grieve and become overwhelmed with sorrow, are afraid, cry out, marry, are delighted and sing. Thus those persons are bound down by the world. None, but with the grace of the pious ones, has yet been able to cross over the world. Because the wise persons always impart good instructions for getting over the way in which all mankind remain bound. This way cannot be obstructed even by the practice of Yoga. The self-controlled sages of quiescent souls, who have left off their *Dandas* are cognisant of it. Even the royal saints who have conquered all the quarters and celebrate sacrifices are not completely capable of obstructing this way ; for they, labouring under the impression that this land is

mine, create enmities with one another, lie down on the fields of battle, or become travellers to the abode of death.

O king ! Some persons taking resort to the bonds of their respective actions are freed a little from the dreadful calamity of hell and again attaining to the world arrive before the mortals. Such a condition also overtakes persons who by dint of their meritorious actions go to heaven.

The Rishis thus sing :—"As the flies cannot follow Garura, so the other kings cannot follow the high souled royal saint, the son of Rishabha in consequence of his heart-felt devotion towards the illustrious Divine One. Even in his youth, he cast off like excreta, his wife, children, friends and kingdom which are so fascinating that they cannot be easily renounced. He did not cherish any desire for the earth, children, kinsmen, wealth, and wife, which it is so hard to leave off and even for Sree, solicited by the celestials, who bestow kind looks towards him ; for salvation is not of so much value to those great men who are devoted to the Slayer of Madhu (lord Sri Hari.)"

Exclaiming aloud the Rishis sing :—"salutation unto lord Sri Hari, Narayana who is identical with sacrifices, the juice of fruits, the lord of all pious actions, who is Yoga and whose best fruit is knowledge, the dispenser of illusive energy." With this knowledge in him he cast off this body.

O king ! The accomplishments and action of the royal saint Bharata are highly pure and are admired by all the votaries of the Divine One. The history of his life and sacred actions is therefore highly auspicious, enhance the lease of life, is blessed, illustrious and leads to final emancipation. Whoever will listen to or read or delight in this, will of himself attain to all auspiciousness and need not expect it from others. (38—46.)

## CHAPTER XV.

### DESCRIPTION OF THE KINGS OF BHARATA'S PROGENY.

The illustrious Sukadeva said :—O king (Parikshit) ! The name of Bharata's son is Sumati. On seeing Bharata's son Sumati following the ways of the Divine Rishabha, some followers of the Pashanda religion were led by their vicious intellect and considered the king Sumati as a diety in the *Kali Yuga*. But there is no mention of such thing in the Vedas. The said king Sumati begat on his wife Bridhasena a son Devatajit by name. That Devatajit begat on his wife Asuri by name a son who was named Devadyumna. That Devadyumna's wife was named Dhenumati. The son that was born unto Dhenumati was Paramesthi by name. The wife of Paramesthi was named Suvarchala. Unto that Suvarchala was born a mighty son Pratiha by name. Having explained unto many people his knowledge of self and having himself also being highly purified in mind thereby, that mighty one (Pratiha) was able to behold personally the Divine Vishnu with his naked eyes. Pratiha begat on his wife Suvarchasa three sons who were all highly skilful in the celebration of sacrifices. Those three sons of Pratiha were named Pratiharta, Pratistota and Udgata.

O king ! That Pratiharta begat on his wife Stuti two sons who went by the name of Aja and Bhuma. The latter had two wives named Rishikulya and Devakulya. Of the first wife (Rishikulya) was born a son named Udgitha. Of the second wife of Bhuma (Devakulya) was born another son named Prastava. That Prastava begat on his wife Virutsa a son named Vibhu who begat on his wife Rati a son named Prithusena. That Prithusena begat on his wife Akuti by name a son named Nakta, who again begat on his wife Riti a son named Gaya who was a royal saint and whose fame had no end.

That illustrious Gaya was born for the protection of the universe, as a portion of the Divine Vishnu. He was endued with the quality of goodness and attained to the condition of a great man by virtue of self-control and other qualities. Considering these qualities as the duties of a king, he used to feed, protect, please and govern his subjects and celebrated sacrifices. Thereupon having consigned the virtues of sacrifices unto the Great Purusha, the Most Excellent *Brahman*,—the king Gaya perceived the true end ; and by the performance of those two-fold duties and by the devotion and service unto those who are acquainted with *Brahman*, his understanding was cleansed and purified, and the attachment to the body was removed from his heart. So, the auspicious king Gaya always perceived the self-manifest and blissful *Brahman*, and having thus been devoid of egoism he governed the Earth. (1—7.)

Therefore, O Pandaveya (Parikshit), the sages conversant with history have sung many verses in his (Gaya's) praise such as follows :—

“The king Gaya was identical with sacrifices. He was high-minded, experienced, protector of religions, beautiful, president of the good and servant of the pious ones. What king, therefore, by action can imitate him, but a portion of the Divine One ? Whom the chaste daughters of Daksha, whose blessings never prove otherwise, along with streams, greatly delighted sprinkled at the time of his installation, and for whose subjects, who was without any desire, Earth, being milched by the calf of accomplishment bestowed on him numberless blessings.

“For whom (the king Gaya) devoid of desire, the Vedas produced many desired for objects ; the subordinate kings brought tribute unto him, and the Brahmanas adored with gift of Dakshinas and having been granted protection brought a sixth portion of their respective piety as tribute unto the king. In the sacrifice performed by that illustrious king,—with the

profuse drinking of Soma juice the Divine Indra, the soul of sacrifices, became inebriate and accepted the fruits thereof by reverence and pure Bhakti.

“Even the Omniscient, Divine Vishnu, identical with the very joy, who being delighted the celestials, the men, beasts, birds, creepers, twigs and the whole universe are delighted, used to attain to satisfaction exclaiming “I am pleased.”

That illustrious king Gaya begat on his wife Gayanti three sons named Chitraratha, Sugati, and Abirodhana. Chitraratha had begotten on his wife Urna a son named Samrat, who again begat on his spouse Utkata a son Marichee by name. The latter begat on his wife Vindumati a son named Vinduma, who again begat on his wife Saragha a royal saint named Madhu.

That royal saint Madhu begat on his wife Sumanasa a son named Viravrata. That Viravrata begat on his wife Bhoja two sons named as Manthu and Pramanthu. Manthu begat on his wife Satya a son Bhauma by name from whom was born Trasta ; the latter begat on his wife Virochana a son named Virajas who was high-minded and begat on his wife Vishuchi one hundred sons and a daughter. Of these one hundred sons, Satajit was the foremost and he was gifted with many good qualities for which there is a sloka in his praise.

“Being born in the race of king Priyavrata, Virajas, like unto the Divine Vishnu adorning the celestials, shall glorify his family with his accomplishment and fame.” (8—16.)

## CHAPTER XVI.

### DESCRIPTION OF THE INSULAR CONTINENT.

Thereafter the king Parikshit said :—O Brahman ! The extent of the Earth lighted by the rays of the Divine Sun and wherein is manifest the moon with stars both in the dark and light halves of the month, has been described by thee. It has been described by thee also that on this Earth seven oceans have been made by the wheels of the car of the king Priyavrata. Thou, O Brahman, hast also pointed out that seven insular continents are extending from the seven oceans. I am greatly desirous of learning of the dimensions and characteristics of all those continents. Sometimes even the mind, placed in the gross form of the Divine One, the outcome of qualities, can perceive the highly subtle and resplendent Great Purusha, Vasudeva, devoid of qualities and identical with Great Brahman. Therefore, O preceptor, do thou be kind enough to describe all those things.

Thereupon the auspicious Sukadeva said :—O great king ! Even if a person is gifted with the duration of a celestial life, he cannot, by words or mind comprehend the end of the illusive energy of the Divine One. I shall therefore describe the Earth unto thee by giving the names of the leading insular continents, their situations and marks. This earth is like a lotus and the seven insular continents are its petals, and the inside *Jambu* continent is *Nijuta* (ten lakhs) Yojana in length and one lakh Yojana in breadth ; and like a petal it is equally round on all sides. There are nine *Varshas* in this insular continent, each of which, except *Bhadraswa* and *Ketumal* is nine thousand Yojanas in extent, and they are all beautifully divided by eight boundary mountains. (1—6.)

The Varsha situated in the centre is named *Ilavriti*, in the middle of which is situate, the king of mountains the mount *Sumeru* by name which is golden all over. The height of



Sumeru mountain is equal to the extent of the island namely one lakh Yojanas. The summit of Sumeru mountain is thirty-two thousand Yojanas, the base sixteen thousand Yojanas, and the portion visible within the Earth is to that extent. It is like the seed Vessel of the lotus-like Earth.

On the north of the Sumeru mountain are respectively situated the three mountains namely *Neela*, *Sweta* and *Sringavan* which are the boundaries of the three *Varshas* namely *Ramyak*, *Hiranmaya* and *Kuru*. All these three *Varshas* extend towards the east, are bounded on both the sides by the Salt sea and are two thousand Yojanas in extent. But the mountain following is less in length than the preceding one, by one eleventh portion. Thus on the south are situate the three mountains namely *Nishada*, *Hemakuta* and the *Himalayas*. And they also all extend towards the east and are each ten thousand Yojanas high. They, O king, respectively constitute the boundary lines of *Harivarsha*, *Kimpurusha* and *Bharatavarsha*. Thus on the east and west of the *Ilavrita-varsha* are respectively situated the mountains *Malyavan* and *Gandhamadana*. Their length on the northern side extends to the *Neela* mountain, and on the south to the *Nishada* mountain, and each of them is two thousand Yojanas in extent. They respectively form the boundary lines of the *Varshas Ketumal* and *Bhadraswa*.

There are on the four sides of the mount *Meru* four minor mountains namely *Mandara*, *Meru-mandara*, *Suparshwa* and *Kumada*, each of which is ten thousand Yojanas in extent and height. Of the said four minor mountains situate on the east and west extend towards the north and south and those on the south and north extend towards the east and west. There are on these four minor mountains four trees namely *Mangoe*, *Jambu*, *Kadamba* and *Vata*,—each of them extends over a hundred Yojanas ; they are like mountain pennons, eleven hundred Yojanas high and their branches also extend over a hundred Yojanas. (7—12.)

O foremost of the race of Bharata ! In the vicinity of those four trees are four lakes, which are respectively full of milk, honey, sugarcane juice and pure water, drinking which the minor deities naturally are decked with the wealth of Yoga. Besides there are four most beautiful gardens namely Nandana, Chaitraratha, Vaibrajaka and Sarvatabhadra. In those gardens, leading immortals, who are the husbands of the celestial, who again are the ornaments of their races, sport with their wives and the Gandharvas sing their praises.

O king ! At the top of the Mandara mountain is a tree called Devachuta, the height whereof is eleven hundred Yojanas. From the top of that tree Devachuta, always drop profuse nectarine fruits that are huge like mountain summits. From the dark-red hard juice of the broken fruits, highly fragrant a river has been created named Arunada, which issuing from summit of the Mandara mountain is watering on the East the Varsha named Ilavrita. Drinking that juice of the said broken fruits the limbs of the females of Yakshas, the companions of *Bhavani* (the wife of Divine Bhava), have been rendered fragrant ; and the wind carrying that sweet odour spreads it for ten Yojanas on all sides. (13—18.)

O king ! Thus from the juice of the Jambu fruits being broken into pieces on account of falling from very high which are huge as elephants but whose seeds are very small, has flowed a river named *Jambunadi* which issuing from the summit of Meru Mandara, and flowing for a Ajuta Yojanas, has fallen on the earth and has been watering southwards the whole of Ilavrita-varsha. The earth of both the banks of this river being wetted by the water and dried by the air and the sun, is converted into gold called Jambunada with which is made the ornaments of the immortals and is worn by the celestials with their youthful damsels on the limbs in the shape of crown, Kataka, Katisutra, and ear-rings. From the holes of the huge Kadamba tree situate on the side of the Suparshwa mountain, five streams of honey measured five *Vyama* have

flowed and issuing from the summit of the mountain have rendered westward the whole of Ilavrita-varsha fragrant. Whoever drinks that stream of honey, the air of his mouth, spreads odour for one hundred Yojanas on all the sides.

Thus from the trunk of the *Vata* tree of the *Kumuda* mountain named *Satavarsha*, and from the summit of the mount have flowed rivers carrying curd, milk clarified butter, honey, sugar, rice, clothes, ornaments, beds, seats and other desired for objects. And thus the said rivers have rendered great help unto the inhabitants of the north of Ilavrita-varsha. (19-24.)

O king ! By partaking of those desired for objects, the inhabitants of the north of the said Ilavrita-varsha have never experienced any weakness of their limbs, nor any exhaustion, perspiration, decrepitude, disease, accidental death, disfigurement out of cold or heat and other calamities. Thus being free from those miseries they have passed their days in the enjoyment of exceeding happiness. The hills Kuranga, Kurava, Kushumba, Vaikanka, Trikuta, Sisisra, Patanga, Ruchaka, Nisadha, Sitivasha, Kapila, Sanka, Vaidurja, Jarudhi, Hansa, Rishabha, Naga, Kalanjara, and Neerada lie situate on all sides of the base of the mount Sumeru and appear like filaments of a lotus the seed-vessel whereof is the latter.

O king ! On the eastern side of the mount Sumeru are the two mountains named Jathara and Devakuta, each of which on the northern side is eighteen Yojanas in extent and two thousand Yojanas in height. Thus on the western side are the mounts Pavana and Paripatra. On the south Kailasha and Karavira hills ; and on the north are the hills Trisinga and Makara. Thus being surrounded at a distance of a thousand Yojanas from the base by the eight mountains appearing like the circumference of fire, appears the splendid golden mountain. The learned Geographers say that in the middle of the summit of the mount Meru is situate the city

of Brahma which extends over a thousand Ajuta Yojanas, is square shaped and made of gold. Above this city on all sides respectively are the eight cities belonging to Indra, and other deities, who resemble their master in colour and are one-fourth of Brahma's city in extent. (25—29.)

## CHAPTER XVII.

### THE DIVINE RUDRA'S EULOGY UNTO THE DIVINE SANKARSANA.

The auspicious Sukadeva said :—There at the sacrifice of the Daitya king Vali, O king, the Divine Vishnu, in the form of sacrifice, while spreading his footsteps, the shell of the egg was broken by the thumb of his left foot going upwards and the external stream thus entered the inside, which washing the lotus feet of the Divine One was rendered dark-red and thus assumed the beauty of the filaments of lotus ; and although dissipating the accumulated iniquity of the Universe, it was pure ; and issuing from the very foot of the Divine One, it was named “Janhavi etc.” and having remained in the celestial region for a pretty long time of two thousand Yugas it thereafter descended down on the Earth.

The wise ones designate it as Vishnupada. There even now, Uttanapada's son Dhruba, a great votary of firm vows, daily holds on his crown with great reverence that sanctifying stream reciting as follows within his mind :—“This is the water issuing from the foot of Lord Sri Hari, the presiding deity of our race.” At this the inner soul of this high-minded one is every moment wetted by increasing devotion, tears flow from the opening buds of his opened-eyes exhausted with anxiety and his hairs stand on end on his whole body.

Then the seven Rishis, cognizant of her prowess, acquiring whole-minded devotion in the Divine Vasudeva, identical with soul and thus disregarding other objects, carry her with great reverence in their matted locks like unto persons, renouncing all desires and longing for emancipation, determining that she is the consummation of all asceticism and there is nothing superior to her.

Thereupon descending in the celestial car, the aggregate many thousands of *Kotis* (crores) of other conveyances and ever flooding the region of the Moon, she has fallen on the region of Brahma. There being branched off into four streams under various names and watering all the quarters she has fallen unto the lord of rivers. Those four streams are named *Sita*, *Alokananda*, *Vankshu*, and *Bhadra*. Amongst those four streams, *Sita* issuing out of Brahma's city and in consequence of her great height falls on the principal summits, and then issuing downwards, she has fallen on the summit of the Mount Gandhamadana; and then flowing through the Bhadraswa-varsha entered the Salt Ocean. (1—6.)

In the above way, O king, issuing from the summit of the Mount named Malyavana,—the stream named Vankshu has united with the Western Ocean. Then again, falling from the northern summit of the Mount Sumeru, and going down from one summit to another and then flowing from the summit of the Mount Kumuda to that of Neelgiri, rising therefrom to the top of the Sweta mountain, crossing which and reaching the Mount Sringavan, and then going downwards, and watering the country known as Kuru,—the stream Bhadra by name has entered into the Salt Ocean.

In this way getting over many a mountain summit in the south side of the city of Brahma, and watering in its impetuous and unimpeded course Hemakuta and Himakuta and the Bharatavarsha,—the stream Alokananda by name has united with the Salt Ocean on the south. Issuing from the Mount

Sumeru, many other rivers and streams are watering all the Varshas in their hundred courses.

Of all the Varshas, O king, that of Bharata is considered as the field of actions. The other eight *Varshas* are places where the celestials are destined on the wane of their piety and are designated by the wise ones as the place of *Bhaumo-Swarga*. Swargas are three, namely *Divya-Swarga*, *Bhaumo-Swarga* and *Veela-Swarga*. Persons of all the eight Varshas live for Ajuta years and are gifted with vital breaths of Ajuta elephants. Their body is as firm as the thunderbolt. There is so much strength, age and delight in them that desire for sexual intercourse is greatly excited in them ; and at the end of their enjoyment and one year before the expiration of their lease of life their wives become big with children. Thus their days are like those of *Treta Yuga* in point of pleasures enjoyed by these people. (7-12)

There the celestial lords, O king, being adored by their leading followers with various presents, happily sport at their will, in hermitages, mountain caves and ponds of pure water ; and their minds and eyes are attracted by the watery sports of the celestial damsels, their actions and by the sportive smiles, and charming looks of those females are stricken with desire ; the trees of the hermitage have been lowered by bunches of diverse season flowers, fruits and rich and new grown leaves, the branches of which have been covered with various creepers and thus their beauty has been wonderfully displayed ; and the beauty of the lakes was greatly enhanced by the full blown lotuses, geese, swans, water-fowls, Karandavas, Sarasas, Chakravakas sporting always in those lakes, and also on account of the humming of the black-bees on the red petals of the lotuses.

In these nine *Varshas*, the Great Purusha, the Divine Narayana, to extend His grace unto humanity, is close by them with His various forms of manifestations that are inseparable from Him.

In Ilavrita Varsha the Divine Bhava is the only Purusha and no one else ; for all those persons, who are cognizant of the curse of Bhavani do not enter there, whoever otherwise enters there attains to female form ; I (Sukadeva said) shall describe the cause of this hereafter. There the Divine Lord of Bhavani, being adored by a thousand *Arvuda* (ten crores ; *i.e.*, one thousand of ten crores) of females and having placed within their minds the meditation of the fourth of the four forms of that Great Purusha, the out come of darkness and which is his own nature named Sankarsana, moves about exclaiming as follows :—

The Divine Great Purusha said :—Salutation unto the Reverend One from whom are manifest all the qualities but who Himself is above manifestation and measurement. Salutation unto thee, who art the Great Prime Purusha, whose lotus feet are the refuge of all animals and who art the great stay of the six qualities ; for the behoof of thy votaries thou dost manifest thine true form and from thee this worldliness is destroyed, but thou dost create worldliness in the persons who are not thy votaries. (13—18).

As our vision, who are incapable of controlling our anger, is not attached to the Divine Iswara, so thy vision although looking is not attached the least to the qualities ; and so what person desirous of conquering his senses and acquiring salvation shall not regard thee ? Who with His vile vision appears in His dreadful inebriate form, the creation of His own illusive energy, whose eyes on account of drinking honey and *Asava* have been rendered coppery, and while serving His feet, the females of Nagas are beside themselves with the touch of His feet and become incapable out of shame, of serving His limbs ; whom the Rishis designate as His agent of creation, preservation and the destruction of this universe, but who Himself is void of all these, who is without end and does not enquire where the universe is situate like a linseed in a corner of His house of a thousand head. And the prime manifestation of



whose quality is Mahat, who is identical with Vishnu, the resort of the quality of goodness and the self create ; and having sprung from whom I (the Divine Bhava) by my three-fold energy have created the celestials, elements and senses. And under whose control, we and Mahat and others are lying like birds tied by a chord, and being guided by whose *Tamasa* energy, we, by His favour have been creating this universe.

Salutation unto the Divine One whose created illusive, energy we can know, but we are not cognizant of the means to get rid therefrom ; whose illusive energy brings in actions and from whose true form this universe is manifest and in which it terminates. (19—24).

## CHAPTER XVIII.

### DESCRIPTION OF THE VARSHAS.

The auspicious Sukadeva said :—O Moharaj ! In the Bhadraswa-Varsha, there lived the king Bhadrasrava, the lord of the varsha, and the son of righteousness (the son of Dharma, the god of piety), together with his principal retainers. These wander about, reciting the following words and realising in their hearts, by dint of their deep meditation, the image of the lord *Hayagriva's* (the deity with a horse's head on, the lord Vasudeva) form impregnated in their minds by virtue of righteousness which is prized by the lord Vasudeva above all else. The king Bhadrasrava and his followers say :—

We do bow down unto that reverend form of righteousness, effecting the purification of the spirit. How marvellous are the works of the Reverend One, in that, although beholding it with their eyes, people do not entertain any fear of life-destroying death. When their infant offspring or their aged father fall into the terrible jaws of time (Kala), persons

occupying a middle position burn their bodies, and set their hearts on subsisting on the wealth left by those two, and pursue a course of impiety for satisfying their thirst for profitless pleasure.

The sages say that this world is transitory ; and even those persons that cognisant of the mysteries of self comprehend its vanity while engaged in meditation, come under the influence of thine energy of illusion. Marvellous are thine doings. We salute thee who art unborn. Although thou art inactive, and although thou art without any covering, yet the genesis of the universe has been attributed unto thee. Nor is this strange, rather it is aptly said. For by virtue of thine energy of illusion, thou art the soul of everything, and the stay of every action. These denote thy agency. But at the same time, thou art different from everything else, which again points out thy inaction or devoid of action, and therefore the agency of all actions are aptly applied unto thee. When the Vedas had been carried off by the Daityas and were thrown into the waters of universal dissolution, O lord thou didst rescue them in the form of a Man-horse from the abysmal depth of *Rasatala*, and thereupon thou didst bestow them on the Poet (Brahma) on his asking for them. We do therefore bow down unto thee, O lord, who art of true purposes. (1—6.)

O king (Parikshit) ! In the *Harivarsha* also the Reverend One dwelleth in the form of a Man-lion. The reason of his assuming the Man-lion form, I (Sukadeva said) shall explain later on. That receptacle of all the qualities of the worthy, Prahlada, brimful with great devotion and reverence for the Most High, whose character and life are the very holy instances amongst the deities and the Daityas, worships this His form as his idol through devotion different from that practised by the dwellers of this Varsha (Harivarsha). At the time of his worship he (Prahlada) chanted the following in his mind ;—

I bow down unto the auspicious Nrsinghadeva (the Reverend One in the form of a Man-lion). Do thou manifest

thyself in splendour bursting out from lustre. O thou having claws resembling the thunderbolt, and teeth rivalling the levin, do thou be graciously pleased to burn up (destroy) our desire of action, and do thou also dispel our darkness of ignorance. *Om Swaha.* May my mind be inspired with fearlessness, we bow down unto thee. *Om Kshauma.* May welfare be the portion of the universe ! May the wicked renounce their quite ! May all creatures entertain honest thoughts ! May it be well with the minds of those that worship the Reverend lord *Adhokshaja* ! And may our hearts be free from selfishness ! May we never mix up with people setting store by their house and son and riches and friends,—but if we at all keep any company, may we associate with people cherishing the Reverend One with deep veneration. The satisfaction that is reaped by persons of controlled selves subsisting themselves on alms, is never reaped by people attached to their houses etc. leading a life of enjoyment of their senses. Who is there who will not avail himself of that invincible and unbounded prowess of the lord *Mukunda* (Vishnu), which is attained by the ear through association with the devotees of the Reverend One, and which removes the impurity of the heart, while visits to holy places remove the impurities of the body only ? The deities fraught with the entire complement of attributes reside in those that entertain a disinterested veneration for the Reverend One. How can persons cherishing no reverence for lord Sri Hari, due to their minds wandering externally in consequence of the influence of unrighteous desires, attain to the element *Mahat* which is the outcome of mighty virtues only. (7—12.)

O king ! As dear water is the life of fishes, so the Reverend lord Sri Hari is verily the life of incorporate beings. If forsaking Him, One that is great, takes to one's house, then the superiority of such a person to his wife consists in age only, in point of which the husband is naturally senior to his wife. Therefore giving up his house, which is the source of

thirst, anger, grief, distress, a sense of self-importance, desire, fear, and want, and from whence shower all the ills attending worldly life,—a person should faithfully worship the feet of the lord in the form of *Nrisingha* (Man-lion).

O king (Parikshit) ! In the *Ketumala-varsha*, the Reverend One became desirous of gratifying Lakshmi, as well as the daughters and sons of Prajapati, constituting the lords of that Varsha, numbering the days and nights composing the life of a human being. The embryos of the women, being smitten by the energy of the mighty weapons of those great ones, used to fall off at the end of the year. In that year the reverend *Kamadeva* (the god of love, Cupid) assuming a dainty gait and sportive smiles, slightly drawing up his graceful eye-brows, and displaying the grace of his face resembling a lotus, gratified his desire by knowing *Rama* (Lakshmi). The goddess Rama also in company with the daughters of Prajapati, the goddesses presiding over the nights of *Sambatsara* (the course of one calender year), and with the gods presiding over the days thereof, through the force of *Samadhi* (trance) worships the form of the Reverend One impregnated with his energy of illusion during those nights and days respectively, and repeats the following :—

*Om Hrang, Hring, Hrang, Om.*

Salutation unto the Reverend Hrishikesha ; whose soul is betokened by everything excellent, and who presides over acts, energy, and their objects ; whose form consists of the eleven organs and the five kinds of objects of the senses ; the lord who can be obtained through rites performed under the prescriptions of the Vedas ; whose body is nourished by food permeated with ambrosia ; the lord who comprehends all objects ; who is the spring of courage, ability and strength ; whose form is Beauty and Desire. We do bow down unto that Lord.

May the Reverend One be propitious unto us in both the worlds. (13—18.)

O lord ! Thou art naturally the lord of the organs. As for those women that desire any other lord through the observance of various vows, their husbands cannot preserve their beloved offspring, or riches, or lives, on account of their being separate from Him. He that is fearless himself, and effectually protects a person afflicted with fear, is his or her lord. Thou art, O God, such a lord, and thou alone art such a one ; no one else can be our master. Thou dost not consider anything as being something more than thyself. The woman that worships thy lotus feet without cherishing any selfish motive really desireth the fruition of every desire. But the woman who worships thee from interested motives, repents when the merit of her acts hath been entirely reaped and exhausted.

Sometimes, with the view of obtaining me (the lord Rudra said), the upsprung, the lord, the deities, and Asuras engage themselves in rigid austerities ; but they cannot attain the riches in my control unless they take shelter under thy (Vishnu's) lotus feet ; my heart is fixed on thee ; and I am entirely under thy governance. I smile on with pleasure only upon those pious persons who reverentially follow thy footsteps. Do thou, O Achchyuta, be graciously disposed to lay on my head that lotus-palm of thine who is ever always hymned by thine devotees on account of its bestowing every desire, and which thou dost place on the head of thy votaries. I cannot say that thou hast no tender regard for me, in consideration of the fact that thou bearest me on thy breast as the Srivatsa mark. But thou showest special regard towards thy devotees. Thou art, however, the lord who can comprehend the activity of thy energy of illusion.

O king (Parikshit) ! In the Varsha named Ramyaka, there appears the auspicious incarnation of the Reverend One in the beloved form of a Fish. That illustrious Manu, who is the presiding spirit of that cycle, and who has already been mentioned before, up to this day is reverentially rapt in the

worship of that Fish form of the lord and perpetually utters the following :—

“I bow down unto that Fish form of the Reverend One, who is mainly composed of the principle of goodness (Sattwa) and who represents Prime Life, courage, strength and energy : I bow down unto that Lord. (19—24.)

“O lord ! Thou rangest the outside as well as the inside of all beings ; and yet even the Lokapalas cannot behold thee. Thy voice impregnated with the Veda, is mighty. As men control the wooden image of a female, in like manner thou hast brought under thy sway this world containing Brahmanas and others. Indra and the other Lokapalas are afflicted with the fever of ill-will. Thou art that supreme Lord, renouncing whom those cannot with their utmost endeavours separately or in combination with maintain bipeds or quadrupeds’ mobile or immobile or anything that is visible in the world. Thou art, O lord, the refuge of plants and medicinal herbs ; and so thou display unspeakable energy in preserving the Earth sub-merged under the depth of waters of the universal dissolution heaving with terrible surges. I salute thee, O lord thou art the disposer of all creatures dwelling in the universe. I bow down unto thee.”

O king (Parikshit) ! In the Versha styled as Hiranmaya, the Reverend One exists in the form of a Tortoise (incarnation as *Kurma*). Aryama, the lord of the ancestral manes (*Pitris*) together with the persons living in that Varsha, is engaged in worshipping the lord in that Holy Kurma form, and ceaselessly they repeat the following formula :—

“We bow down unto thee, O lord, in thy Holy Kurma form. The entire mass of the principle of goodness (Sattwa) constitutes thy this form. I salute thee, O lord. None in the universe can ascertain thy locality in consequence of thy ranging the waters. I salute thee, O Reverend One. Thou art, O lord, full of years. I salute thee. Thou pervadest everything, and thou art the stay of everything. (25—30.)

O Reverend Lord ! I bow down unto thee. Earth and every visible object partake the nature of this auspicious Tortoise form of the Reverend One, which has been manifested by His energy of illusion.

O Lord ! This Tortoise form of thine is identified with numerous other forms ; but this is false imagination like the waters in a mirage ; no one is capable of exactly numbering its shapes. I do salute thee. No one can ascertain any fixed form relating unto thee. Creatures born from the uterus, from eggs, from sweat, vegetables, mobile, immobile, deities, sages, ancestral manes, ghosts, organs, heavens, the sky, earth, mountains, streams, seas, islands, planets and stars are thy names only ; but thou art One. No body is capable of enumerating thy names, forms and shapes. But Kapila and other foremost sages have assigned four and twenty categories. Thou art the supreme knowledge, under the agency of which this number disappeareth. I bow down unto thee."

O king (Parikshit) ! In the *Varsha* known as *Uttara-Kuru*, the Reverend One, having sacrifice for his form, stayeth assuming the shape of a Boar.

The goddess Earth together with those living at that cycle addresses her adorations to this auspicious Boar-form of the lord, and recites the following Prime words of Upanishad :—

"We bow down unto the Reverend One. Thou displayest thyself in Mantras ; and sacrifices with the *Yupa* (sacrificial artifice) and also those without it ; but they are thy forms. Thou art a Mighty One, and the mighty sacrifices are thy forms. We bow down unto thee.

"O lord ! Thou hast been purified by thy acts ; and thou art the three *Yugas*. I bow down unto thee."

"As fire is latent in wood etc, so thy presence is hidden in all bodies and organs of the universe. Profound scholars by concentration, acts and their fruits, and cultivating their religious operations, ever engage themselves in search after



realising thee. I bow down unto that Reverend One, whose soul manifests itself to this search."

"We bow down unto that Reverend One, who through his illusive energy manifests Himself as objects, organs, deities, bodies, time and consciousness, and whose form, born of His illusory energy, vanishes before the gaze of saints of unshaken faith."

"As the loadstone by virtue of its attracting power, draws iron towards it, so we salute instinctively that Reverend One, who is the witness of attribute, act and destiny, and by virtue of whose sight, His illusive energy bringeth about the preservation, and dissolution of this universe, which although it is not loved by Him, yet is loved by all creatures."

"I salute that Reverend Vishnu, who displaying His auspicious Boar-form, being the origin of the universe, lifted me up with His tasks, and emerged out from the depth of the waters of universal dissolution like a mad elephant, and who revelled after having destroyed his antagonist resembling an elephant opposed to Him." (31—39.)

## CHAPTER XIX.

### DESCRIPTION OF BHARATA-VARSHA AND ITS SUPERIORITY.

The auspicious Sukadeva said :— O Moharaj (Parikshit) ! In the *Varsha* known as *Kimpurusha*, that distinguished votary, Hanuman,—of Reverend Lord Sri Ramachandra, the lord of the chaste Seeta and the elder brother of the illustrious Lakshmana,—in company with the other dwellers of the Kimpurusha Varsha, concentrating his thoughts unflinchingly on His lotus feet with great veneration, ceaselessly pays his adorations unto Him, and in company with Arshtisena listens devotedly to the melodious songs of the Gandharvas celebrating the highly auspicious history of the worshipful Lord.

That distinguished votary, Hanuman, also sings the song himself and chants the following :—

“I bow down unto that illustrious Reverend One (Sri Ramachandra) in whom are treasured up for ages all excellent and auspicious Divine marks, character and vows ; whose thoughts are always under control, who knows everything relating to every one ; who is the touch-stone of piety, and who is the Supreme Lord ; the Great Purusha and the king.

“We do take shelter under the lotus-feet of that supreme spirit Sri Ramachandra, who is that thing which has been distinguished by Vedanta as One ; whose apprehension is pure, who is gentle, in whom the various states of the attributes have been abolished in consequence of His having manifested Himself by His own energy ; who is incapable of being seen, who is without a name or form, who is without consciousness, and who can only be contemplated as Brahman in a purified form of mind.

“The reason of the Lord’s being incarnate on Earth was not only the destruction of the Rakshasas, but also the teaching of mankind. Otherwise why should sorrow be the lot of Him who is the soul of the universe, the lord drawing upon self for His enjoyment. That beloved soul of the self-controlled, the Reverend Sri Ramachandra, can never be attached to anything in the trine universe. He could not be overcome by the stupifaction proceeding from a female, nor could he in that cast off His younger brother Laksmana in obedience to the order of illustrious sage Vasistha. (1—6)

“Neither birth in an illustrious race, nor personal gracefulness, nor eloquence, nor intelligence, nor noble race, can attain to His propitiation. Ah ! Sri Ramachandra, the elder brother of Laksmana, deigned to contract friendship with us, despite the circumstance of His noble birth and of our being beasts inhabiting the woods. Therefore every one, be he a celestial or an Asura, a man or a monkey address himself heart and soul to worshipping Sri Ramachandra, who is Lord Sri Hari in

human form, ever gratified with an unflinching reverence, even Him who bore all the inhabitants of Kosala to heaven."

O Mōharaj (Parikshit) ! In the Varsha entitled *Bharata*, the Reverend Nara Narayana, of inscrutable ways, desirous of dispensing His grace unto all self-controlled persons, is engaged in arduous austerities. His knowledge of righteous and religious sentiments grows to such a height and He is so free from haughtiness, and masters His senses so completely that the soul is perceived in Him. For the purpose of imparting unto *Savarni Manu* a knowledge of the *Sattwa Tantra* going under the name of *Pancharatna* containing an exposition of the comprehension of the Deity, together with a knowledge of the *Sankhya Yoga* uttered by the Reverend One,—with high reverence worships Him along with the subjects living in Bharatavarsha and recites the following :—

"We do bow down unto that foremost of ascetics, the Reverend Nara Narayana, who is all quiescence, void of consciousness, the jewel of the destitute, the prime preceptor of the *Paramahansas*, and the lord of those enjoying satisfaction of self or soul. I salute even Him."

He (Savarni Manu) also sings :— "We salute Him, who albeit the author of the creation etc of the world, does not arrogate these to His own self ; who albeit bearing a body is not subject to hunger, thirst etc that sway corporate beings ; who although seeing everything has not His sight vitiated by visible objects. We salute that Reverend One who is not attached to anything whatsoever ; He is separate from everything, yet He is the witness of all." (7-12)

O Lord of Yoga ! The skill of the Yogins consists in his separate identity in the existence really in the self or soul, renouncing his consciousness in the existence in the corporeal form (body), and throughout his life concentrating his soul on thee in solitude.

The Reverend Hiranyagarbha Brahma hath called this form of the Lord as Yoga. That the study of that learned

one goes for, nothing who is subject to fear, like that ignorant wight who being mindful of his desires here and hereafter fears death and separation in consequence from his son and wife and wealth.

O Adhokshaja ! Do thou be graciously disposed to instruct us in that Yoga consisting of the simple sort of desire through which we may be enabled to get quit of that kind of consciousness implanted in this loathsome body typified in mine, I, etc which is exceedingly impervious by any other means and which cannot be entirely shaken off.

In Bharatavarsha there are many rivers, streams and mountains ; such as the Malaya, the Mangalaprastha, the Mainaka, the Trikuta, the Rishabha, the Kutaka, the Konya, the Saya, the Devagiri, the Rishyamukha, the Sri Saila, the Venkata, the Mohendra, the Varidhara, the Vindhya, the Suktiman, the Rikshagiri, the Pariputra, the Drona, the Chitrakuta, the Govardhana, the Raivataka, the Neela, the Gokamukha, the Indrakila, the Kamagiri, and the hundreds of other mountains, and innumerable rivers and streams flowing from their foot. Of those innumerable rivers and streams, the Chandravasa, the Tamraparni, the Avatoda, the Kritamala, the Vahayasi, the Kaveri, the Venna, the Payashini, the Sarkaravarta, the Tungabhadra, the Krishnavenna, the Bhimarathi, the Godavari, the Nirvindhya, the Payosni, the Tapi, the Vera, the Surasa, the Narmada, the Charmannati, the Audha, and the Sona ; and also the Mahanadi, the Devasmriti, the Trisama, the Kaushiki, the Mandakini, the Jumna, the Saraswati, the Drisadwati, the Gomati, the Saraju, the Oghavati, the Shushthavati, the Saptavati, the Shushama, the Satadru, the Chandrabhaga, the Marudvridha, the Vitasta, the Asikni, and the Viswa are the great rivers.

O king (Prikshit) ! Men having their births in this Varsha by virtue of their respective acts, come by celestial, human and infernal states ; for in this Varsha people assume all the above forms of birth according to their respective actions. By

respectfully observing the different ways of attaining emancipation instituted in this Varsha, men may attain emancipation. (13—18.)

When a person obtains the society of those devoted to Reverend Vishnu, then one conceives a profound veneration for the reverend lord Vasudeva, the soul of all beings, without anger or any other evil passion, incapable of being described by speech, without any stay, the supreme spirit, and this is an emancipation for this severs the knot of ignorance that brings on various conditions unto the people. Therefore, even the celestials celebrate that human life in Bharatavarsha are capable of encompassing all the highest objects. Ah ! What an unutterable piety is theirs, and in seeing that the Reverend Sri Hari is propitious to them without the need of their having ministered unto Him. These people have attained births in the land of Bharatavarsha and are worthy of serving the lotus feet of Lord Mukunda, and we have been on the other hand ever longing for having births in this sacred land of Bharatavarsha.

Alas ! Of what avail has been to us the difficult sacrifices, devout penances, austere vows, meritorious gifts and the trivial attainment of heaven where is no remembrance of the lotus feet of Narayana, which has been destroyed by over addiction unto the senses and their organs. We, whose life extends over the long period of a *Kalpa*, have conquered this region, but we shall have to be born again ; but the holy land of Bharatavarsha, which people of short lives conquer, is superior to ours, because they in their mortal forms having within a short time consigned their respective actions, attain to the lotus feet of lord Sri Hari.

The place, where does not flow the holy stream of the nectarine themes relating to the lord of Vaikuntha, where is not the sacrificial adoration of the Divine Male Being of sacrifice accompanied with dancing and singing, even if it be the region of Brahma, the lord of creation, is not worthy of being worshiped. (19—24)

But those creatures, who having attained to the race of human beings full of knowledge, action and various articles do not strive for emancipation, are again distressed with bonds like unto birds.

The Lord of blessings, perfect, One without a second, but called by different names, delightedly accepts the *Hari* reverentially offered by them in sacrifices in due portions and with proper *Mantras* to various deities. True it is that being solicited, the Lord confers wished for things on men who pray for them but He does not bestow on them the Great Wealth for they again pray for things of the world full of illusion ; but He bestows on them His lotus-feet granting all desires upon them who are without any desire.

Let us be born in the holy land of Bharatavarsha by the remnant, if any, of sacrifices which we have completely performed and by which we have been enjoying the pleasures of heaven, for in that case we shall think that Lord Sri Hari is adorable, from which adoration happiness of His votaries result."

Thereafter the illustrious Sukadeva said :-- Some auspicious sages hold that there are eight minor insular continents in Jambudwipa, which were made when the sons of the king Sagara, in quest of the sacrificial horse, dug all around the Earth. Those eight insular continents are named Swarnaprasta, Chandrasukla, Avartana, Ramanaka, Mandaharina, Panchajanya, Sinhala and Lanka.

O foremost of the race of king Bharata (Parikshit) ! I have thus described unto thee all the divisions of the Jambudwipa, as requested for by thee. (25—31)

## CHAPTER XX.

### THE SITUATION OF PLAKSHA ISLAND AND LOKALOKA MOUNTAIN.

The illustrious Rishi Sukadeva said :—I shall now describe in detail the dimension and size of the six islands such as Plaksha and others along with the outer portions of the insular continents. Just as the mount Sumeru is encircled by the Jambudwipa, similarly the Jambudwipa itself is encircled by the ocean of salt extending over one hundred thousand Yojanas ; and in the same order the extensive ocean of salt is surrounded by the islands Plaksha and others. The island named Plaksha is double in extent than the Jambudwipa. Just as a ditch may be encircled by its outer gardens, similarly the ocean of salt is encircled by the Plaksha and other islands at a stretch. In the Plaksha island there is a Plaksha tree which is as high as the Jambu tree, and by the name of that Plaksha tree the island itself has been named as Plaksha island. That Plaksha tree is golden one and in it is the fire of seven flames.

Priyavrata's son Idhmajivha is the king of that Plaksha island. Dividing that insular continent into seven portions, and conferring each of the seven portions upon each of his seven sons, after whose names the seven portions have been named,—the king Idhmajivha resorting to meditation withdrew himself from the world. Those seven portions or Varshas are named Siva, Vyasa, Subhadra, Santa, Kshema, Amrita and Abhaya. Although there are thousands of mountains and rivers, of them only seven are the celebrated mountains and rivers there. The seven principal mountains are Manikuta, Vajrakuta, Indrasena, Jyotishman, Suvarna, Hiranya, Shiva and Meghmata. The seven principal rivers are Aruna, Nrimana, Angirasee, Savitri, Suprobhata, Ritambhara and Satyambhara.



By the touch of the waters of those celebrated rivers, the four *Varnas* namely *Hansa*, *Patanga*, *Urdhayana* and *Satyanga*,—are freed from the qualities of darkness and ignorance (Rajas and Tamas), and they live for one thousand years. They are like the celestials in respect of their personal grace, and they are equally capable of procreating progeny ; therefore, by their knowledge of three Vedas they worship the Divine Sun identical with the Vedas and the soul, by chanting the following mantras :—

“Salutation unto the Divine Sun who is identical with Reverend Vishnu, the ancient Purusha, who is the religion that is practised and manifest, who is the Veda that teaches it and who is the dispenser of the auspicious and inauspicious fruits thereof.”

In Plaksha and other four insular continents, all persons without any distinction are gifted with long life, senses, energy, courage, strength, prowess, intellect and with naturally accomplished piety. (1—6.)

However, as the Plaksha island is encircled by the equally extending ocean of sugar-cane juice, so the island of *Salmali* which is double in extent of the Plaksha island, is girt by the ocean of spirituous liquor of equal extent. There is a *Salmali* tree as big as the Plaksha tree in the Plaksha island. There, it is said, is the residence of the king of birds, who by his own form worships the Divine Vishnu. It is said that after that *Salmali* tree is named that island as *Salmali* Island.

Priyavrata's son Yajnavahu is the king of that *Salmali* island. He also, divided amongst his seven sons the seven *Varshas*, the seven portions of the island comprising his kingdom, and those *Varshas* were named after those seven sons. The *Varshas* were named *Surachana*, *Saumanasya*, *Ramanaka*, *Devavarha*, *Paribhadra*, *Apyana*, and *Abhijnata*.

There in those seven *Varshas* also are seven celebrated mountains and seven great rivers. The seven mountains are named *Surasas*, *Satasringa*, *Vamadeva*, *Kunda*, *Kumuda*,

Pushpavarsa, and Sahasrasruti. The seven rivers are named Anumati, Sinivali, Saraswati, Kuhu, Rajani, Nanda, and Raka.

The four categories of male beings of that Varsha are named Srutadhara, Virjyadhara, Vasundhara, and Ishundhara. These inhabitants of the Varsha always adore with Vedic ceremonies the Divine Soma who is identical with the Vedas and the soul. They adore saying the following hymn.

“May the Divine Soma having divided by his own rays eatables both in the light and dark halves of the month amongst the manes and celestials,—be the king of us all the subjects.” (7—12.)

O king (Parikshit) ! On the outer side of the ocean of spirituous liquor is the Island of Kusa. This island of Kusa is double in extent than the other Island of Plaksha, and this island of Kusa is likewise surrounded by the ocean of clarified butter of equal extent. In this island there is a pillar of *Kusa* (Kusa grass) made by the celestials, and after this the island has been given its name. That pillar of Kusa is like the second god of fire (*Agni*) and it lightens up all the quarters by the effulgence of its tender rays.

O king (Parikshit) ! The king of the Kusa-island is the son of Priyavrata's son Hiranyareta by name. That king, having equally divided the kingdom of this island amongst his seven sons, engaged himself in devout penances. The seven sons of the king Hiranyareta are named Vasu, Vasudana, Drirharuchi, Nabhigupta, Satyavrata, Vipranama and Vedanama. In their seven Varshas there are seven boundary hills and seven well-known rivers. The seven hills are named Vabhru, Chatusringa, Kapila, Trikuta, Urdharoma, Devaneeka and Dravina. The seven well-known rivers are named Rasakulya, Madhukulya, Mitravinda, Srutavinda, Devagarbha, Ghritachyuta, and Mantramala. Drinking the waters of those rivers, the inhabitants of the Kusa-dwipa being designated as *Kusala*, *Kovida*, *Abhijukta* and *Kulaka* with ingenuous actions adore the Divine Fire. They chant the following mantras :—

“O Jataveda ! Thou dost carry the burnt offerings for the Great Brahma. Thou dost adore the Purusha with sacrifices of the celestials, and thou dost offer oblations in the sacrificial fire by uttering the various limbs of the Reverend Lord of sacrifice.”

On the outer part of the Kusadwipa is the insular continent known as Krauncha, which is double the Kusa-island in extent and like the said Kusadwipa, the Krauncha island is encircled by the ocean of thick milk (Kshirodasagara). The Kraunchadwipa is girt on all sides by the said ocean of milk of equal dimension. In this island there is a great mountain named Krauncha, and after it this island has been named as “Kraunchadwipa.” (13—18.)

O king (Parikshit) ! Even having been assailed by the tremendous stroke of Kartikeya's weapons,—the waist and the groves of the mountain krauncha were protected due to its having been constantly washed by the waters of the ocean of milk and being protected by Divine Varuna, the lord of waters.

The king of the Kraunchadwipa was Priyavrata's son named Ghritapristha. That king having divided the island of his kingdom into seven equal portions (Varshas) and having named those Varshas after the names of his seven sons and having made the said sons the lords of the seven Varshas, and having acquired for himself the six forms of wealth,—sought the shelter of the lotus feet of the Divine Hari, mighty, illustrious and auspicious and identical with the soul.

The names of the seven sons of the king Ghritapristha are Atma, Madhuruha, Meghapristha, Sudhama, Bhrajistha, Lohitavarna, and Vanaspati. There are seven boundary hills and seven great rivers in the said Kraunchadwipa. The seven hills are named Sukla, Vardhamana, Bhojana, Upavarhana, Nanda, Nandana, and Sarvotabhadra. The seven great rivers are named Abhaya, Amritougha, Aryaka, Tirthavati, Rupavati, Pavitravati, and Sukla. Drinking the pure and clean waters of those rivers, the inhabitants of those Varshas named *Purusha*,

*Rishabha*, *Dravina*, and *Devaki*, adore with folded palms full of water, the deity of water, chanting the following hymn :—

“O ye waters, Ye have acquired your prowess from the Reverend One, and Ye purify the region of mortals, *Bhurloka*, and the regions of the celestials, *Bhuvarloka* and *Swargaloka*. Do Ye purify us who are touching you and who by your very form, dissipate sins.”

Beyond the *Kraunchadwipa* is the *Sakadwipa*, which extends over thirty-two Lakh *Yojanas*, and is girt on all sides by the ocean of curd of equal dimension. There is a huge tree by the name of *Saka*, which gives the name of this island as *Sakadwipa*. The tree has a very strong and sweet fragrance that floods over whole of the island. (19—24)

The king of the *Sakadwipa* is *Priyavrata*'s son named *Medhatithi*. Having divided the seven *Varshas* named after his seven sons and having his mind fixed on the Reverend One (*Ananta*) without end,—the king *Medhatithi* entered the forest of asceticism. The seven sons of king *Medhatithi* were named *Purajava*, *Manojava*, *Vepamana*, *Dhumranika*, *Chitrarekha*, *Vahurupa* and *Viswadhara*, after whose names the seven *Varshas* were named.

In those seven *Varshas* there are seven boundary mountains and seven great rivers. The seven boundary mountains are named *Isana*, *Urusinga*, *Valabhadra*, *Salakesara*, *Sahasrasrota*, *Devapala* and *Mahanasha*. The seven great rivers are named *Anagha*, *Aiyurda*, *Ubhayasprishthi*, *Aparajita*, *Panchapadi*, *Sahasrasruti* and *Nijadhriti*.

The male beings of those *Varshas* are designated as *Dhritavrata*, *Satyavrata*, *Danavrata* and *Anuvrata*. Having destroyed by *Pranayama*, the qualities of darkness and ignorance, they attain to the virtue of devout meditation and *Samadhi*, and they adore the Divine One identical with the Wind God by chanting the following eulogy unto that Deity :—

“May the Deity protect us who having entered into the entire host of animals in the shape of vital breaths are protect-

ing them ; who is the Omniscient Lord, and in whom exists the entire universe."

Thus on the other side of the ocean of curd is the Island known as *Puskara*. This Island is of double dimension than the former and is girt on all sides by the ocean of sweet waters which is of equal extent to the island itself. In that island there is a huge lotus which has one Ajuta (Ten thousand) golden petals like unto the burning flame of fire. This golden lotus has been known as the seat of the lotus—seated Deity. There is a huge mountain named Manosottara which is like the boundary line of the eastern and western Varshas, and which is ten thousand Yojanas in extent and height. Besides, it has on its four sides four extensive cities of the Lokapalas. The wheel of the car of the sun which is above them and journeys around Sumera mountain is moving for all the days and nights of the celestials. (25—30).

The king of the Pushkara island is Priyavrata's son named Veetihotra. Having appointed his two sons named Ramanaka and Dhataka, the kings of the two divisions of that island, that king Veetihotra also like his elder brothers engaged himself in the services of the Divine One. With active service, the male inhabitants of that Varsha adore the Divine one in the shape of Brahma. In adoring that Deity they recite the following mantras :--

"Salutation unto the Divine One whose limbs are identical with Brahman represented as the fruits of actions ; the lord who is One and whom the people adore with difference in the shape of the one adored and those who adores."

There on the other side of the ocean of pure water, is the region which is lighted and full of darkness, and on which is situate the mount *Lokaloka* as a mark of distinction. The extent of the land is equal to that between Manosottara and Sumera. On this land, which is golden, and clear like crystal, whatever is placed is not taken back. Therefore, this Varsha is renounced by all creatures but the celestials. (31 - 35)

The mountain has been named Lokaloka, by reason of its having separated the region lighted by the sun from those full of darkness. By the Divine Lord this mountain has been placed as the terminus of the three regions. The rays of all the luminous bodies, the first of which is the sun, and the last one Dhruva, lighting all the three worlds are not capable of going further. This mountain is greater than the region of Dhruva in height and extent. These regions have been described by the learned ones with marks and names.

This Lokaloka mountain is fifty Kotis (crores) Yojanas in extent and represents one-fourth portion of the earth. On the summit of that mountain, on all sides have been placed by the Divine Preceptor of the world four lords of elephants. These four elephants are named Rishabha, Pushkarachura, Vamana and Aparajita, who are the agents of the preservation of all the regions. To enhance the prowess of those elephants as well as of Mohendra and the other Lokapalas, the manifestations of His own energy, displaying His pure existence, endued with knowledge of religion, disassociation from the world, eight other wealth and eight Siddhis encircled by His own attendants headed by Viswakasena and others and adorned with various excellent weapons, lives on the summit of that mountain, the omniscient lord of great energies for the behoof of all creatures. (36—40)

Various forms of incarnation are assumed by the Reverend One for the protection of various creatures, the forms of incarnation being created by His own illusive energy.

The *Aloka* (lighted one) Varsha extends in the middle and by this fact its dimension has been described ; this Varsha is situate at the outer part of Lokaloka mountain. The region beyond this has been designated by the wise as the refuge of the lords of asceticism and is pure. The Sun is stationed in the middle of Brahma's egg (the Globe—Brahmanda) which forms the distance between the celestial region and the Earth. The extent of the region between the sun and the earth is

complete twenty five *Koti* (crores) *Yojanas*. Because it enters into the inanimate egg (*Martanda* ; the sun is taken to be entering the *Mrit* (dead) *Anda* (egg) as the presiding lord) is called *Martanda* ; and it is also called *Hiranyagarbha* because it rises from the Golden Egg. By the sun are divided the quarters, the sky and the Earth as well as the region of enjoyment, liberation, hell, Atala, and other regions. The sun is the soul of the deities, men, beasts, birds, reptiles creepers and seeds and the presiding diety of the eyes. (41—45.)

## CHAPTER XXI.

### THE DESCRIPTION OF THE WHEEL OF TIME AND THE POSITION OF THE SUN AND RASHIS.

The auspicious Sukadeva said :—O king (Parikshit) ! The situation and dimension of the Earth have thus been described unto thee with proofs and the characteristics. The extent of the Earth is Fifty crores of *Yojanas* and its height is twentyfive crores of *Yojanas*. In the same way the learned ones conversant about these calculations instruct about the dimension of the region of the celestials. Just as the two petals of *Chanaka* etc (a kind of flower) are of equal size, similarly the Earth and the celestial region are both equal in size and extent. Both these two regions are connected by the etherial region (*Akasa*) intervening between them. And being stationed in the middle of the two, the Divine Sun, the lord of light, extends his heat and light to all the worlds. The divine sun by its northern, southern, slow, quick and tolerable courses named *Vishuva* duly rises up, comes down and is also stationed at a level place ; and thereby he makes in *Makara* and other *Rashis*, the night and day, of long, short and of equal duration. When the sun goes to *Mesha* and *Tula* *Rashis*, then the days and nights become of equal duration. When the sun journeys



in the five other *Rashis* (Signs of Zodiac) beginning with *Vrishha*, then the days become of longer duration and the nights become of shorter duration to the extent of one hour every month. When, however, the sun exists in the five other signs of the Zodiac beginning with *Vrishchika*, then the course of the day and night is reversed, that is, the nights become longer in duration than days. In short, so long as the Sun's Course is southern (*Dakshinayana*) the days are longer than nights ; and so long as the sun's course is northern (*Uttarayana*) the nights are longer than days. (1—6.)

O king (Parikshit) ! Thus the extent of the journey of the sun in the Manosottara mountain by his slow, quick and tolerable course, has been designated by the wise to be nine crore and fiftyone lakh Yojanas. On the Manosottara mountain and on the east of Sumeru mountain is the Indra's city named *Devadhani*, on the south is Yama's (the god of death) city named *Sangjamani*, on the west Varuna's (the god of water) city *Nimlochani*, and on the north the Moon's city named *Vibhavari*. In those cities around the Mount Sumeru, the rising, the middle course and the setting of the sun and the middle of night are performed at particular hours, which lead creatures to actions and the retirement therefrom. The sun during the middle part of the day extends its heat to the residents thereof. Though the sun moves keeping the Mount Sumeru on the left, it performs its southern course. Wherever the sun rises it sets at an equinoxial place. Where the sun in the midday distresses the creatures with sweat at an equinoxial place therefrom, in the midnight it lulls them to sleep. Therefore, those who witness its setting do not behold it there.

When the sun moves Indra's city, it then reaches Yama's city within fifteen hours performing a journey of two crore six lakh and twenty five Yojanas. And thereafter proceeding to Varuna's city and the Moon's city, it comes back to the city of Indra. Thus do the other constellations together with stars

appear in the solar region and disappear equally along with them. Thus in a *Muhurta* (about a second) the chariot of the sun performs a journey of thirty-four Lakhs and eight hundred Yojanas around the four cities of Indra and of others. (7—12.)

The chariot of the Sun has only one wheel named the year, which has twelve spokes, the six upper parts are the six seasons, and the three naves are the three four-monthly periods. The one end of the wheel's *Aksha* is placed on the summit of the Mount Sumera, and the other end on the Manosottara ; and the lower part being placed in the latter, the chariot of the Sun moves there day and night like the wheel of the oil-machine.

The first portion of the second *Aksha* is tied to the first *Aksha*, and its upper part is connected like oil-machine with *Dhruva* by Loka and aerial chord. The seat of the charioteer there is thirty-six Laksha Yojanas in extent, the Yoke is its one-fourth ; and being Yoked by seven steeds of seven metres the chariot conveys the Divine Aditya (the Sun). Though *Aruna* being engaged in his service as a charioteer is placed on the front, he has his countenance towards the back. And being engaged to give vent to good words before the Sun, the Rishis by the name of Valakhilyas, whose bodies are in dimension equal to a thumb, but whose number is sixty thousand, are ever hymning the glories of the Divine Sun in various ways.

In the above ways of the Rishis named Valakhilyas,—the other Rishis, Gandharvas, Apsaras, Urugas, Rakshasas, Daityas, and the celestials, whose number is severally fourteen ; but two being united whose number becomes twenty-eight every month. With various rites they adore the Divine Sun as being identical with the Great Soul or Supreme Purusha, and assuming various names. Journeying over nine crores and fifty-one Laksha Yojanas of the Earth,—the Divine Sun in every moment covers a space of two thousand Yojanas and two *Krosas* (a *Krosa* is equal to two miles). (13—19.)

## CHAPTER XXII.

THE SITUATIONS OF SOMA AND SUKRA ETC IN THE SOLAR-COURSE AND THEIR INFLUENCES ON MANKIND.

The king Parikshit enquired saying :—O Brahman ! Thou hast said that the Divine sun circumbulating the Mounts Sumeru and Dhruva, goes towards but not round the signs of the Zodiac (Rashis) while journeying. This appears to us to be contrary. Please be good enough to advise us as to how we may know the truth about it.

Thereupon the foremost of the Yogins the illustrious Sukadeva said in reply :— As while moving with a rolling potter's wheel the ants resorting thereto but moving with their faces towards another direction, perceive the movement of that direction, similarly the wheel of Time is moving around Sumeru and Dhruva mountain, and although it is accompanied by the wheel of planets and the Zodiac (Rashis), the sun and the other constellations moving in different wheels, perceive motions of different kinds.

That Divine Prime Purusha, the very self of Narayana, for the well-being of people and purification of actions, having divided His body in the form of the Veda into twelve portions, imparts the influences of seasons upon the six seasons beginning with spring etc proportionate to the influence of actions discussed by the sages.

Having adored the Divine One in the shape of Indra and others with the various rituals prescribed in the Vedas and Him in the shape of the heart-knowing Deity reverentially with meditations and the eight-fold forms of Yoga, persons following the orders and condition of life attain to well-being.

Being stationed in the wheel of Time (Kala-Chakra) situate within the etherial region which is again within the Earth,—the Divine Aditya (the sun) which represents the soul of the

people, enjoys the twelve months named after the Rashis which are the limbs of *Samvatsara* (the calendar year). A month contains two fortnights as made by the course of the Moon and the sun,—the two fortnights representing a day and a night of the Manes (the Pitris), the light half of the month being the day and the dark fortnight their night.

The period that the sun takes to enjoy a seventh portion, has been said to be a season which is a limb of *Samvatsara* (the year) ; and the time of six months taken by the sun to travel half of the etherial region is designated as *Ayana*. (1—6)

Then again, the time which the Divine Aditya takes to make a complete journey around the Swargas and the Earth together with the etherial region, is known as a *Samvatsara* ; and by the quick, slow and normal course of the sun, the *Samvatsara* is divided into *Pariwatsara*, *Idavatsara*, *Anuvatsara* and *Vatsara*.

At a distance of one hundred thousand Yojanas above the sun is seen the Moon ; in two fortnights it enjoys one *Samvatsara* of the sun, in two days and a quarter one month, and in one day one *Paksha* of the sun. Sometimes the speed of the Moon becomes quicker than that of the sun. When the digit of the Moon is in the course of increase, it makes the day of the celestials, and when it gradually wanes it makes the day of the Manes (the Pitris). Thus having made the days and nights of the celestials and the Manes respectively by the dark and light fortnight, the Divine Soma (the Moon) enjoys one planet in thirty *Muhurttas*. Having food and nectar in it (the Moon), it is the life of all animals and the root of their existence, and for this reason it may be called a creature too.

Thus, the Divine Purusha of sixteen digits (*Shola-kala*) is identical with mind, food and nectar, and upholds the existence of the celestials, manes, men, elements, beasts, birds, reptiles, creepers, and groves, and thus the Rishis describe Him as existing in all.

At a distance of two hundred thousand Yojanas above the

Moon,—the planets being set to the wheel of time by the Lord, move around the Sumeru mountain ; their number with the star named *Abhijit* is twenty-eight. (7—12).

Then again, two hundred thousand Yojanas above the starry region is the planet Venus. When the sun moves before a planet, it moves at its back. It is also like the Sun gifted with quick, slow, and equal motions. It (the planet Venus) is always favourable to mankind, and the creatures in the Earth get rain with the advent of this planet (Venus) ; and they obtain peace from those planets who give showers.

The planet Mercury is said to have the same position and course as the planet Venus. Two hundred thousand Yojanas above the planet Venus, the planet Mercury, the son of the Divine Soma (Moon), is sun who generally does good to all. But at times when this planet Mercury goes far off from the sun, he generally extends fear of storms, scarcity of water, clouds and draught.

Above the planet Mercury is the planet Mars, who is also sun from a distance of two Laksha Yojanas. In three Pakshas it enjoys the twelve signs of Zodiac, if it has not an oblique course. The planet Mars is generally an inauspicious and ominous planet.

At a distance of two hundred thousand Yojanas from the planet Mars, is the planet Jupiter ; and if it has not its course oblique, the planet Jupiter journeys for a *Parivatsora* in each Rashi. The planet Jupiter is very favourable to the Brahmanas.

Two laksha Yojanas above the planet Jupiter is the planet Saturn, who stays in every Rashi for thirty months, and in thirty Years he goes round the twelve signs (Rashis) of the Zodiac. This planet generally brings evil on all persons.

At a distance of eleven Laksha Yojanas on the north of the planet Saturn, the Rashis are seen, having distributed peace to all. They are always journeying round the most excellent station of the Divine Vishnu. (13—17.)

## CHAPTER XXIII.

### THE POSITION OF DHRUVA IN THE STARRY REGION AND THE SITUATION OF HARI IN THE FORM OF SISUMARA.

The auspicious Sukadeva said :—At a distance of three and ten Yojanas, O king, from this region, it is said, lies the illustrious sphere of Reverend Vishnu, which transcends every other. In that excellent region there dwells that great devotee of the Reverend One, Dhruva, the son of king Uttanapada. That auspicious devotee of the Lord exists there ever reverentially circled by Agni, Indra, Prajapati, Kasyapa and Dharma, all simultaneously converted into stars ; and attaining equal longevity with the beings living for a Kalpa. The greatness of Dhruva has already been described. The Supreme Lord has created him as a pillar for the support of the astral spheres, that constantly courses in the heavens in accordance with the course of the Reverend Kala (Time), devoid of *Nimishas*, incapable of being described in words ; and it ever shines in that shape.

Just as oxen, fastened to a post fixed in the centre of a threshing floor, leaving their own station, go round at shorter, middle or longer distances,—similarly fixed on the inside and outside of the circle of time, stars and planets exist, supporting themselves on Dhruva ; and propelled by the wind, they range every direction till the end of a Kalpa.

Even as clouds and hawks and other sky-ranging birds go about by the help of the wind aiding to their action, similarly backed by Prakriti and Purusha, the luminous spheres, having their course shaped by act go about the firmament and do not drop therefrom to the Earth beneath. (1—4.)

According to the doctrine of some, the celestial system, assuming the shape of a porpoise (Sisumara) is stationed the

Reverend Vasudeva's region of contemplation (Dhyana). At the tail of this Sisumara resting with its head lowered, and its body coiled up, is Dhruva. Under the ends of the Sisumara's tail are Prajapati, Agni, Indra and Dharma ; at the root of its tail are *Dhata* and *Vidhata* ; and about its waist are the *Saptarshis* (the seven saints) ; and at the right side of the contracted body of the Sisumara are the fourteen stars commencing with Abhijit and ending with Punarvasu ; while on the left are the fourteen stars commencing with Pushya and ending with Ashara. Then again, in consonance with the contraction of the two sides of the Sisumara's body, the folds on each side number exactly as those of the other ; and on the back of the Sisumara is the fore part of its right side, and in its womb is the celestial Ganges.

The Stars Punarvashu and Pushya are respectively located on the right and the left hips of the Sisumara ; the stars Ardra and Ashlesha are respectively located on its right and left nostril. Sravana and Purvashara Stars are respectively located at its right and left eye ; Dhanistha and Mula stars are respectively located on its right and left ear ; and the eight stars in connection with the southern solstice, commencing with Magha and ending with Anuradha are set on the bones of its left side. In the same way the eight stars connected with the northern solstice, commencing with Mrigasira and ending with Purvabhadrapada are set on the right side of the Sisumara. And Satabhisha and Jetha are respectively placed on its right and left shoulder. And on the upper jaw of the Sisumara is Agastya, and on its lower jaw is Yama. In its mouth is the planet Mangala, on its penis is Sani, on the horn on its back is Vrihaspati, on its chest is the sun, on its breast is Narayana, in its mind is the moon, in its navel is Sukra, on its teats are the Aswini Kumaras, in its Prana and Apana is Budha, in its throat is Rahu, all over its body is Ketu, and in the hairs of its body are scattered the stars as aforesaid.



Restraining one's speech and concentrating one's attention, one should every evening daily contemplate this form of the Reverend Vishnu impregnated with the essence of all the deities.

Salutation unto that stay of the celestial bodies, that presiding presence among the celestials in the form of the circle of time ; salutation unto that holy form of the Reverend one. Let us constantly contemplate Him. That Reverend Lord constitutes the stars and planets. He is the Lord of all the deities. He removes the sins of those that at the three seasons recite his mantras mentioned here-in-before. The person who contemplates or salutes Him three times, gets his sins instantly washed off. (5—9).

## CHAPTER XXIV.

### DESCRIPTION OF ATALA AND OTHER LOWER REGIONS.

The auspicious Sukadeva continued saying :—O king ! Some learned ones are of opinion that ten thousand yojanas under the sun,—the planet Rahu wheels about like stars. Although he being the issue of a lioness, is unworthy of attaining such a state,—Rahu, the worst of the Asuras, through the grace of the Reverend One has obtained the condition of a deity as well as that of a planet, I shall, therefore, describe his birth and acts.

That solar orb, which is located above Rahu, warms him. That solar orb is said to be ten thousand yojanas in extent, and the lunar orb is twelve thousand yojanas in extent. The orb of the planet Rahu, however, is thirteen yojanas in extent. In consequence of this planet having entered the space between the sun and the moon,—the intervention caused a distance between them. The conduct of this planet (Rahu) is known to the Reverend One. Having an undesirable conduct in him,

he came to conceive a hostile feeling towards the sun and the moon. And for this reason it is that during Parva Days, this planet still pursues the sun and the moon. On coming to know of his intention to be so hostile against the sun and the moon,—the Reverend Vishnu administered the weapon named Sudarsana-chakra (the celebrated discus of the Reverend Lord) ever whirling and of irresistible force. On seeing this terrible weapon Rahu stayed for a while for taking it ; but then stricken with fright, he desisted from a distance. What is called eclipse is the intervention of this planet Rahu between the Sun and the Moon.

Twelve yojanas under Rahu are located the region of Siddhas, Charanas and Vidyadharas. Lower still are the sporting grounds of Yakshas, Rakshasas, Ghosts, Goblins and Spectral appearances. This region is all air, and there are no stars and planets there. The extent of this region is measured by the course of the wind and the utmost limit of the range of vision concerning clouds. One hundred yojanas underneath the habitation of the Tokshas etc is this Earth, the limit of which is the utmost point in the flight of cranes, Bhasas, Hawks, Suparnas and other principal fowls. (1—6).

The different tracks of the Earth have been described already. Under the Earth are seven cavities, each lying an Ajuta yojanas apart from the other ; and every preceding cavity is higher than its succeeding neighbour. The extent of each is the same as the extent of the neighbouring tract. These seven cavities are called *Atala*, *Vitala*, *Sutala*, *Talatala*, *Mahatala*, *Rasatala* and *Patala*. In these tracts under the Earth are dwellings, gardens, sporting groves, pleasure grounds, even more charming than those in Heaven itself ; and over flowing with desire, enjoyment, wealth, delight, offspring and affluence. There Daityas and Danavas and Nagas, pass their days pleasantly as householders. Their sons, wives, friends, relations, and followers ever revel in the luxury of love and spend their hours in delight. Their prosperity excels that of

Indra himself. By virtue of the irresistible influence of Maya (illusion) they pass their time in pleasure and merriment.

Further, in those caverns are the numerous splendid piles belonging to Danavas, constructed by the hands of the Danava known as "Maya" of immense illusory energy. The mansions, walls, gateways, halls, monuments, platforms, houses of sacrifice of this region are bespangled with jewels. The fronts of the houses of the cave-owners are thronged with serpents, Asuras, pegions in pairs, male and female parrots etc. and those caves seem to be ornamented by them. The gardens of that place look more graceful than the beauty that enfolds the celestial spheres. The bows of the trees intertwined with creepers, bend down under the weight of flowers and fruits and fresh leaves ; the enchanting grace of those at once captivates the mind and the senses.

The tanks there are filled with transparent water, which is momentarily moving in consequence of the sporting of fishes and other aquatic animals darting into the air. On the surface of the water are assemblages of lotus, lily Kuvalaya, Kalhar, and blue and red lotuses etc. Various species of birds live there in pairs. The musical notes they emit at the time of sport, gladden the mind and the senses of the audience. On account of the Sun not shining in those regions under the Earth, the divisions of day and night do not rule there and consequently the fear that comes of time does not assail over the creatures there. The darkness of that region, however, is entirely dispelled by the light of the principal gems crowning the hood of the mighty serpent *Ananta*. (7—12.)

O king ! As the inhabitants of this region continually drink excellent medicinal juices, they never experience either mental anguish or bodily ailment,—and besides their skin never gets slackened due to decrepitude,—nor do they come under the sway of age,—and for this reason their bodies do not lose colour of their own. Further, they do not experience malodour, or perspiration, or fatigue, or depression, and the advance

of age brings them no change of condition in their lives. The people of that region reap great good fortune ; save the celebrated weapon of the Reverend Vishnu, the Sudarsana Chakra, nothing, not even death, exercises any mastery over them. The force of the Reverend Vishnu's discus (Sudarsana-Chakra) is not common. Even entering the wombs of the wives of Daityas, it brings about their abortion.

In the region beneath the one aforesaid, and named as Atala, lives the Asura named Vala, the son of Maya Danava. Six and ninety sorts of illusion owe their origin unto that Asura Vala, Even to this day some persons endowed with illusory energy sustain portions of these illusions. On the Asura Vala Yawning, out of his mouth issued the three classes of women Viz. *Swairini*, *Kamini*, *Punschali*. Making the person who had entered the cave, drink the juice of the *Dhutura* (a fruit consisting of poisonous juice), they use to look at him languishly, smile amorously, address him lovingly and hug him in warm embraces, and also to indulge in sexual intercourse with him. On drinking the juice of Dhutura, a person becomes intoxicated and thinks himself to be the Godhead ; and he thinks to have attained the *summum bonum* ; and feeling within him the might of ten thousand mad elephants, he goes about disregarding all other people like one blinded by pride.

Beneath the aforesaid region named Atala, is the region named Vitala. In this region the lord Siva being surrounded by his courtiers lives with his consort Bhabani, in close embrace, for the purpose of advancing the cause of creation. In this cave the river Hataki sprang from the vital fluid of Lord Siva and Bhabani. It came to pass that once on a time, fire waxing strong by the help of the wind, was drinking the vital fluid of Bhava and Bhabani ; and blowing from his mouth, he created the gold going under the name of Hataki. The males of that place use this gold for the purpose of ornamenting their females.

Beneath the aforesaid region named Vitala, is the region named Sutala, where to this day dwelleth the illustrious and highly pious Vali the son of Virochana. Wishing to compass the pleasure of the celestial king Indra, the Reverend lord Upendra (Vishnu) assumed the form of a Dwarf (*Bamana*) from the womb of Aditi, and robbed the Daitya king Vali of his kingdom extending over the three worlds. But, thereafter having compassion unto the Daitya king, the Reverend One took him into His own region ; in consequence of this the said Daitya king Vali attained to a good fortune that excelled the fortune of even Indra and the other deities. Remaining in this region, Vali in a confident spirit continually contemplated that Reverend One worthy of being adored. (13—18.)

The said prosperity of Vali is not owing to his gift of territory. The result of his having given away the kingdom, concentrating his thoughts and ordering himself in reverence, with that Reverend One in his heart, who is the disposer of all beings, who enjoyeth soul-satisfaction in himself, who is the supreme spirit, and who is the Holy spot *par excellence*, is the consummation of the *summum bonum* or emancipation. Mere prosperity of the world cannot be the result of such a course of life.

Even when a person stupified by excessive hunger etc. once takes His name, then that person is really freed from the bonds of action. It is for emancipation or liberation from the bonds of act that persons desirous of emancipation undergo various privations and hardships during the processes of Yoga. He (the Reverend One) that is the life and soul of His devotees, cognisant of themselves, cannot have acted otherwise in respect of His great devotee as the Daitya king Vali was. In fact, the prosperity that appears in the region named Sutala does not represent the favour of the Reverend One shown to Vali ; because, the enjoyment of the good things is permeated with the power of illusion, and makes us forgetful of the Reverend One. Not finding perhaps any other means, the

Reverend One, by way of begging alms, deprived Vali of his kingdom over the three worlds ; which again constituted His own form ; so that thereafter Vali had not anything else than his own body to call his own. Even after so depriving Vali of his kingdom, the Reverend One, binding him fast in the noose of Varuna, cast him in a mountain cavern. But, even being so cast down the illustrious Vali said as follows :—

“Alas ! The lord of the immortals to whom Vrihaspati is very propitious, and who honoured him for counsel, hath no real sense as to what constitutes the highest good. Forsaking the Reverend Upendra, he sought through Him of me the kingdom of my three worlds ; but did not seek to serve Him. These three worlds comprising my kingdom are subject to changes by the profound and Vehement *Kala* (Time) ; and consequently they are worth little compared to Him. It is for this reason that our grand-father had asked even for servitude of the Reverend One. On Prahlada’s father Hiranykasipu meeting with his fate, the Reverend One was ready to confer on Prahlada the kingdom of his father, nor was there any danger in his accepting the same. Yet, considering the kingdom as different from the Reverend One. Prahlada did not accept that offer. (19—25).

But persons like me have not been able to repress their wrath etc. Bereft of the grace of the Reverend One, how can such a one desire to go after him ? Later on I shall describe Vali’s character in detail. Holding His mace in His hand, the worshipful Narayana Himself, the spiritual preceptor of this entire universe, stood at his gate and performed the function of a gate-keeper. Once on a time the ten-necked Rakshasa king Ravana was entering the gate of Vali, when the Reverend One threw him away an Ajuta Yojanas with the kick of His toe ; for His heart has always compassion on His devotees.

Under the aforesaid region of Sutala, is the region named Talatala, Here, protected by the Reverend lord Tripurari

dwells the master of those possessed of illusive powers and the king of Danavas known as Maya. Desirous of effecting the well-being of the three spheres, the worshipful Sankara first consumed his two sons and then relented. And it is for this reason that the Danava at length obtained his lotus-feet, and freed from the fear of Sudarsana-chakra, attained universal homage.

Beneath the region of Talatala is the region known as Mahatala, where dwell innumerable irascible hooded offspring of Kadru. Among these serpents, the Kuhakas, the Kaliyas, the Sushenas, etc count as principal ones. These are possessed of huge bodies ; and they live in perpetual fear of that vehicle of the Reverend one, Garura. Now and then, however, owing to inadvertence they go out for picnic along with their wives and sons, friends and kinsmen.

Underneath the aforesaid region of Mahatala, is the region known as Rasatala. Here dwell like serpents Daityas and Danavas and Nivata Kavachas and others known as Kalakeyas. Although these Asuras are very powerful and brave from their birth, yet their pride of power has been repressed by that Reverend One whose power is emblazoned in every region. They still dread the king of the celestials, remembering the utterances of the envoy of Indra, Sarama by name.

Below Mahatala is Patala. Here dwell the lords of the snake region Vasuki and the rest,—Sankha, Kulika, Mahasankha, Sweta, Dhananjaya, Dhritarashtra, Sankhachurna, Kambala, Aswatara, Devadatta and other large-hearted serpents. Of these some have five hoods, some seven, some ten, and some a thousand. The gloom of the nether regions is lighted up by the splendour of the excellent gems gracing their hoods. (26—31).



## CHAPTER XXV.

### DESCRIPTION OF THE REVEREND SANKARSANA DEVA.

The auspicious Sukadeva said.—O king ! Under the foundation of Patala, but at a distance of no less than thirty thousand Yojanas, there is a celebrated *Tamasi* manifestation of the Reverend One, which is known as *Ananta*. But, having regard to the fact that individual consciousness serves to draw together the seer and the seen (*Jada* and *Chetana*), persons learned in works relating to Lord Vishnu call the above manifestation of the Reverend One as *Sankarsana* (Devoid of the distinction between *Jada* and *Chetana*).

O king ! The entire globe of the Earth is held on only one of the heads of the thousand-headed Divine Person of Ananta ; and on being so placed on His head the globe of the vast Earth appears like a white mustard seed. This Divine Ananta at the time of the universal dissolution, desirous of entirely dissolving the frame of all things of the universe, assumes His eleventh Rudra form known as Sankarshana, and who frowning His eye-brows in wrath, rises up taking His celebrated Trident (Trisula) ; and in the mirrors of the rosy gem-like toe-nails of whose lotus-feet,—those Nagas along with their principal devotees behold the images of their faces bedecked with shining ear-rings which light up their cheeks, and unto whom those lords of Nagas and their followers in high reverence and great delight bow down. And seeking their own good fortune, the Snake-king's daughters peruse His countenance resembling full-blown lotus with their tearful eyes. And these fair damsels always daub with Sandal paste and *Aguru* the large, white, graceful and handsome arms of the Reverend One resembling pillars of silver, adorned with bracelets. The hearts of those damsels begin to heave with emotion as soon as they touch His arms,—and they then experience the force of desire within them : and thereupon the sweet smiles of those damsels attains

exceeding fascination and becomes highly tender. The face of the Divine One that is gazed at by the daughters of the Serpent-king is always cheerful from love and emotion ; and His two eyes with their look of compassion are slightly red, and are ever rolling in passion. The reverend Ananta—that ocean of virtues, repressing His wrath and ill-will, stayeth there for compassing the good of all creatures. There celestials, Asuras, Siddhas, Gandharvas, Vidyadharas, Nagas and Ascetics, continually meditate upon Him. His two eyes are closed, and they are distorted and appear wild in consequence of the presence of passion in Him. He always pleaseth the deities surrounding Him with folded hands, by uttering sweet ambrosial speech. His apparel is blue. There is ear-rings pendant down His graceful ears. His two arms are powerful and handsome, and a plough is on His back. And as the king of the celestials (Indra) holds the golden chains belonging to the reins of his elephant, so He wears the Vaijayanti chain. The black-bees maddened with the savoury and sweet juice of the *Tulasi* leaves in the wreath of wild-flowers of His neck hum musical notes. (1—7).

O king ! Entering into contemplation, the Reverend One enters the hearts of those persons who are desirous of emancipation, fraught with goodness (Sattwa), activity (Rajas) and dullness (Yamas) and readily severs the knot of their hearts, permeated hitherto with the influence of ignorance in time without beginning born with an innate desire for action.

O king ! The divine sage Narada had with the music of *Tamvuru* ( a musical instrument of that name) thus sung the illustrious glories of the Reverend Anantadeva in the assembly convened by Brahma, the creator of the universe :—

The divine sage Narada had sung “Can any one comprehend the mysteries touching the Reverend One as the Deity of the Universe, at whose glance the three principles of goodness (Sattwa), energy (Rajas) and dullness (Tamas),—causes of the

creation, preservation and dissolution of the Universe—were each employed upon their proper function ; the Deity who is without beginning and without end, and who although One in himself, hath ordained for Himself the unreality of various acts ? And whose refuge should those desirous of emancipation seek, save that of Him in whom are centred both being and non-being, who having compassion on persons devoted unto Him like ourselves, had worn the form entirely impregnated with the principle of goodness, whose sports have been learnt by mighty lions etc, for subduing the souls of His devotees, and whose name even once uttered by chance or by way of joke, from audition by one in disease or degradation, speedily removeth the sins of others ? What person, albeit having a thousand tongues, can fully rehearse the prowess of that huge bodied Supreme Lord of greatest power, who hath one thousand hands, One holding this earth with seas and streams and mountains and all creatures ; and whose might, by virtue of His being infinite, is without measure ? Ah ! The power and dignity of the Reverend Anantadeva have no end. And being such, He, for the maintenance of the creation, remaineth under the Earth, holding her with His head. He hath no support, but He Himself is His own support. The destinies of the people are shaped by their respective acts ; and those doing acts cherishing desire, come by such destinies. In fact those practising righteousness from motives, as the fruit thereof' come by higher or lower conditions."

O king ! I have fully answered above every question that you had enquired of. What shall I unfold unto thee now ? (8—15).

## CHAPTER XXVI.

### THE DESCRIPTION OF NARAKAS (HELLS)

The auspicious king Parikshit enquired saying :— O thou mighty sage ! Wherefore is it that people come by such various conditions ?

Thereat the illustrious Sukadeva replied. O king ! In consequence of the different proportions in which persons are endowed with the principles of goodness (Sattwa), energy (Rajas) and dullness (Tamas), performers of actions are of three kinds mainly ; and also the difference of reverence results, and also the difference of the fruit of action. And the disproportionate share of the principle of dullness (Tamas) which enters into the composition of an unrighteous persons, regulates his reverence, and brings on undesirable fruit to his acts. I shall now describe in detail the thousands of hells whose way is paved by the desires inspired by ignorance (*Avidya*) having no beginning.

At this stage the king Parikshit asked : O thou worshipful one ! Are hells located in certain portions of this earth, or are they outside the three spheres ?

In reply to the above query, the illustrious sage replied : O king ! According to some sages, the hells are located inside the three spheres, underground to the south' above water ; where Agnishwatta and the other *Pitris*, engaged in contemplation, are praying for the welfare of their respective lines ; or where the offspring of the Sun, the Reverend lord of the pitris, seated with his followers, according to their acts is meting out justice to the dead brought by his retainers ; and in this matter is in no way over-riding the laws of the Reverend One. According to these sages, the number of Hells is one and twenty. I shall now narrate unto thee the names, aspects and marks of these hells,

The names of the hells are, Tamisra, Andha-Tamisra, Raurava, Maharaurava, Kumbhipaka, Kalasutra, Asipatravana, Sukaramukha, Andhakupa, Krimibhojana, Sandansa, Taptasurmi, Vajrakantaka—Salmali, Vaitarani, Puyoda, Pranarodha, Visasana, Lalabhoksha, Sarameyadana, Avichi, and Ayahpana.

Besides the above twenty, there are Ksharamardana, Rakshogana-bhojana, Sulaprato, Dandasuka, Avatanirodhana, Paryavartana, and Suchimukha. So that in all there are twenty-eight hells, which are scenes of various torments. (1—7)

The grim emissaries of *Yama* (the god of Death). bind in a dreadful fated noose the dead-one who in his life-time had robbed another's wealth, or committed adultery with another's wife, or stolen another's son ; and thereafter the said retainers of Yama by force throw him into the hell called Tamisra.

The hell named Tamisra is full of pitch darkness. Falling into this region of hell, the sinners suffer from want of eatables and drinkables, and besides they are inflicted with thundering remonstrances and blows from the emissaries of Yama. In consequence of those unbearable afflictions, and being sorely assailed by those sufferings, the sinners often faint away in agony. The impious wight who enjoys another's wife, deceiving her husband, is cast into the hell known as Tamisra. Just as people intending to fell a tree cuts at its roots, similarly the followers of the god of Death cast the sinner into this hell and tortures him in various ways. As a sinner thrown into this region, in consequence of their being various afflictions all over his body, has his memory gone and his senses lost,—the sages call this hell as *Andhatamisra*. He that cherishing the consciousness typified by *I am this body, This wealth is mine*, etc nourishes his person, sons, wife and relations by preying even upon others, has at last to forsake his person and attains then separation from his dear ones, and merits being cast into the hell called *Raurava*. When a sinner under-goes torment in the next world in consequence of his having committed the crime of injuring creatures, those creatures then being trans-

formed into *Rurus* revenge themselves on him,—and hence the sages have named this hell as *Raurava*. A kind of animal called *Bharasringa*, far more cruel than the serpents goes under the name of *Ruru*. *Maharaurava* is of a like description. He that in this world nourishes his body at the expense of other people, is cast in the next life into the hell called *Maharaurava*. There animals of *Ruru* class called *Kravyada* kill people with various torments for the purpose of securing their flesh.

That worst of men who, fierce of form, for nourishing his life slayeth live birds or beasts and cooks their flesh, is very cruel, and even *Rakshasas* censure him. For such transgression, the emissaries of *Yama* cast him into the hell called *Kumbhipaka*, and boil him in boiling oil. (8—13.)

He that in this world wrongeth a *Brahmana*, is cast into the hell called *Kalasutra*. Its circumference is an *Ajuta* *Yojanas*, and it is paved with heated level copper plates. The oppressor of *Brahmanas*, being cast into this hell, is burnt from above by the scorching Sun and from below by fire ; and his outside and inside are continually consumed by hunger and thirst. On being sorely afflicted by such torments, now he lies down, now he sits up, now stands on his feet and at the next moment goes about hither and thither. He has to undergo these afflictions for as many thousand years as there are hairs on the body of a beast. He that, even when no danger threatens, forsakes the path prescribed by the *Vedas* and follows that of a heretic, is thrown by the servants of *Yama* into the hellish region named *Asipatravana* and in this hell the sinner is lashed by those followers of the god of death. Thereupon the sinner becomes sorely afflicted and rushes about hither and thither. The leaves of the palmyra tree growing in the wood have two saw-like sharp edges and the servants of *Yama* tear the body of the sinner with those sharp edges of the palm-leaf. On this being done that wretch suffering greatly exclaims in bitter agony saying, “Ah ! Alas ! I am undone !” and while so exclaiming, the sinner stumbles

at every step on account of the severe torments undergone by him as aforesaid.

The king, or any officer of a king who punishes a person who is innocent and should not have been punished, or inflicts any punishment on a Brahmana, commits thereby a great sin. In consequence of such a great sin, that king or his said officer is thrown by the followers of Yama into the hell named *Sukaramukha*. As people crush a sugar-cane, similarly the retainers of Yama crush that king or that officer. Thereupon the sinner bewails his fate in a distressful voice, and just as the innocent person or persons imprisoned by him are stupified and swoon away, similarly that sinner also swoons away in agony under the torments inflicted on him by the retainers of Yama.

If a person perceiving the nature of a Brahmana etc. according to the injunctions and interdictions as laid down by God, and a person who having judgment can conceive another's suffering hurts creatures to whom Heaven has ordained the drinking of man's blood etc., then in consequence thereof he acquires sin. In the next world, therefore, he is cast into the hell named *Andhakupa*. Thereupon those creatures that are wronged by him, rush upon him from all sides, and have their revenge on him. In that hell named *Andhakupa*, sleep is extinct and only gloom prevails ; and as a creature rengeth a foul frame, similarly that sinner greatly suffers in darkness being bereft of sleep.

The sages consider that person as a crow who eats anything himself without dividing it out amongst others ; or such a person who does not celebrate the five kinds of usual sacrifices of a householder (*Pancha-Yajna*). In consequence of his such impious life, in the next world that person (the sinner) is cast into the execrable hell called by the sages as *Krimi-bhojana*. This hell has a cavity, containing worms, extending over a space of one lakh Yojanas. The sinner is thrown into the cavity of this hell in the form of a worm and there he



feeds on the other worms swarming therein ; and the other worms too likewise feed on him. In the aforesaid way he undergoes unbearable torments, incident to his having eaten a thing without sharing it with others, as long as his sin is not expiated.

O king ! The terror-inspiring servants of Yama with a red-hot iron ball and a pair of pincers tear the body of that sinner who by theft or by force robs a Brahmana of his gold, jewels etc. or who even in time of no such need robs of the possession belonging to any other person of any other order than Brahmana. (14—19.)

The relentless emissaries of Yama lash a person who enjoys a woman who should not be so enjoyed upon by him, or a woman who offers herself to a man unto whom she should not offer herself,—then in consequence of such a sin, that male being is made to embrace a red-hot woman form made of iron or that woman is made to embrace a red-hot-male form of iron.

The followers of Yama cast that person into hell who has sexual intercourse with a beast, and placing the sinner on a thorny salmali-tree resembling thunder bolts drag him thereon tearing his body into pieces.

The Kshatriyas or the royal officers who sow dissensions among religious teachers sprung from noble lines, coming by death, are cast into the *Vaitarani*. The Vaitarani river is, as it were, an entrenchment going round all the infernal regions. In this river fed on by aquatic animals, they do not die ; but remembering their disastrous acts, they are cast into that stream which is full of excreta, urine, pus, blood, hairs, nails, bones, fat, flesh and marrow and the sinners are boiled there.

Those persons who being the lords of Sudras do not follow the rites of their respective caste but setting at naught the rules and regulations binding on them and banishing shame act like beasts,—in the world after death,—they are thrown,

into a sea of pus, excreta, urine, phlegm and saliva ; and there they feed on those abominations.

When persons, who are masters of dogs or asses, slay deer beyond the hour appointed for hunting,—then after breathing their last, they in their after life are made the butts for the arrows of the envoys of Yama. Those persons who out of pride of spirit ostentatiously slay animals in sacrifices, are thrown into the hell called by the sages as Vaisasa. The messengers of Yama torture those sinners in various ways and also cut their bodies sorely inflicting wounds. (20—25.)

The servants of Yama cast that wretch into a sea of semen, who bewitched by lust in this world and being desirous of enslaving his wife to the same order of his own, makes her drink his semen,—and force him to drink of that sea of vital fluid. When persons, who lead the life of robbers in this world, or persons who act as incendiaries, or persons who for taking the lives of others make them drink poison, or when a king or his forces who destroy a town or a multitude of men,—come to die then seven hundred and twenty cerberean messengers of Yama (dogs) munch the bodies of those persons with their teeth hard and piercing like thunderbolts.

The emissaries of Yama throw from a mountain-top towering one hundred Yoyanas down headlong into the hell Avichimat that sinful person who gives false evidence on the occasion of a matter brought to a court of justice or on the occasion of buying and selling, or on that of making a gift. The region where the land appears like waveless water resting on a rock is called Avichimat hell. Having thrown the sinner into this hell, the servants of Yama fall to cutting out his body into pieces. Such torture does not however lead to the death of the sinner. So the relentless emissaries of Yama again take the sinner to the mountain-top, and again throw him down into the internal pit. In the above manner they heap torments on the sinner.

Taking into hell a *Brahmani* (the wife of a Brahmana)

indulging in drinking of wine, or one who while observing a vow does so, or a Kshatriya or a Vaisya who having drunk *Soma* would have unknowingly taken wine, the messengers of Yama attack such a person's chest with their feet, and then throw on the sinner's body iron liquified by fire. That vile one who deeming himself as possessed of high or meritorious worth, and having an over-winning conceit, dishonours a person who is superior to him in birth, asceticism, learning, character, order and the mode of life led by him, although living is as it were non-existent. In after-life such a sinner is thrown down headlong into a hell flowing with water full of alcaleic ashes and drit, and undergoes there unspeakable torments. (26—30.)

When one person takes the life of another for worshipping Bhairava, or when a woman feeds on the flesh of a human being or of a beast, such a person or beast in next life is born as a dark coloured Rakshasa, and with a sharp weapon cuts the bodies of the sinners all over in the region of Yama even as the emissaries of the God of Death and quaffing their blood dances in great delight.

When a person who in this world, having by appropriate means inspired the confidence of any animal in a village or wood fastens it to a stake or by a thread and then cruelly inflicts various tortures on it by way of sport, making it his plaything when it should be eager to save its life,—comes by death and is taken to the abode of Yama, the body of the sinner then is buried in earth and pierced with darts etc., and he is thereupon sorely afflicted by hunger and thirst. At this stage *Kanka*, *Vata* and other sharp-beaked birds attack him and bite all over his body. And as a result of such torments the sinner then in extreme agony remembers his past misdeeds.

The persons of fierce characters who occasion the anxiety of others, are taken after their death to the abode of Yama, and then they are cast into the hell known as *Dandasuka*. There

five-mouthed and seven-mouthed serpents swallow the sinners like rats.

Those persons who torment other people by confining them in dark holes, in a fire of chaff, or in caves,—have to be confined themselves in such dark holes or fire of chaff in their next life, and as a result thereof they suffer greatly from fire mixed with poison and emitting fumes.

That householder who in this world is fired with wrath at sight of an unknown or of a known person as guest and then looks at the guest with his eyes awry as though burning up the intruder with his gaze, in after life he is in consequence of such impious acts thrown into hell where Kanka and such other birds furnished with beaks hard as thunderbolt forcibly root out the eyes of that sinful householder. (31—35).

The person who from pride of wealth, thinking within his mind, 'I am superior to every one' looks askance at others, who fears lest his superior filch his money, whose heart and face dry up at the prospect of spending money, who consequently cannot attain ease by any means, and who merely protects his riches like a Yaksha, reapeth iniquity in consequence of his mind being concentrated on earning, increasing and preserving his wealth, and in after life is cast into the hell going under the name of Suchimukha. In this hell, the emissaries of Yama like weavers weave threads all over the body of that miser of a man. There are hundreds and thousands of hells in the abode of Yama. Those sinners who have been mentioned above are thrown down into this hell.

As sinners are thrown into the various hells, according to the gravity of their sinful acts, similarly pious persons attain celestial regions according to the merits of their righteous deeds. But those that enjoy or suffer in the next world, do not thereby exhaust all they have to enjoy or suffer : something yet remains, and that remnant makes them be born again in this earth full of miseries.

O king (Parikshit) ! I (Sukadeva) have already expounded

to you in detail the ways of disassociation towards actions ; and I have also described unto thee the mundane egg (*Brahmanda*) which has been divided by the *Puranas* (religious texts) into fourteen parts. The *Brahmanda* (universe) is the gross form of the great Reverend One, permeated with the energy of illusion.

The pious person who with great regard reads this narration and also makes other people listen to it, has his sense of understanding purified through reverence and regard ; and although worthy of being disregarded by the supreme spirit, may understand the subjects of the Upanishads. In fact, even Yogins duly hearing of the gross and subtle forms of the Reverend One, and controlling their minds by thinking of gross things, may in due course of time by help of their intellects ultimately fix them on subtle things.

O king ! The islands, years, mountains, streams, oceans, sky, stars, nether regions, hells etc which I have already described unto you, constitute the gross form of the Reverend One, and all creatures of the universe are under its protection (36—40).



# BOOK VI.

## CHAPTER I.

THE DISCUSSION BETWEEN THE EMISSARIES OF YAMA AND

VISHNU IN RELATION TO THE NARRATION ABOUT

AJAMILA.

The king Parikshit said :— The righteous way leading to the discontinuance of the worldly acts has been described by thee, O illustrious sir, in the beginning (of the Second Book) as a result of which gradually attaining to Archi and other regions one acquires access in to the region of the self-create Brahma and also attains to final emancipation ; and it has also been described by thee that action which aims at the attainment of heaven and others and which action not being destroyed by the destructive influence of Prakriti again and again leads men to assume forms. The characteristics of impious actions and the various hells attainable as results of those actions, have also been described by thee already ; and thou hast also described the Manwantaras the Prime Patriarch of which was Swayambhuva Manu. Thereafter thou hast narrated the family and character of king Priyavrata and Uttanapada. After that thou hast related the dimensions and characteristics of the islands (insular continents), *Varshas*, seas, rivers, gardens, trees, the position of the Earth, the various divisions and marks and the account of the steller region which the Lord has created. It now behoves thee, O great sir, to describe how a person can be saved from hell which is the abode of numerous dreadful afflictions. (1—6).

In compliance with the above request of the king Parikshit, the auspicious Sukadeva said :—

O king ! If a person does not, by due penances, expiate for the sins committed by him, by his body, mind or words, then in



consequence of the sinful acts he must proceed to the hells and suffer terrible miseries as I have already described before thee. Therefore, so long as the body is not assailed with any calamity before death, one should with a controlled mind, undergo due penances for expiation of his sin, as a physician, conversant with Nidana treats diseases (according to its character) simple or serious.

At this stage the king again said :— It is seen that sinful persons are punished by the king and it is heard that one goes to hell and that sinful action brings on evil to him ; and that people being careless as soon as the penance is over, again perpetrates other acts of iniquity. Sometimes a person desists from iniquity any further, and sometimes he engages himself again in such acts. Therefore I consider penance as useless as an elephant after bathing again contaminates its body.

The illustrious Sukadeva said :—The committing of sin is performing act, and performing penances such as the vow of *Chandrayana* and others is also doing acts. So that the result of an action cannot be wholly expiated by the result of another action, because the performer of action is under the influence of ignorance. In reality discriminative knowledge is the best penance. As diseases become gradually incapable of subduing a person who takes regular meals, so a person, O king, observant of rules gradually acquires true knowledge, that *Tattwa-jnana*. (7—12).

O king ! Just as burning flames of fire destroys clusters of bamboo trees, similarly Persons pious, respectful and quiet disassociation, gift, truth, purity and want of envy. Then again, like unto the rays of the sun destroying the dew drops, the pious sages devoted unto Vasudeva by virtue of their heart-felt devotion completely root out their sins.

O king ! A sinful person is not so much purified by devout penances as by consigning his mind unto the Divine Srikrishna and by serving the votaries of the Divine One. In this world, the most proper, auspicious and fearless way is that of Bhakti,

where are the pious and good-natured persons devoted to Narayana. O best of kings ! As the reverse cannot purify a vessel of wine, so even the mighty austere penances cannot purify the hearts of those unfortunate persons who are opposed to Reverend Narayana. (13—18).

The person who has his mind devoted to the lotus feet of Reverend Srikrishna, becomes as a result thereof greatly attached to Him. Being cleansed off his sins, he does not even in dream behold either Yama or his emissaries holding noose in their hands. In connection with this the wise persons relate an anecdote relating to the conversation between the emissary of Vishnu and that of Yama. I shall relate this story unto thee and do thou listen to me.

The said story runs as follows :— In the province known as Kanyakuvja, a Brahmana by the name of Ajamila. That Brahmana took a female servant as his wife. As a result of which being contaminated by continually living with her all the pious rites of the Brahmana were destroyed. Being always impure and resorting to foul means as by game at dice, cheating and stealing,—that Brahmana used to maintain his relations. Therefore people had to suffer from his oppressions and nefarious acts often. O king ! Living such a life that Brahmana used to maintain the children born unto that maid servant, and in this way the long life of eighty eight years was spent away by that Ajamila. Of him, old as he was, ten sons were born. Amongst the said ten sons of Ajamila, the youngest was named Narayana, who being the youngest of the lot was the most favourite with his father and mother. (19—24).

Thus having his mind bound, O king, to that sweet-speeched boy, the old Brahmin Ajamila used to derive great pleasure and witnessed his sports with great fondness. Being tied with affection, feeding him when he ate and making him drink when he drank, that foolish wight Ajamila did not percieve the approach of death. Thus having been pleased in his life time, Ajamila, even at the time of his death, fixed his mind

on his youngest son named Narayana. At this stage, the said Brahmana beheld three persons dreadful to look at with noose in their hands and having grim—visaged countenances and with the hairs of their bodies erect on their ends. Those terrible persons were approaching Ajamila to take him away. Having so beholding those emissaries of Yama, and having his senses agitated with great fear, he called his youngest son aloud and with choked voice as he was playing at a distance, exclaiming “Narayana’ ! Narayana !!”.

Having heard, O great king, the name of Narayana (lord Sri Hari) from his mouth who was about to die, the followers of the Reverend One all on a sudden arrived there. (25—30.)

Beholding the emissaries of Yama taking out the soul from the heart of Ajamila, the husband of the female servant, the emissaries of Vishnu by force prevented Yama’s followers in doing so. Having been thus obstructed in their work the emissaries of Yama said as follows :—

“Who are ye that are so standing in the way of the behest of the God of death ? Whose followers are you ? Where do ye come from ? Why do ye prevent us in taking out the soul of Ajamila ? Are ye celestials or minor divinities or leading Siddhas ? Ye have all eyes like lotus-petals, are wearing yellow silken raiments, crowns, *Kundalas* (ear-rings) and garlands of lotus. Ye are all very young. Ye have four beautiful arms, bows, quivers, daggers, clubs, conches and discus. Besides, ye have all been beautified with the fully blossomed lotuses. By your effulgence, the darkness of the quarters have been dispelled and lustre of luminous bodies have been put to shame. We are the emissaries of the god of death. Why do ye prevent us from carrying out our master’s behests ?” (31—36.)

The auspicious Sukadeva then again said :—Having been addressed as aforesaid by the emissaries of Yama, the followers of Reverend Vasudeva smilingly replied as follows to them in accents deep as the roaring of the clouds :—

The emissaries of lord Vishnu said :—If ye are the servants

of Yama, do ye tell us as to what are the true nature and evidences of virtue. How do ye administer punishments ? What is the proper place for it ? What are the actions of those who are to be punished ? And are all persons punishable who engage themselves in such actions ? Or merely such of them should be punished as are deemed to be fit therefor ?

Thereupon the emissaries of Yama said :—Whatever is laid down in the Vedas constitutes piety, and whatever is opposed to piety constitutes impiety. We have heard that the Vedas is identical with Narayana and it is self-sprung. And He, who in his true form by the quality of goodness (Sattwa), by chanting the names of Brahmanas, by study and by various manifestations of caste and order, duly manifests Himself in all creatures of the universe endued with the qualities of goodness, darkness and ignorance, is Narayana. The sun, the moon, fire, ether, air, twilight, day, night, quarters the earth, water and virtue are the witness to the conduct of creatures. (37—42.)

Thus vice is also found out where punishment should be administered. All persons engaged in actions deserve punishment according to the extent of their iniquity. O ye sinless persons, both good and evil may befall active men for they are associated with qualities. There is no such creature who has a body but who does not engage himself in actions. In due proportion to the pious and impious actions performed by a person in this world, he enjoys the fruits thereof in the next world.

Ye foremost of the celestials ! As in this world three classes are distinguishable amongst the creatures in consequence of the difference in proportion of attributes, similarly it is in the next world. And as present time shadows forth the others (*i. e.* past and future), so the present state of existence shadows forth the righteousness or otherwise of the other states (*i. e.* the state preceding or succeeding). Our Diety without a beginning the Divine Yama, even being seated in

his abode can perceive by his mind the virtuous or vicious actions of creatures, and then he metes out proper retribution according to desert. (43—48.)

As a person in sleep centres his regard on the body he dreams of in his sleep, so a creature with the reminiscence of his former life abolished, deems his personality identical with his present body and he cannot know what did happen in the past, nor does he know what will become of in future. And by means of his five physical organs, he performs the five kinds of acts,—and he knows the five categories (sound etc.) by means of his mental organs,—and he himself counting as the seventeenth cognizes through his mind as the sixteenth organ, every object capable of being cognized by the two sets of organs as well as the mind. The *Linga* body of a person consisting of sixteen *Kalas* (digits) and the three powers lodged in the three principles bring on that cast of mind in a creature which makes it feel joy and sorrow, pain and fear.

O ye immortals ! All corporeal creatures in the earth are ignorant, and therefore cannot master the six kinds of evil passions. Therefore, although they may be unwilling, yet they are compelled, so to say, to resort to various acts. And then those creatures, like silk-worms covering itself within a cocoon, they stupify themselves with their own acts. For certain no creature whatever can remain inactive even for a moment. But shorn of their native strength or free will they are rather forcibly drawn to acts by attributes acquired in a former state of existence, their causes having come into existence, both the gross and the subtle body come in to be. On account of the force of nature the vulva of the female child resembles that of her mother, and the seed of the male child resembles that of his father. (49—55).

Disaster comes to a person due to his connection with Prakriti. But when that person establishes an intercourse with the Reverend One, this reverse is removed. This one (at the first part of his life) was versed in the Vedas, meek, of excellent

character, of approved ways, vow observing, mild, of controlled sense, truthful, learned in the Mantras and pure of spirit. And casting away pride (his inner consciousness of egoism), he used to worship his spiritual preceptor, Agni, (god of fire), his guests, and the aged. He also entertained a friendly feeling for all creatures, and he was eminently good, restrained his speech within the bounds of moderation, and never detracted from the merit of others.

Once on a time for carrying the wishes of his father, Ajamila went to the woods, and came back after having procured fruits, flowers, Kusa-grass and sacrificial fuel. And it so came to pass that while on his way back, Ajamila saw a lascivious Sudra carrying on sexual intercourse with his female slave worthy of being enjoyed. The eyes of the girl were red from drink and she was under the influence of liquor. At that time the *Nivi* (the piece of cloth tied round the waist) on her person was loosened and was dropping down. Renouncing the prescribed path, the lusty Sudra, banishing all sense of decency, even in the presence of the said Brahmana (Ajamila), met her with embraces, sang amorous songs and flirted with her, and indulged in various acts of dalliance. Beholding that Sudra so embracing the female slave with his arms hued with turmeric, Ajamila instantly came under the spell of cupid and became greatly fired with desire. (56—61).

At this stage, although Ajamila held his passion at bay according to the measure of his patience and knowledge, he could not restrain himself entirely. Making that female slave its cue some malign planet had possessed him in the shape of Kandarpa (the god of love), and in consequence thereof his memory was erased ; and due to his continually contemplating her, Ajamila abandoned his own religion.

Thereupon Ajamila began to ingratiate himself into her grace by lavishing on her all his paternal wealth and various products of his village. On being pierced with the glances of the harlot, the unfortunate wretch Ajamila in a short time for-

sook his wedded young wife who was a daughter of a Brahmana of noble family. Then again, that Ajamila, now of perverse sense maintained the kinsmen of that Sudra female slave with wealth obtained by him in any wise by means fair or foul.

And whereas, passing by restrictions and prescriptions of scripture, that impure one followed his own way, and in consequence of his having for a long time taken the rice (cooked by her) of the harlot, his life grew verily sinful. Therefore we (the emissaries of Yama) shall take before the wielder of the rod (the administrator of justice) this sinful wretch (Ajamila) who has not expiated his sins by any rite of penances ; and being taken there (in the region of Yama) he will be purged of his iniquity by means of proper punishment. (62—68).

## CHAPTER II.

### THE EMISSARIES OF VISHNU TAKE AJAMILA TO HIS EXCELLENT REGION.

The illustrious Sukadeva said :— O king (Parikshit) ! Thereafter those messengers of lord Vishnu, well versed as they were in polity, having heard the aforesaid pleadings of the messengers of Yama, expressed surprise and replied them saying as follows :—

The messengers of Vishnu said :— Oh ! What a misfortune ! Lawlessness eneroaches upon the court of the administrators of law and as such punishment is with levity awarded by them to the inculpable and guiltless ! If partiality is seen in those who are the fathers and teachers of the people, and who should be just and impartial, to whom should the people look to for protection and justice ? The common people make much of whatever a great man does. They follow implicitly what the great man establishes as truth. How ought a person trusted by all creatures and hateful to vice (or the kind) to injure people.



who having placed their heads in his laps, sleep without any fear of danger, who do not in fact, personally know right or wrong like a dull irrational brute, who have entirely made over themselves to him, who have been befriended by him and who are without consciousness. (1—6).

This Brahman, Ajamila, has verily made atonement for all his sins even of crores of births as he has, though bereft of all control at the point of renouncing the body, uttered the holy name of lord Sri Hari (Narayana) which is capable of bringing in the highest spiritual bliss ; that is, emancipation from rebirths. Atonement for sins has surely been made by this sinful man as he has, even though unintentionally, uttered the four letters of the sacred name of the Reverend One "Narayana" to come.

To pronounce the name of Vishnu which makes the utterer an object of His care or which makes Vishnu the object of utterer's thought is the best of all expiation for sinners such as the thief, the drinker of wine, the destroyer of a friend, the murderer of a Brahmana, the polluter of the preceptor's bed, the murderer of a woman, of the king, of the father and of a cow, and all other criminals. A sinner is not purified so much by the observance of expiating ceremonials and other means of cleansing prescribed by law-makers, as by simply uttering the holy name of lord Sri Hari. To utter the name of Hari is to declare the attributes of One untouched by vice and sorrow (God). No purification is indeed ultimate if even when it has been done, the mind again walks in the evil path. The recitation of the attributes of Hari is therefore the atonement for those who desire total annihilation of wicked deeds ; because it does indeed regenerate the heart. (7—12).

Do not then take away the soul of this Brahman Ajamila, who has atoned for all his sins without keeping any remainder ; because he has, when he was about to die, fully pronounced the name of the Reverend One "Narayana." It is known that

surely the uttering of the name of the lord of Vaikuntta (the excellent region of lord Sri Hari) either meaning another person or in joke and derision, or in a song or in neglect, destroys all sins without any remainder. That person ought not to suffer any punishment, who though bereft of all control, utter the words "Hari" when he falls, slips, breaks his bone, or is bitten, burnt or struck or wounded.

The great *Rishis* (the authors of spiritual texts) have according to great or small sins prescribed great or small penances such as austerity, charity, observance of expiatory ceremonials of other nature or kind etc. by which the corresponding sins only are got rid of. But not the irreligious mind of the sinner (or the minutest germ of sin originating in irreligion) which is likewise healed by worshipping the lotus feet of God alone. The name of (God) the Reverend One untouched by vice or sorrow when fully uttered even consciously or unconsciously, burns down men's sin just as fire burns fuel, even as a very strong medicine when taken even without any knowledge, or even as a holy recitation when uttered, manifests its own effects of its own accord.

If ye messengers of Yama hesitate to believe in this decision, then go to and ask your master. The illustrious devotee of the Reverend One, Yama, knows every secret of Law. (13—19.)

The auspicious Sukadeva said :—O king ! The emissaries of Vishnu having thus well and fully explained the divine law, unloosed Ajamila from the terrible noose of Yama (the god of Death. Pluto) and set that Brahmana free. The messengers of Yama, O conquerer of enemies, having been so driven away, went to Yama, and related to the king of the Lower World, everything in detail.

The said Brahmana Ajamila having been set free from the noose of Yama, shook off all fears, and was restored to his natural disposition of mind, and being highly delighted to see the messengers of Vishnu, saluted them bowing down his head unto them.

Thereupon the servants of the Great Being, O Sinless one, having noticed Ajamila desirous of saying something suddenly disappeared from there even while he was looking at them. After this, Ajamila having learnt from the conversation between the messengers of Yama and Vishnu, the difference between the pure divine religion (religion for its own sake) and the impure for worldly happiness as inculcated in the three Vedas, soon became faithful in the Reverend One, because of his hearing the sublimeness of Hari. His (Ajamila's) remorse was greatly excited by the recollection of his own guilt, and he exclaimed as follows :—

“O ! How great a misfortune has befallen me, that I being unable to control my passions, and being created anew in a *Vrishali* (*Vrishali* means a Sudra woman ; having begotten sons of her is mentioned as being created himself anew in her), have spoiled my Brahmanism. Oh fie ! fie ! I am hated by the good. I have committed wicked deeds. I have abandoned my virtuous young wife, and have embraced an unchaste tippling woman. Oh ! Like an ungrateful low degraded creature, I have forsaken my old, unprotected, friendless, and sorely distressed parents. It is clear that I shall fall into that most terrible hell, where impious profane sensualists experience tortures inflicted by Yama.

O ! Is it a strange dream that I saw, while I was wide awake ? Whither have they now gone who with nooses in their hands were forcibly pulling me ? Where also have gone, those four handsome saints, who set me free when I was being taken below the earth (to hell) being so terribly fastened in nooses ? (20—31.)

However, unfortunate though I be in this life, yet for the good fortune of having seen those best of sages, I should well expect the advent of prosperity, because a thrill of blissful delight is filling my frame. Otherwise, the sacred name of the lord Vaikuntha could not have been uttered by tongue of an impure and impious husband of a *Vrishali* (the Sudra

woman) while he was at the point of death. Where am I? A shameless gambler or tippling sinner, degraded from Brahmanhood, and where is "Narayana" the blissful name of the Reverend One? I shall, however, endeavour now to subdue my mind, senses, and heart, that I may not again be plunged myself (or my soul) into blind darkness.

Having unloosed this bond of ignorance, passion and desire, I shall try to be attached to every creature, to be peaceful, friendly, kind and I shall try to be my own master. I shall thus save myself, swallowed as I am by a murderous woman, who by her fascinating art has so long exhibited me like a low lifeless plaything. Having turned away my mind from all unreal things, and having forsaken the notions of "I" and "Mine" etc. in connection with the body, I will direct my mind purified by recitation etc. towards the Reverend One."

Being in the company of those honest saints, even for a very short time, Ajamila thus became free from passion. Being so set free from all worldly attachments, he went to the Gate of the Ganges (at Hardwar). There having sat down in a certain temple of a God, he took to Yoga. He turned all the senses away from their corresponding objects, and applied the mind towards the soul.

Thereupon, by means of steady applications he disjoined the soul from its attributes, that is body, senses etc., and he applied it to Brahman, which is identical with the Reverend One, and as such conceivable only by the soul. Because of his mind being immovable and firmly attached to the inherent attributes of the Reverend One, Ajamila at that time saw certain beings in his front.

With the recollection in his mind of having seen them before, the Brahmana, Ajamila, saluted them reverentially by the head. Immediately after having seen them, Ajamila renounced his mortal body in that holy ground on the banks of the river Ganges, and instantly thereafter assumed the appearance of those who stand by the side of a devotee of the

Reverend One. And then the Brahmana Ajamila having ascended a golden aerial car with the followers of the Great Being, went through the sky to the lord of Sree or Lakshmi or Goddess of Fortune. (32—44.)

Thus the Brahman Ajamila was saved by uttering the name of the Reverend One at a time when he was being thrown into hell, on account of his discontinuance of all religious practices, living as husband with a Sudra woman, and his being degraded by culpable deeds.

Therefore, for persons desirous of emancipation from re-births, there is no other means of totally breaking the tie of *Karma*, the chain of results of actions, than the recitation of the name of the Reverend One, whose lotus-feet are the holy places of pilgrimage known as *Tirthas*. Because the mind, which, if other means of expiation be resorted to, remains still impure by the existence of *Rajas* and *Tamas*, is no longer attached to *Karma* (action) after the reciting of the attributes of the Reverend One.

Whoever hears with belief and attention, this extremely secret history which destroys sins, and whoever also recites it with unflinching faith and great reverence, does not verily go to the Lower world (the region of hells), nor may the messengers of Yama, ever cast their eyes on him. Even though that person may be vicious, yet he must by virtue of such holy recital go to the excellent region of Vishnu. Even Ajamila went to that region by virtue of uttering the name of Hari at the time of his death, even though in reality he meant his son named Narayana. What then to speak of those who would utter the holy name of the Lord in faith. (45—49.)

### CHAPTER III.

YAMA EXPLAINS THE MERITS OF DEVOTION UNTO VISHNU  
AND DIRECTS HIS OWN EMISSARIES TO BE FOLLOWERS  
OF THE DEVOTEE OF VISHNU.

The king Parikshit said :— O Brahman ! What did the god of death, king of Justice, who is the lord of this world, advise his servants in reply, when they related to him as to how his order had been disobeyed, they having been driven away in the aforesaid manner by the messengers of the Enemy of Mura (lord Sri Hari) ? O Rishi ! Such non-performance of the orders issued forth by the lord of death, Yama, has from nowhere been heard before. I know it for certain, O Muni, that no other than your learned self can clear off people's doubts in this matter.

The illustrious Sukadeva replied :— O king ! The messengers of yama having been so driven away from their attempt at taking away the soul of Ajamila, by the followers of lord Vishnu, they came back and related the whole affair to Yama, their master and the lord of the city named *Samjamani*.

The messengers of Yama said :— O Lord ! How many rulers of the human world are there ? How many are the causes that bring forth the fruits of deeds done in three different ways, that is physically, orally and mentally ? If there be many rulers and dispensers of punishment in this world, who will or will not die, or who will or will not live for ever ? With reference to numerous performers of deeds on earth, there may be plurality of rulers ; but then in such a case, the function of a ruler is imputed to many, while it in fact belongs to one exactly, as in the case of subordinate rulers of provinces, who derive their authority from the chief ruler of a country. (1—6)

It follows, therefore, that you alone are the ruler and administrator of punishment (your designation *Dandadhara*

literally meaning the bearer of the rod, the insignia of authority) and adjudicator of good and evil to men. You alone are, therefore, the Supreme lord of the creatures, as well as of the gods. But at present, your sentence is no longer carried into effect in the world. Four strange saints interrupt your orders there. While in accordance with your orders, we were attempting at taking a certain sinner to the region of tortures, those strange saints suddenly appeared there, broke loose your terrible-nooses and set the victim free. If you mean our well-being then let us know who those saints are. We may add here that as soon as the sinner uttered the word *Narayana* those saints, appeared at the spot and exclaimed "Do not fear." (7—10).

The illustrious Śukadeva said :— Yama, the god of death the lord of all creatures, having been thus asked was much pleased. He replied to his messengers with great delight after having remembered the lotus feet of Hari, saying :—

"Above me, there is one Lord who is ulterior to me even, in whom (the Supreme Lord) the universe is woven like warp-woof in a piece of cloth ; from whose (Lord's) portions the creation, continuation and annihilation of the entire universe are effected ; under whose control this world is like a draft-ox, with a string passing through its perforated nose ; who (the lord) fastens people by means of names and forms etc to his own word, as one fastens cows by means of small strings to a thick. To whom these people awfully offer sacrifice, bound as they are in the knot of names and deeds. Whose actions myself, Mohendra (Indra), Nirriti (the goddess of misfortune), Varuna, Soma, Agni, Isha, Pavana, Brahma, Aditya and Viswas and also Vasus, Saddhyas, Maruts, Rudras, together with Siddhyas, and also other lords of gods who are creators of the universe, Bhrigu and other Rishis untouched by *Rajas* and *Tamas*,—do not know, even though they are formed principally of *Sattwa*. What can then others who are involved in *Maya* (illusory will of the Reverend One) know of Him ? The Supreme Lord whom by means of neither senses, mind, life and



heart, nor words, the living creatures can conceive, even though He is the existent eye in the interior of the heart. Senses cannot indicate Him, as appearance cannot signify the eye. He is lord of Himself, He is Hari, He is the lord of all, He is the ultimate, He is Lord of *Maya*, the cause of phenomenal existence. He is sublime. His handsome messengers, who partake of His attributes and nature, often frequent this earth. These servants of Vishnu are worshipped by gods even. They are miraculous beings. It is very difficult for one to look at their insignia. They protect, the mortals who are faithful to Vishnu, from me, from enemies and from everything else. Not even the Rishis, gods, Siddhas, Asuras, nor men, know the religion inculcated by the Reverend One Himself. How could then it be known by Vidyadharas and Charanas and others ? (11—19)

O *Bhatas* (the servants of Yama) ! Swayambhu, Narada, Sambhu, Kumara, Kapila, Manu, Prahlada, Janaka, Bhishma, Vali, the son of auspicious Vyasa (Suka) and myself,—these twelve only know the secret, pure and inexplicable Divine Religion, through the knowledge of which one may attain to immortality. Application of faith unto the Reverend One by recitation of His sanctifying names and by other means, is known in this world to be the best and ultimate religion for men.

O my sons ! Behold the marvellous power of uttering the name of lord Sri Hari, by dint of which even Ajamila was saved from the terrible nooses of Death. Thus, it is not essential for men, to redeem themselves from Sin, to declare fully the attributes and deeds of the Reverend One (Lord Sri Hari), while the sinner Ajamila so secured emancipation, or obtained absorption in the Deity by crying out uttering the four words "NARAYANA" at the time of his death, even though by so crying out he was calling by him his own son named "Narayana."

Those great men, other than the abovementioned twelve, who have prescribed for performance of extensive ceremonials and

penances, knew not the virtue of this Divine Religion, as their understanding was entirely enshrouded by the influence of *Maya* into a fainting fit, so to say. Their understanding having been so paralised by the honeyed flowery words of the Vedas, they were drawn and joined to great and extensive deeds of Vedic ceremonies and penances, extending in some cases for long period of twelve years. (20—25).

O my followers ! The intelligent persons having ascertained this do surely apply their faith with all their hearts to the infinite and everlasting God. They, therefore, ought not to suffer punishment from me (Yama). Even if there be any sin of these persons, that sin is also destroyed by the virtue of recitation of the holy name of the Reverend One (God). Do not, therefore, go to those impartial and honest persons, whose pure story is sung by the *Devas* (celestials) and Siddhas, and who have taken refuge to and who are protected by the man of lord Sri Hari. Neither we nor also Age (Time) do prevail to punish such persons. Do you bring here only those dishonest persons who are attached to their houses leading to hell, who turn their faces away from the taste of honey of the lotus feet of the bestower of Salvation, which is relished by the best of sages bereft of all attachments and companions, just like a white goose which leaving the stinking aviary behind will always slip away alone among the lotuses. Also do you bring those dishonest persons who do not perform the ceremonials connected with the Reverend One,—whose tongue does not even once utter the name or attributes of the Supreme Lord, whose mind does not even once remember His lotus-feet, whose heads are never once bowed down unto Lord Sri Krishna, or who had never once undertaken any vow on the auspicious name of the Reverend One.”

Having advised his emissaries in the aforesaid words, Yama prayed for forgiveness unto the Reverend One saying as follows :—

“May the Ancient Being, the auspicious Lord Narayana,

be graciously pleased to forgive us for whatever irreverent deed might have been done by my servants. We are ignorant. We close our hands together in submission unto Him. Forgiveness surely belongs to Him, greatest Being as He is. We do bow down reverentially to the exalted sublime Being." (26—30).

The auspicious Sukadeva said :-- O thou scion of the Kuru race ! Do you know it for certain that recitation of the glorious names of the lord Vishnu is conducive of well-being to the universe, and as such it constitutes the best and ultimate redemption even of the most heinous crimes. The soul is not so much purified by ceremonials, penances and other means of expiation as by well-born and unflinching faith (love or dutiful reverence unto the Reverend One (God), as are generated by means of frequent rehearsal and recitation of the unsullied splendour and auspicious glories of lord Sri Hari. The person who is like a bee at the lotus feet of lord Sri Krishna, or the person who relishes the honey of the lotus feet of Sri Krishna, does no longer feel any pleasure in phenomenally existing loathsome objects of worldly pleasures which such a person must have already forsaken.

But other persons being within the grasp of desires, in order to cleanse themselves from the quality of passion, do prefer and actually perform such actions by which they become again unclean and also become full of filthy things. Remembering the marvellous sublimeness of the Reverend One, as was in the above manner related by their own master, the servants of Yama became highly amazed and astonished. From that time they never approach any one protected by Achyuta (a name of lord Sri Hari). O king ! Rather they apprehend danger from Him. They are afraid even to look at His devotees. The reverend Maharshi Agastya, who was procreated in a water pot, narrated this secret history, when having taken his seat in the Malaya mountain, he was worshipping and meditating upon lord Sri Hari. (31—35).

## CHAPTER IV.

DAKSHA PROPITIATES LORD SRI HARI BY HYMNING HIS EULOGY

AT THE ADVENT OF CREATING PROGENY.

The king Parikshit said :— O thou godly-minded one ! I long to hear an extensive exposition of the creation of gods, Asuras, men, Nagas, birds and beasts in the Swayambhuva Manwantara which you have heretofore told me briefly. I also long to know by what power and how, the ultimate Lord (God) created several worlds.

Thereupon the illustrious Suta said :— O best of Munis ! The great sage Vadarayani (Sukadeva) having heard this question of the king was much pleased and said :—

Sukadeva said :— O king ! When the ten Prachetas, the sons of king Prachinvarhi came out from the midst of the ocean,—they found the Earth verily covered with trees. Enkindled as their anger was by their long religious austerity, they were enraged with the trees, and with the object of burning them down, they created air and fire from their mouths. (1—5).

O leader of the race of Kuru ! Having observed the trees to be gradually destroyed by the said fire and air, the Great Soma (Moon), the king of the vegetable world, addressed the Prachetas in the following manner in order to pacify their wrath.

The lord Soma said :— “O possessors of eight virtues ! It does not behove you to so destroy the poor trees, as you are indeed recognised as the lords of the created beings, whom you wish to increase in number. The changeless almighty Lord Sri Hari, the lord of the lords of the created beings, created the trees and creepers and plants as well meaning them to form ordinary and occasional food for the created beings. The immovable are the food for the movable beings. The feetless

are the food for those who move on foot. Those beings who are handless are the food for those who are possessed of hands ; and the quadruped creatures are food for the bipeds.

O sinless ones ! You (Prachetas) have been desired by your father, the sinless king Prachinvarhi, to bring and multiply creatures into existence. Wherefore then, have you engaged yourselves in burning down trees ? Do you follow the path of the good. Do you forego this flaming wrath. (6—11.)

The path which I would advise you to adopt was adopted by your father and grand-father. The father and mother are reckoned as best friends of their boys. The friends of eyes are the eye-lashes. The friend of a woman is her husband. The friends of beggars are the householders, and the friends of the illiterate ones are the learned men, and similarly the friend of the created beings are the Prajapatis, within the bodies of beings resides the Lord Sri Hari as their soul. Therefore, looking on every creature as the seat of Vishnu, no person should injure the same. He alone frees himself from the three principles who, seeing the sky with every body, gives up his anger by force of knowledge of self or soul (Atma-jnana). Do not, therefore, consume these poor trees. May good betide you and them. Do you accept their excellent daughter as your bride."

O king ! After having so advised the Prachetas, the lord Soma bestowed on them the hand of that superb damsel born of an Apsara and reared by the trees. Thereupon, the Prachetas in their turn accepted that damsel with the prescribed rites. On that girl the Prachetas begat Daksha and Daksha's creatures have filled these three worlds. (12—17.)

O King ! Do you attentively listen to me as I relate to you as to how the Prajapati Daksha, who was very fond of his daughters, created deities, Asuras, and men etc inhabiting the air, the earth and water, through the power of his mind and vital fluid. On finding that his creatures were not multiplying up to his expectations, Prajapati Daksha, proceeding on foot to a mountain adjoining the celebrated Vindhya

Hills, engaged himself in performing severe austerities. There at first performing his ablutions in the morning, at noon and in the evening in the exceedingly holy bathing place known as Aghamarshana,—Prajapati Daksha had gratified Lord Sri Hari by dint of his hard austerities. And there reciting the celebrated hymn entitled *Hansaguhya*, Daksha propitiated the Reverend Adhokshaja (Vishnu). I shall now relate unto you in detail as to how the Prajapati had won the grace of Lord Sri Hari. (18—22.)

The auspicious Prajapati Daksha began his hymn saying :—

I bow down unto the supreme spirit, whose consciousness is never broken. The Lord lords it over the energy of illusion and the creatures. And even yet, those creatures whose knowledge is centred in the Principles, cannot behold His real form ; because He is without proportions and not bound by any limit, and He is self-manifesting.

I bow down unto that Supreme Lord whose manifesting agency in the shape of His power of urging on the organs cannot be cognised by the creature indwelling in the body wherein also dwells that Manifester of the organs,—even as the objects of sensation do not know the manifesting powers of the organs. The body, *Prana*, the organs (*indriyas*) the mind, the five elements, and the five *Tanmatras*, cannot fully comprehend the soul (self), the other organs and their presiding deities. I pay my adorations unto that All-knowing Infinite One who cannot be comprehended by the Purusha, although he may be cognisant of all of them, as well as the principles constituting their fundamental elements or causes.

I do salute unto that pure *Hansa*, the locality of whose conception is sacred, and who is capable of being conceived through real knowledge arrived at by the *Samadhi* of the mind, which is the cause of form and designation and whose perception and memory are annulled by *Samadhi* (the highest

stage of meditation). May that Reverend One having the cosmos for His form, having every sort of appellations, holding in Himself a divine energy incapable of being ascertained by any one, who stayeth within the heart by His peculiarly sublime and supreme power consisting of *Prakriti*, *Purusha*, *Mahat*, self-consciousness, and the *Tanmatras*, the three principles, and the sixteen kinds of *Vikaras*, who manifests Himself like a wonderful flame fed by the fifteen forms of *Mantras* relating to *Samadhi*, and who being profoundly hidden is conceived of by the virtuous alone, who can only be perceived through the beatitude of *Nirvana* (emancipation) brought on by the dispelling of that illusive power which is all-pervading and of wonderful potency ; may that Revernd One be propitious unto me.

I do bow down unto that Being of infinite perfections whose form cannot be described by words, inferred by the intellect, ascertained by the organs, and conceived by the mind,—all these being fraught with attributes ; who is conceived as bringing about the dissolution and the origin of attributes. (23—29.)

I do bow down unto that excellent Great Purusha, who is Brahman constituting the container, the spring, the agency, the origin, the recipient, the way of any action ; who is the Supreme of all that are base, as well as all that are best ; who out of His own self had attained to consummation before all others ; who is One, and whose powers of *Maya* (illusive energy) now produce discord and now harmony in the hearts of contending controvertialists, and for the moment produce ignorance in them.

All that is maintained by those hostile systems, of philosophy *viz.* *Sankhya* and *Yoga*,—one theistic and the other atheistic, treating of the same subject ; yet by reason of their injunctions and interdictions referring to the same object, is supreme, above injunctions and interdictions ; and that object is favourable and vast.



May that Infinite God be propitious unto me, who though bearing no natural designation or form, yet for the purpose of extending His graces to His worshippers at His feet incarnates Himself in various shapes, fraught purely with the principle of goodness, and assumes various names, performing many acts ; and whose wealth is inconceivable.

May that Supreme Lord be pleased to compass our desire, who entering into the forms, fulfil their wishes by manifesting Himself before men through the novel process of worship, even as the air manifests itself variously, assuming various material attributes. (30—34.)

The auspicious Sukadeva went on saying :—O King ! On Prajapati Daksha having thus hymning the Reverend One attached to His votaries,—the Supreme Lord Adhokshaja was well-pleased, and appearing in that holy bathing-spot manifested Himself to the Prajapati in a wonderful manner. The lotus feet of the Reverend One were planted at the neck of His celebrated career Garura ; His eight large arms hung down to His thighs ; His eight powerful hands held respectively the conch, the discus (Sudarsana-Chakra), the sword, the buckler, the bow, the shafts, the scimitar, the noose and the mace ; His waist was covered with a yellow apparel of silk. His complexion was green like new-spring grass ; and His face and eyes looked complacent. A beautiful garland of wild flowers worn on His neck reached down His lotus-feet. On His breast was pendant the best of gems *Kaustubha*, His chest being imprinted with *Srivatsa* marks. On His head was a precious diadem shining resplendantly. And adorned with various ornaments at His feet, with bangles and rings on His arms and fingers, with chains of gold on His waist, and with such other ornaments as Angadas etc.,—He assumed the form known by the name of Purushottama, capable of captivating the three worlds. He was accompanied by the divine sage Narada, and followed by Nanda and others of His courtiers, the hosts of the celestials and the Lokapalas. There

the Siddhas, Gandharvas, and charanas hymned His glories by raising the voice of a melodious song.

On beholding such a form of the Lord, Prajapati Daksha had his heart agitated with awe, delight and reverence, and he devotedly bowed down his head unto the Reverend One. And on account of the intensity of his joy, he was incapable of uttering anything ; and as a lake is filled with the waters of fountains, so through all the entrances of his mind joy seemed to be streaming into Dhaksha's heart. (35—41.)

Thereupon, Janardana (the Reverend One), who reads the heart of every creature addressed His devoted follower Prajapati Daksha, desirous of creating progeny and was staying there then in that humiliating attitude. The auspicious Reverend One said :—

O righteous son of Pracheta ! Thy austerities have been crowned with success, in as much as, by directing your reverence unto me, you have concentrated your mind unflinchingly on me.

O master of your subjects ! I am verily pleased with you on account of your penances fraught with the welfare of the world. That all creatures should be prosperous is the desire of my heart. Brahma, Bhava, Bhavanta, the Manus, and the celestial chiefs are the causes of my prosperity, and the generation of creatures.

O Brahman ! Asceticism is my heart, learning is my body, acts are my form, sacrifices are my limbs, religion is my mind, and the deities feeding on sacrifices are my life and soul. In the beginning I was the only soul ; save me there was nothing inside or outside the universe. There was only consciousness, which also did not manifest itself by organs ; that is to say, all the universe lay as if in deep slumber. I myself am eternal and my attributes also are unbounded. Next, when through the agitation of the energy of illusion, this Mundane Egg (*Brahmanda*) fraught with properties displayed itself in me is charged with attributes,—then there came into being the self-

create (Swayambhu) who did not spring from any female vessel. (42—48).

But, when that great god Swayambhu, who was charged with my energy, having being bent upon creation considered himself as incapable of accomplishing his purpose,—he was directed by me in engaging himself in terrific austerities. Thereafter as a result of those hard penances that great god brought into being nine creators of progeny (Prajapatis) like your own self.

Therefore, O Daksha, here is the daughter of Prajapati Panchajana, who is named Asikni. Do you accept her as your bride. Resorting to the duties included in sexual intercourse (with one's wife) you will be able to raise countless offspring in that righteous lady. Through my energy of illusion your created beings linking themselves in pairs of male and female, shall beget themselves as offspring and worship me.

The auspicious Sukadeva said :— Having addressed Daksha the aforesaid speech the Reverend Lord Sri Hari, origin of the entire universe, disappeared there like a dream. (49—54).

## CHAPTER V.

### DAKSHA'S CURSE ON NARADA.

The auspicious Sukadeva said :— Prajapati Daksha, growing in energy and power through the grace of Lord Vishnu, begat an *Ajuta* sons known by the general name of Haryaswa on the daughter of Prajapati Panchajana named Asikni. O king (Parikshit) ! All those ten thousand sons of Prajapati Daksha had the same nature and the same ways. On Prajapati Daksha having asked his said sons to procreate progeny, they went away towards the West. In the Western side there is a lake named *Narayanasara*, situated at the confluence of the great river Sindhu and the sea, the said river discharging its large volume of water into the said sea. That holy place of confluence was

frequented by mighty ascetics and the Siddhas. On going to this holy bathing place, the Haryaswas touched its water, and immediately their hearts were purged of all impurity and they eagerly wished to practise the processes pertaining to the Paramahansa mode of asceticism. Still directed by their father to beget offspring, they became engaged in fierce austerities. It came to pass that one day the divine sage Narada saw the Haryaswas thus engaged in hard penances with a view to procreate progeny. Thereupon the said devine sage addressed them as follows :—

“Alas ! Ye Haryaswas ! Ye protectors of the world, Ye are boys, Ye wish to create beings without having in the first instance attained to a knowledge of the ends of the earth. (1—6).

There is a country where there is a single individual, the place is looked upon as a kingdom, there is a cave wherefrom no one (within it) has ever come forth ; there is a female being of many forms ; and there is a male being who is the husband of a harlot. There is a river which flows in both directions ; there is a house consisting of twenty-five substances ; there is a swan furnished with feathers of variegated colour ; and there is a substance moving of itself and comprised of a razor and thunder-bolt.

Without previously knowing these and the detailed nature of your father's command in this connection, your father having knowledge of all, what would you do about your father's order for procreating progeny ?

On hearing the above speech of the celestial saint (Narada) fraught with recondite import, the Haryaswas discussed the matter among themselves by dint of the natural judgment of their intellect. Their inference was on the following lines :—

“*Bhumi* (earth has been rendered here as *Bhumi*) means the receptacle ; and for this reason this huge body is called *Jiva* (a creature), and this body is the cause of the bondage of the soul. Without at first seeing the end of this, what will be the

consequence of committing acts inimical to emancipation ? Without knowing God, who is the witness of everything, who has no support save what He finds in Himself, who Himself is the container of Himself, and who is unborn ; and without establishing the mind upon Him, what good can one reap by performing vain actions ? (7—12).

“The place from where people cannot return from the nether regions, is the transcendental Brahman, without knowing Him, what avail is in seeking transitory heaven through the merits of one’s acts ? One’s own sense is the spring of stupifaction even as a harlot is ; and such sense is fraught with the principle of passion and other attributes. Without rising above it, what good is reaped by a person by performing acts restlessly ? What avail acts performed without any proper regard to one who does not know Him, whose good future has been marred, so to say, by the influence of the illusive spirit, and who like the husband of an ugly female follows that spirit of illusion by the paths of happiness and misery ?

“In this world, the spirit of illusion which creates and destroys, is verily like a river coursing in opposite directions. Although asceticism and learning are its continents, yet to baffle their good action, anger, egoism and other passions are arrayed near by powerfully. What avail acts performed through the illusive spirit to him who deprived of his good sense by that evil influence of illusion, does not ponder over the true character of that river ? The person who rangeth the heart is the wonderful stay of the five and twenty *Tatwas*. He presides over cause and effect. What avail separate acts to him who does not know that Being ?

“In the science of evidence, God is consciousness and inertia ; so that He is like a swan. This science points out the acts that lead respectively to bondage and emancipation. consequently the terms of that science are varied. What avail external acts to him who acts contrary to this science ? (13—18).

“The thing you mentioned as being made of a razor and the levin and as going of itself, is the extremely sharp wheel of Time (*Kalachakra*), which works spontaneously. This wheel draws this entire universe. Therefore this is separate. What avail unrighteous and interested acts to him, who does not know this wheel? Knowledge is our father; for that is the cause of re-birth. The injunctions of knowledge lead to inaction.

“What person can engage himself in creative acts, putting his faith in the way of action fraught with attributes, without knowing those injunctions of Sastras?”

Thereupon the illustrious Sukadeva said:—O king! Having made themselves secure in the sound ways of thought in the real knowledge about fruitful creative action,—the Haryaswas with one mind, saluting the divine sage Narada, and going round him as a mark of respect, went by the way wherefrom no one ever returns. Narada, however, on his part, continued his rambles placing his mind at the lotus feet of Hrishikesha, who is Absolute Brahman in the form of sound.

After with sometime, on hearing that his sons crowned with excellent nature have been so destroyed through the instrumentality of Narada,—Prajapati Daksha was exceedingly agrieved; for the possession of worthy sons is the spring of sorrow. Thereupon having been consoled by Brahma, Prajapati Daksha again begat on his wife Asikni (the daughter of Panchajana) one thousand sons generally named as Savalaswas. (19—24.)

On being desired by their father (Prajapati Daksha) to create progeny, those one thousand sons (Savalaswas) also observing austere vows went to the lake named Narayanasara (aforesaid) where their brothers (Haryaswas) had attained success in asceticism. On touching the holy waters of the said lake, they had their sins washed away, and their minds were purified. Then reciting the sacred *Para Brahma* Mantra (the formula OM), they entered upon rigid austerities. They

passed some months living on water only, and some mouths on air only ; and reciting the following mantras they began to adore the lord of Mantras :—

“Let us meditate upon Him who is the Supreme Person ; who is the high—souled Narayana, and who wears the form of Paramahansa.”

Sukadeva said :—O king of kings (Parikshit) ! The Savalaswas were thus engaged in hard austerities with a view to creating progeny, when one day the celestial saint (Devarshi) Narada arrived before them. On coming to the Savalaswas, the divine sage Narada addressed to them the identical words of subtle import that he had formerly addressed to their elder brothers Haryaswas.

Narada said :—“Ye generous ones ! Ye fond of thy brothers ! Do ye listen to the words of wisdom which I speak to you. Being attached to your elder brothers, do you also follow their footsteps. (25—30.)

“That person who walk on the excellent path trod upon by his brothers hath righteous loss for his friend. The Maruts who love their brothers passionately enjoy his company.”

Having addressed the Savalaswas as aforesaid, Narada of unfailing insight departed from that place. Thereupon the Savalaswas also on their part followed the path of their elder brothers (the Haryaswas). They had gone by the excellent and auspicious path towards the west, and like a night that has vanished, they did not return.

At this time Prajapati Daksha saw before him various omens and he heard that as before Narada had destroyed these one thousand sons also. Therefore he became verily aggrieved and felt immensely angry at Narada. Just at that time Prajapati Daksha saw Narada before him and trembling in rage he addressed the following angry words to him.

The auspicious Prajapati Daksha said :—“Ah ! Although I see you in the garb of a pious one, yet you are not really pious, because you have advised my sons the path of *Bhikshus*,



even though they were attached to their native piety. Is this becoming of a pious person ? (31—36.)

“Oh thou wretched one ! Thou hast marred in both the worlds the welfare of my illustrious sons, who had not yet discharged their three debts, nor had they still then ascertained the duties that they should perform.

“Oh shameless one ! Thou disturbest the hearts of youths. O shameless wretch ! Thou rangest amongst the courtiers of Lord Sri Hari robbing Him of His holy renown. Those devoted to the Reverend One are ever eager to be kind to all creatures, but thou art given to destroying friendship, and sowing hostilities among those who have no foes. If you think that the tie of affection will be severed by quiescence of desire, then you who are devoid of knowledge will not be able to bring dispassion by this false means to men’s hearts. Unless a man feels worldly miseries, he cannot understand its sharpness. The dispassion which he learns by his own perception (of the worldly miseries) cannot be actually obtained by his intelligent imagination (in mind) under the instruction by others. But although thou hast rendered this evil office to us, who are honest, who do not know how to do wrong, and who lead the life of honest house-holders, we for all that forgive thy offence. O severer of the binding of the son to the father ! Thou wilt never receive the regard of folks in consequence of having destroyed our region which obtained by begetting offspring.”

The auspicious Sukadeva said :—The beloved of the pious, Narada accepted all this saying, “Be it so.” This is the virtue of the pious. God Himself is Forbearance. (37—44.)

## CHAPTER VI.

### THE DESCRIPTION OF PROGENY OF DAKSHA'S SIXTY DAUGHTERS.

The auspicious Sukadeva said :—O king (Parikshit) ! Thereafter at the desire of the creator Brahma, Prajapati Daksha begat sixty daughters on his wife Asikni. Those sixty daughters, loved their father devotedly. Out of the said sixty daughters, Daksha conferred ten on Dharma, thirteen on Kasyapa, twentyseven on the Moon, two each on Bhuta, Angira, Krisaswa, and the remaining four he conferred on Tarkshya. Listen to me as I mention the names of Daksha's daughters with their sons and grand-sons who have filled the earth.

The names of the ten daughters of Daksha who were wedded by Dharma (the god of piety), are Bhanu, Lamva, Kakud, Yami, Viswa, Sadhya, Maruttwati, Vasu, Muhurta, and Sankalpa.

O king ! Do you now hear from me the description of the descendants of those ten daughters of Daksha. The son of Bhanu is Devarshabha, whose son is named Indrasena. Lamva gave birth to a son Vidyota by name, whose offspring are the clouds. Kakuda gave birth to a son who is named Sankata, whose son is that Kikata who generated all the celestials proud of their earthly citadels. The son born on Yami is named Swarga, who begat Nandi. (1—6).

The sons of Viswa are the Viswadevas, who are styled by the people as sonless. The sons of Sadhya are the Sadhyas whose son is Arthasiddhi. Maruttwati had two sons, who are named Marutwan and Jayanta. The said Jayanta was born with a portion of the energy of Vasudeva, and hence the people know him as Upendra. Muhurta brought forth the deities

designated as Mauhurtikas. These Mauhurtikas confer on people the fruits that appertain the respective seasons. The son of Sankalpa is named Sankalpa, who is known as the progenitor of Kama.

The sons of Vasu are the eight Vasus. Do you hear from me their names that are Drona, Prana, Dhruva, Arka, Agni, Dosha, Vastu and Vibhavasu. The wife of Drona is Abhimati who brought forth Harsha, Soka and Bhaya etc. The wife of Prana is Urjjaswati who gave birth to three sons named Saha, Aiyu and Purajava. Dhruva's wife is named Dharani who gave birth to the various cities. (7—12).

The wife of Arka was Vasana, on whom he begat Tarsha (Desire) and other sons. The wife of the Vasu named Agni was Dhara, who gave birth to Dravinaka and many other sons, and who also gave birth to Skanda. That Skanda is also known as the son of Krittika. Visakha etc owe their origin to Skanda. The wife of Dosha is Sarvari, who gave birth to Sisumara, who was a portion of Hari.

The wife of Vastu is Angirasi, who brought forth Viswakarma, the master of handicrafts. Viswakarma begat the Muni known as Chakshusha, whose sons are the Viswas and the Sadhyas. The wife of Vibhavasu is Usha. She gave birth to three sons named Vyushta, Rochisha and Atapa. Of Atapa sprang Panchayama which keeps people awake and engaged in their different task. Bhuta on his wife Sarupa begat *Kotis* (crores) of Rudras, whose names are Raivata, Aja, Bhava, Bhima, Bama, Ugra, Vrishakapi, Ajaikapada, Ahivradhna, Vahurupa and Mahan etc. The said Bhuta also begat on his other wife the terrible followers of the Rudras. (13—18).

Prajapati Angirasa had two wives named as Swadha and Sati. Of these two Swadha bore the ancestral manes (Pitris) as her offspring ; and Sati bore as her son the Veda named Atharvangirasa. On his wife named Archi, Krisaswa begat Dhuma-ketu ; and on his other wife named Dhishana, Krisaswa begat Vedasira, Devala, Vayuns and Manu. The wives of Tarkshya

are named Vinata, Kadru, Patangi, and Yamini. Of these Patangi brought forth the birds and the locusts had their birth in Yamini. Vinata brought forth two sons named Garura and Aruna ; Garura was the celebrated carrier of lord Sri Hari and Aruna the Charioteer of the Sun-god. Kadru bore innumerable Nagas (Snakes).

O Bharata ! The wives of the Moon are Krittika and the other stars. Having been attacked with Pthisis as the consequence of Daksha's curse, the Moon failed to beget child on them (the said stars as wives). But subsequently gratifying Prajapati Daksha, the Moon gained digits which wane in the dark fortnight. (19—23).

O king ! Now listen to the auspicious names of the wives of Kasyapa,—the generatrix of the people and from whom this world was evolved. Their names are Aditi, Diti, Danu, Kashtha, Shurasha, Ila, Muni, Krodhavasa, Tamra, Surabhi, Sarama and Timi.

O king ! Of these Timi gave birth to the aquatic animals. The offspring of Sarama are the beasts of prey. The offspring of Surabhi are the buffalo, the cow, and other beasts with divided hoofs. The offspring of Tamra are the hawks, the vultures and other birds. O king ! The offspring of Muni are the Apsaras. The offspring of Krodhavasa are Dandas, Sukas, and the serpents etc. The offspring of Ila are the trees, and those of Surasha are the Rakshasas. The offspring of Arista are the Gandharvas ; and those of Kashtha are the whole-hoofed beasts. Danu gave birth to one and sixty children. Their names are Dwimurddha, Samvara, Arishta, Hayagriva, Vibhavasva, Ayamukha, Sankusira, Swarbhanu, Kapila, Aruna, Pulama, Vrishaparva, Ekachakra, Anutapan, Dhumrakesha, Virupaksha, Viprachitti, and Durjaya.

O king ! It is said that Namuchi married Suprabha, the daughter of Sarbhanu ; and the powerful Jajati, the son of Nahusha, married Sarmistha, the daughter of Vrishaparva. Vaishyanara had four handsome daughters, who were named

Upadanavi, Hayashira, Puloma and Kalaka. O king ! Hiranyaksha married Upadanavi and Kratu married Hayashira. Now, the adorable Prajapati Kasyapa, having been directed by Brahma, married Puloma and Kalaka, the two daughters of Vaishyanara. The Pulomas and the Kalakeyas were the warlike Danavas.

O king ! Your grandfather (Arjuna), who performed the only favourite work of Indra, having gone to heaven alone killed sixty thousand of the Kalakeyas who were destroyers of Yajnas (sacrifices). Viprachitti begat one hundred and one sons on Singhika. Of these one hundred are the Ketus and Rahu, the eldest, who were made planets. (24—37).

O king ! Now hear in detail the description of the dynasty of Aditi, in which the all-pervading God Narayana incarnated a portion of Himself. Now Vivaswan, Aryyama, Pusa, Twastha, Savita, Bhaja, Dhata, Vidhata, Varuna, Mitra, Sakra, Urukrama were the sons of Aditi. From Vivaswan, Sanga gave birth to a Manu named Sraddhadeva, and two daughters named Yama and Yamuna who were twin sisters. This Sanga, assuming her birth on this Earth in the form of Baraba, also gave birth to the Aswini kumaras who were twin brothers. Then Ohhaya had two sons Shanaischara and Savarni, and a daughter named Tapati who accepted Samvarana as her husband.

Matrika was the wife of Aryyama. They had sons, who were versed in spiritual wisdom, from amongst whom Brahma raised the human race. Pushya was childless and used to eat grounded articles, who having laughed at Siva with his teeth shown out prominently,—the lord Siva getting wrathful at Daksha, got his teeth broken in his former life. The girl named Rochana, the daughter of a Daitya, was the wife of Tashta. From them were born the powerful Sannivesa and Viswarupa. Though this Viswarupa was a nephew to the race of Daityas, when disrespectfully abandoned by Vrihaspati who was their spiritual preceptor, the deities appointed him (Viswarupa) as their spiritual preceptor. (38—45),

## CHAPTER VII.

### THE DEITIES APPOINT VISWARUPA AS SPIRITUAL PRECEPTOR.

The auspicious king Parikshit enquired saying :— Oh thou adorable one ! Do thou be pleased to tell me as to why the celestials were forsaken by their own preceptor, and what was the guilt of the disciples in respect of their preceptor.

In reply to the king, the auspicious Vadarayani (Sukadeva) said :— O king ! Straying from the path of virtue by the maddening influence of the wealth of the three worlds, and having been surrounded by Maruts, Vasus, Rudras, Adityas, Ribhus, Viswadevas, Sadhyas and Nasatyas (Aswini kumara), the celestial king Indra was seated on a resplendent throne in the midst of the assembly. O Bharata ! A yellowish—white umbrella, as charming as the lunar disc, was resting over Indra's crown ; and he was being praised and served by Siddhas, Charanas, Gandharvas, Munis who are the worshippers of Brahma, Vidyadharas, Apsaras, Kinnaras, birds and reptiles ; and those surrounding Indra were rolling out most exquisite melodies ; and the celestial king (Indra) was furnished with fans, chowris and other royal insignias, and was looking brilliant with his consort, Pauloma (Sachi, Indra's wife) occupying half of the throne with him (Indra). At this time there came in his (Indra's) spiritual preceptor, and of the other celestials as well ; but as usually ought for him to do, Indra against such usual practice did not rise from his seat on the throne to salute him (Vrihaspati, the spiritual preceptor of the celestials). Though Indra saw the Vachaspati (Vrihaspati), a Muni of superior order, whom the gods as well as the Asuras respectfully salute, come to the assembly, Indra did not stir from his throne to show him respect. (1—8).

At this the powerful and wise Angirasa (Vrihaspati) abruptly left the court, and conscious of the intoxication from wealth (in Indra) silently repaired to his own home. Thereupon instantly

Indra became conscious of so having neglected his spiritual preceptor (Vrihaspati), and he then blamed himself in the midst of the assembly for committing such a wrong.

Indra said :—"Ah ! How have I, in my extremely little sense acted so wrongly ; as I have due to the pride of my wealth, disregarded my preceptor in the court. What wise man will hereafter covet the wealth of even the three worlds, which has to-day made me, the lord of even the gods, follow the ways of the Asuras ? Those who say that one seated on the exalted throne, should not rise (to welcome another) do not know the prescription of the true pious order (Dharma). They are falling into the abyss of darkness of sin and lead unto immoral ways. Those who believe in them sink like the raft made of stone. (9—14).

However, now I must, being sincere, and touching his (Vrihaspati's feet with my head, propitiate the preceptor of the gods, who is a Brahmana and of unfathomable intellect. When Indra was thinking in this way, the powerful Vrihaspati slipped out of his house and made himself invisible by powerful illusion caused by his high spiritual powers.

The powerful Indra accompanied by the other gods searched every where with their own eyes and also through meditation ; but they could not get any trace of their preceptor and consequently they could not attain to peace and happiness in their mind.

Just on hearing of this incident, the evil-spirited Asuras, enimical to the gods, with the sanction of their preceptor Ushanash (Sukracharyya), attacked the gods in heaven. The sharp arrows darted by the Asuras, pierced the heads, thigh, arms and other limbs of the gods. Thereupon leading Indra in front of them the gods with their head bent down in shame sought the protection of Brahma. (15—19).

The powerful self-created Ajah (Brahma), on seeing the gods so worsted took pity on them and compassionately addressed them as follows :—



The auspicious Brahma said :—"Alas, O gods, Ye have perpetrated a great wrong as you have not saluted the impassionate Brahmana (Vrihaspati) who is imbued with the spirit of Brahman, forming the cause of your wealth. O gods ! This your defeat, although you are powerful, from enemies who were getting weaker for dissensions and fights amongst themselves, is owing to that transgression. O Indra ! You are quite apprised of your enemies having grown weaker for disregarding their preceptor (Sukracharyya) ; but they having thereafter duly worshipped and propitiated their preceptor (Kavya ; Sukracharyya) with great devotion, have once again been thriving greatly. The worshippers of Bhrigu (the Daityas) are now even capable of forcibly taking my place of abode (Brahmaloka). Those disciples of Bhrigu have now become invincible ; they do not even shrink from heavenly powers to confront. Those kings who are devoted unto the Brahmanas, Govinda (Sri Hari) and cows are never unlucky.

Therefore, you should without any delay approach and worship reverentially Viswarupa, the illustrious son of Tastra, who is a Brahmana, a great ascetic, and who has completely subdued his passions. If you will make allowance for his past actions in favour of the Asuras, and if you are able to please him with worships, then he will grant your prayer. (20—25).

The auspicious Sukadeva said :—Having been thus addressed to by Brahma, Indra and the other gods became relieved of their anxiety and they then went to Viswarupa, the son of Tastra, and gracing him with best respects they addressed him as follows :—

The auspicious gods said :—"O Brahmana ! We are come to your holy hermitage as your guests. May good betide thee. O child ! Be thou pleased to accomplish that desire of your ancestors which would serve their present best. It is the cardinal duty of all good sons to serve their fathers ; not to speak of the ascetics, to serve the fathers is the duty of all sons having sons of their own. The preceptor is the emblem of

the Vedas. The father is the emblem of Prajapati. brothers are the emblem of Indra ; and the mother is the direct manifestation of the body of the Earth. The sister is the emblem of kindness, the guest is the direct emblem of Dharma (the god of piety). The visitor is the emblem of Agni (the god of fire), and all the created beings and things represent manifestation of God.

“Therefore, O child, removing by virtue of your asceticism, the pains of your afflicted ancestors consequent upon their defeat from the enemies, be you qualified to carry out their words. We appoint you,—who are a Brahmana imbued with the spirit of Brahmana,—as our preceptor ; so that we may completely defeat our enemies by dint of your prowess. They do not blame the salutation to the feet of one even younger in age, made for some purpose. The age is the cause of superiority only in matters other than Veda-jnana (knowledge of Vedas).” (26—33).

The auspicious Sukadeva said :—Having been so invited by the gods to be their preceptor, the said Rishi Viswarupa, of great spiritual merit was highly pleased and he addressed the gods in gentle words as follows :—

“O ye gods ! Although priestship is censured by the pious ones, inasmuch as it destroys the superhuman power resulting from the study and observance of the Vedas,—yet, O gods, how can your disciple, such as I am, refuse the request of the Lokapalas for that is devoted by the import of the word disciple.

“O Paramount Powers ! The collection of food grains scattered on the field is wealth and maintenance to the poor. How can I, who have been performing my duties and rites depending upon such a source of wealth, now undertake to perform the blamable priestism which may be gladdening to the ignorant. Nevertheless, I will not refuse to comply with such a simple request of yours, who are the venerable gods. Rather, I shall fulfil all your requests with my whole heart and all my resources.”

The auspicious Vadarayani (Sukadeva) said :—The illustrious Viswarupa of great spiritual powers, having thus pledged his words to the gods, and on being appointed as their preceptor, set himself to the performance of the avowed duties with great earnestness. Although the prosperity of the enemies of gods, was being protected by the *Mantra* given by Ushanasha (Sukracharyya), the powerful Viswarupa taking possession of the said *Mantra* by means of that imparted by Vishnu, gave it over to Mohendra (Indra). The said noble-minded Viswarupa taught that science by means of which the powerful thousand-eyed one (Indra who had one thousand eyes all over his body) defeated the protected army of the powerful Asuras. (34—40).

## CHAPTER VIII.

### INDRA CONQUERS THE DANAVAS.

The king Parikshit enquired :—O thou adorable one ! Do thou be pleased to tell me of that protective *Mantra* pregnant with the spirit of Narayana (the Reverend One), by means of which the thousand-eyed Indra defeated, as though it were a play thing, the protected and powerful army of the enemy (the Asuras) together with their followers, and thereafter enjoyed the wealth of the three worlds. Do thou be pleased to tell me also how Indra, being protected by the said protective *Mantra* (Kavacha), defeated the armed and powerful enemies in battle.

The auspicious Sukadeva said :—Now, listen with concentrated attention, to the description of the *Kavacha* known by the name of Narayana, as Narayana-Kavacha, as given by *Tastra* (Viswarupa), who was appointed as priest to Mohendra (Indra) who enquired about it.

Viswarupa said :—In case of approaching danger, one should use the *Kavacha*, pregnant with the spirit of Narayana, after having washed his hands, feet and mouth. He should have the sacrificial Kusagrass in his hand, should sit with his face turned towards the north, should perform with chanting of *Mantra*, the *Nyash* on the limbs, and the fingers. He should at that time be pure and silent. The *Nyash* may be commenced from his feet or the head. (1—6).

Then he should place the *Nyash* with the *Mantra* which begins with *OM*, respectively on the feet, the syllable *OM*, should be placed by *Nyash* on the heart ; the syllable *Ve* on the head ; the syllable *Sha* between the eye-brows ; the syllable *Na* on the lock of hair on the crown of the head ; the syllable *Va* on the eyes ; and *Na* on all the various joints of the body.

The learned ones should, having meditated on the *Mantra Ma* as the weapon, assume the image of the *Mantra* itself, and then to the said *Mantra* should be joined the *Visarga* and supplemented by the word *Phat*, and then assigned to all the various quarters of the universe ; and the whole then supplemented by the *Mantra—Om Salutation unto lord Vishnu*.

Then the *Sadhaka* (the devotee) should meditate on the Supreme Soul (the Absolute God) who is possessed of the six attributes and is the object of all meditation. He should then Chant this *Mantra* which is the very image of wisdom, energy and spiritual excellence :—*Om*, may lord Sri Hari with His lotus-feet resting on the back of the celebrated king of birds (Garura),—the lord who has eight hands and is possessed of eight attributes, who is equipped with conch, discus, mace, scimitar, bow, arrow, shield and noose,—fully protect me and all that is mine. (7—12).

“May the lord Sri Hari, in the image of Fish, protect me in the womb of waters from the mischievous and terrible aquatic animals, who are the noose of Varuna, so to say. May the Reverend One, who assumed through the power of illusion the

form of a *Vamana* (a dwarf) and who traversed all over the three worlds in three steps, to the utter discomfiture of the Daitya king Vali,—protect me on the lands. May the Supreme Lord in the name of Viswarupa and Three-fold power,—protect me in the etherial space. May the Almighty Lord in the powerful Nrisinha form, who is the enemy of the king of all Asuras taken collectively, whose loud and violent laughter reverberates in the etherial space and causes miscarriage in the pregnant women,—protect me in the forts, forests and battle-fields.

“May the Reverend One in the form of Varaha, who is representation of Yajna (sacrifice), and who raised up the earth by his task,—protect me on the roads. May Rama the son of Jamadagni protect me on the mountain peaks, and the elder brother of Bharata (Rama) along with Lakshmana protect me in foreign countries away from home.

“In the same way, may lord Narayana keep me above the influence of evil deeds of every description and also from all sorts of pride and inadvertence. May Dattatreya who is the lord of Yogas, save me from all sorts of fall from Yoga enterprises ; and may Kapila, the conquerer of the influence of attributes, protect me from the bondage of repeated births as a result of actions performed by me. May Sanat Kumara protect me from the influence of passions ; may Hayagriva protect me from being disrespectful unto the gods on the way ; and may the foremost of the Divine sages (*Devarshisrestha*) protect me from the defects in worshipping the gods ; and may lord Sri Hari who assumed the form of a tortoise (*Kurma*) to support the mountain Mandara at the churning of the ocean protect me from the innumerable hells.

“May the ever adorable Dhanwantari keep me free from bad diet. May the auspicious Prajapati Rishabha who has subdued his passions, save me from apprehension arising from conflict of the opposites. May Yajna protect me from the calumny of people, Valabhadra from pestilence, and may

Ahindra, the king of serpents, protect me from the ever angry and cruel serpents. (13—18.)

“May the adorable Dwaipayana save me from the evil influence of spiritual ignorance ; Buddha from the shortcomings of the wicked ; Kalki, who incarnated himself for the protection of Dharma from the evil influence of *Kali*, may protect me at time of dissolution of the Kali-Yuga. May the Divine Keshava protect me at the early dawn of three *muhurtas* by his mace. May lord Govinda, the holder of flute, protect me during the next three *Muhurtas*, the period of that time known as *Sangava* (a division of morning time). May the supremely powerful lord Narayana protect me throughout the whole of the early hours of the day before noon. May lord Vishnu, the holder of the discus (Sudarsana-Chakra) protect me throughout the whole period of noon. May the God who killed the powerful Daitya Madhu, and who is a holder of a fierce bow, protect me during the whole of the afternoon. May Madhava who is identical with the trinity (Brahma, Vishnu and Maheswara) protect me during the evening. May the auspicious Hrishiksha protect me during the early hours of the night before the mid-night. May the reverend lotus-navelled God protect me in the dead of night. May the God resplendent with the brilliant *Srivatsa* mark, protect me after the dead of night. May the auspicious Janardana with sword in hand protect me before the break of day. May the lord Damodara save me at the time of twilight. May the adorable lord Visweswara, who is the very image of Time (*Kala*), protect me at the break of day. Oh, rapidly whirling Discus whose circumference is pointed and sharp as the fire that burns, at the end of a Yuga being employed by Bhagavan (the Reverend One ; God) burn forthwith the army of the enemy, as fire the friend of air burns the hay. Oh mace ! whose Sharks are tremendous as the thunder-bolt, thou art favourite of the invincible, and therefore do thou Smash, Smash most certainly the Kusmandas,

Vinayakas, Sakshas, Rakshashas, the ghosts and the Grahas (planets). (19—24).

“Oh Panchajanya, the greatest of the conches ! Thou dost make the most fearful sound and thou being sounded by lord Sri Krishna, causeth the heart of the enemies tremble, melt, as it were, the terrible-looking Rakshashas, Pramathas, Pishachas, Ghosts, Pretas, Vipragrahas (Brahma-Rakshashas) and others. Oh the best of sword ! Having the sharpest edge, do thou pierce, being applied by God, the army of my enemy. Oh shield ! carrying a hundred moons on its disc, do thou cover up the eyes of the sinful enemies, and do thou also take away the eyes of those who cast acrimonious look. May the fear that we have had from the Grahas, Ketus, Men, Reptiles, the animals having teeth, ghosts, and from sins, as also from those who are bar to our prosperity, get destroyed by the chanting and eulogising the holy name and form of the Reverend One (Bhagavan). May the adorable lord entitled Viswakshena, who is praised in high terms by Garura and in the stotras of *Samaveda*, protect us by his own names, forms, conveyance, carriers, weapons and the chief followers, from our understanding, organs of sense, mind and soul from all kinds of dangers and troubles. 25—30).

“Therefore, the matter and the spirit (being modes) of Bhagavan (God) may all our miseries get destroyed by the said Omnipresent and All-pervading God. May the Omniscient, All pervading God, who although does not divide Himself from those who meditate on Him with concentration of soul, yet assumes by *Maya* the attributes called ornaments, weapons and form, which bear His evidence, protect us at all times and places by all His manifestations. May the adorable Narasimha, whose power surpasses that of any other king, protect us all sides, above and below, within and without, and remove the fear from men.”

Oh Mohendra ! This is the charm which is imbued with the spirit of Reverend Narayana ; being acted on which you will



be able to forth with defeat the leaders of the Asuras. He who is seen, or touched with feet by one who carries this charm, gets instantaneously relieved of fear. (31—36.)

Therefore, he who holds this charm has never any fear from kings, robbers, Grahas (influence of planets) as well as from diseases etc.

In olden times in a desert, one Brahmana of the Kusika race, holding this charm, gave up his body in a state of Yoga. Once on a time, Chitraratha, the King of the Gandharvas, accompanied by his wives went over to the spot where the said Brahmana of the Kusika-race had renounced his body ; when suddenly down fell his chariot upside down from the sky. Thereupon Chitraratha, the said Gandharva-king, at the direction of a celebrated Muni named Valakhilya, collected the bone of the said Brahmana and having imerging them and bathing himself in the sacred waters of the river Saraswati,—that Gandharva-king repaired with great amazement to his own home. He who hears, in proper time, of this charm and he who holds this in great reverence is saluted unto by all creatures, and he gets rid of all sorts of fears.

Satakratu (Indra) having obtained this charm from Viswarupa, enjoyed the wealth of the three worlds, after defeating the Asuras in battle. (37—42).

## CHAPTER IX.

### THE ORIGIN OF VRITRASURA.

The auspicious Sukadeva said :—O Bharata ! I have heard that the said Rishi Viswarupa had three heads ; one to drink the *Soma* juice, one to drink wines, and the third one to take rice. Oh king ! The said Viswarupa, whose ancestors were gods, used to offer at Yajna ceremonies, their portion of clarified butter to the gods with humility, in loud voice and openly. The said Viswarupa, for his great affection towards his mother, who was of Asura extraction, used to offer, privately while performing Yajna ceremonies, to the Asuras a portion of clarified butter. The king of the gods (Indra), had detected the said act of treachery of Viswarupa, the act that meant despising the gods. Thereupon, in great anxiety and apprehension from him, the king of gods cut off without delay and in anger the heads of Viswarupa. One of the heads of Viswarupa which used to drink *Soma* juice became, after it was so cut off by Indra, *Chataka* (a bird of that name ; *Cuculus Melanolencus*), and the head that used to drink wines became sparrow, and the other head which took rice became simple. Though he (Indra) being the foremost of the gods was able to avert the sin consequent upon killing a Brahmana, yet he accepted the sin in the cavity of his palms as an admission of his guilt.

Thereafter Indra, to avoid being censured by creatures, divided after a year the said sin into four parts and gave each share over to earth, water, tree and women. The earth having been gratified by Indra with a boon that her gaps and depressions would be naturally filled up, had accepted one-fourth part of the said sin ; the trees accepted one-fourth part of the sin, so the sin caused by killing a Brahmana is manifest in the trees in the shape of their juice. The women accepted the one-fourth part of the said sin in con-

sideration of the boon granted by Indra of being able to indulge in the gratification of passion at all times on account of this the sin is manifest in the females every month in the shape of menstruation. The water took the remaining one-fourth part of the sin in consideration of the boon of being able to get mixed with everything; and the sin is thrown out and purged by water in the bubbles and foams.

Viswarupa having been so killed, his father *Tastra* became very angry at Indra and he performed a Yajna ceremony to raise up thereby an enemy to kill Indra; and in that sacrificial performance the said *Tastra* prayed saying:— “Oh thou *Indra Satru*, enemy of Indra! May you grow and kill the enemy without delay. (It is so current that the said Muni *Tastra* had in his burning anger had pronounced the word *Indrasatru* in such a way that it meant Indra is enemy to the being, instead of conveying the desired meaning the being who is enemy to Indra.) As a result of the sacrifice of *Tastra* there arose from amidst the sacrificial fire for cooking the rice (for the benefit of the ancestral manes) a terrible-looking Asura who appeared like the destroyer of human beings at the termination of a Yuga. The daily growth of that Asura fully measured the flight of an arrow. (1—13).

The Asura looked like the clouds in the evening sky. His beard were like the flames of that copper. His eyes were as terrible as the meridian sun. He placed himself, as it were, between the Earth and the Heavens like blazing trident. He was dancing and causing with his feet the Earth to tremble. He was drinking, as it were, the whole atmosphere with his mouth deep as the mountain cave. He was licking, as it were, with his tongue the stars. He seemed to devour the three worlds. He was frequently yawning with his large fearful teeth. On seeing him people got frightened and began to run away in all directions. The form in which that Asura by asceticism covered up these people, is known as the most terrible, sinful *Vritra*. The most excellent gods with all their followers pursued him

and darted at him their respective divine weapons ; but the said Vritra devoured the weapons, every one of them. There at all the gods whose power was clouded, became very sad and astonished ; and then they began to pray to the Omniscient First Cause with purity and concentration of mind. (14—19).

The auspicious gods said :— May our protection emanate from the Supreme God, to whom this destroyer, to whom air, water, fire, sky (the elements) the three worlds (composed of those elements), Brahma and gods, and we ourselves offer sacrifices out of fear, is in constant dread. He who seeks protection from a source other than the Supreme God who is free from pride and passions, whose desires have been gratified, who is contented with self-knowledge only, is a fool, and resemble one who aspires to cross the ocean with the help of the tail of a dog. Verily will the God, who assumed the image of fish, and to whose horns on the thigh Manu fastened this Earth which was his boat and got over his dangers, protect us from our great apprehensions from *Tastra*. May that Supreme God be our protector, who in primaeval days saved even the self-ereate (Brahma) from the apprehension of falling from the lotus, the one that sprung from the navel of Vishnu, into the waters at the destruction of the world, which was surged with terrible waves produced by high wind.

May the Supreme God protect us, who has created us by His own *Maya*, and by whose grace we have created the world. May that Reverend One protect us, whose true image, though He has revealed Himself, we who believe in different gods, cannot see. May the Great God protect us, who incarnates Himself in different ages amongst the gods, ascetics, mankind and lower animals to save us, whom He identifies with His self, when we are ground by enemies. Let us all then go to seek the protection of the Supreme Lord, the Principal Being, from whom this universe has evolved, and who is worthy of being taken protection of. He is lofty-minded. May He bestow on us our welfare. (20—27).

The auspicious Sukadeva said :— Oh Moharaj ! On the western side of the gods who were praying as aforesaid, there appeared Vishnu, the holder of the conch, discus and mace. Oh king ! Thereupon the gods who were overwhelmed with joy at seeing Him present before their eyes,—the lord who was being served by sixteen followers resembling the lord Himself in every way but had not the *Srivatsa* mark and *Kanstubha* gem, and whose eyes were as beautiful as the autumnal lotus in its full bloom,—fell down on the ground and prostrated before Him. And after so bowing down unto Him with their heads the gods, on rising up forth with began to pray again as follows :—

The gods said :—“Ah ! We do bow down unto You, who durt the discus (Sudarsana Chakra) at the Asuras and kill them, who have consequently countless charming appellations, who have the power of securing us the fruits of Yajna. Oh the Supreme Protector ! Thou art the Lord of the three courses. How can we, the ignorant, conceive the state of your absolute beatitude. Oh the adorable ! Oh Narayana ! Oh Vasudeva ! Oh the First Cause ! Oh the Supreme Being ! Oh the Magnanimous ! Oh the Supreme Prosperity ! Oh the Ultimate Bliss ! Oh the eternal kindness ! Oh the only One ! Oh the Supporter of the universe ! Oh the Ruler of the Rulers ! Oh the Lord of Lakshmi ! We do again and again bow down unto Thee.

“Oh Lord ! Thou appearest at the mind’s door of the devotee who has renounced the world and has subdued all his desires by abstract meditation ; whose barrier of mental darkness incident to humanity has been removed by the development of the perfection resulting from the worship of the Supreme Lord, and from self-introspection carried on with great concentration of mind, and he is consequently in enjoyment of bliss, springing from self-consciousness which state thou resemblest. Mysterious is the way of Thy sportive acts inasmuch as, though thou art devoid of all attributes, yet without any co-operation

from us, thou createst, protectest and destroyest this universe by Thine own soul which remains unaffected by that act of creation etc. (28—34).

“O lord ! We are unable to conceive whether thou art, like human beings who being ushered into this world take, under the decrees of fate, the consequences of their good and bad deeds, (*i.e.* affected by this thine own creation, the phenomenal universe) or whether thou, who art self-contented and full of tranquility and whose understanding is undisturbed, remaineth unaffected and indifferent.

“Oh God ! The simultaneous existence of serene happiness derived from knowledge of self and introspection and that perceived through the senses is possible in thee, and there is no inconsistency in it. Thy glory is beyond conception and thy qualities are infinite ; and thou art independent. Thou art beyond the argumentation of the sophist whose mind and inclinations have become clouded by **Sastras** (Spiritual and religious texts) containing modern scepticism, arguments, conclusion and misconception of facts. In Thee, this illusive phenomenal world has become merged. Thou art Absolute ; the two-fold manifestation of Thee, the adorable God, (one under **Maya**, and the other without it) is unknown to us (and therefore) for thee, by thy suppressed **Maya**, nothing is impossible. Thou dost equally follow (manifest thyself) the comprehension of the simple-hearted and the persons of perverted understanding like unto those who believe a peice of rope to be a serpent. The said God is existent in everything, is the Lord of everything, the Supreme and Ultimate cause of the universe, and being Omniscient, thou art the cause of all the attributes, *i.e.* from thee only evolves the creation.

“Oh Madhumathana ! Can those sages give up serving your lotus feet which removes the possibility of repeated return to this world, who have discarded the pleasure perceptible through objects of sight and hearing in consequence of the constant flow of pure happiness in their mind, which the

foremost of the sages enjoy for having tasted for even once only a particle of the vast ocean of nectar of your magnificence." (35—39).

"Oh, the soul and support of the three worlds ! Thou art three-footed, three eyed, and thine sublime spirit charms the three worlds. The Daityas and Danavas who are now having a most prosperous time are another manifestation of thy soul or self (the Great Soul). Oh the holder of the *Danda* (Scepter) ! Kill the son of Tastra if thou so pleasest to, as thou once punished them (the Asuras) by assuming the form of God, Man and Deer respectively and the combined form of Man and Deer, in proportion to their sin."

"Oh grand-father ! Oh Hari ! We do bow down at thy lotus-feet. Our mind has been enslaved by meditating constantly on thy lotus feet. Thou hast made us thine own part by the evolution of thine spirit. Oh the sinless ! Do thou be graciously pleased to remove the pangs of our heart by casting on us a soothing, charming ; and smiling glance, springing from favour and attraction towards us ; and also by the sweet, delightful words issuing from thy mouth, which words are like drops of nectar.

"Oh the adorable one ! Thou playest with the Heaven-born *Maya*, which is the cause of the creation, existence and destruction of this whole universe. Thou art existent in the hearts of all creatures as Omniscient and all-pervading soul, and thou art also manifest outside the mind of creatures as Nature. Thou art present in the mind of the creatures according to the requirements of different time, place, and condition of those creatures. Thou art the observer of the wisdom and intelligence etc of those creatures ; and thy form is as incomprehensible as the ethereal space. Thou art the Supreme God and Supreme Soul. Therefore, Oh the adorable ! What can we supplicate unto thee, as the sparks cannot represent the huge fire. Mayest thou, therefore, be pleased to fulfil that desire of us who have taken refuge under the shadow



of the lotus-feet of the Supreme God,—the lotus-feet which are capable of refreshing and removing the various sins and turmoils of this world, for which desire we have approached thee. Now, Oh God ! Destroy the son of Tastra, who is devouring the three worlds.

“Oh Krishna ! Do thou destroy the son of Tastra by whom have been devoured our power, arms and weapons. We do salute unto that Lord Sri Hari who is pure, whose abode is heart, who is eternal, whose praise is ennobling, who is cognisant of the processes of our mind, who is secured by the virtuous, who is guide for the journey in this life and gives us beatific course in the life to come, if we reverentially take His protection.” (40—45).

At this stage, the auspicious Sukadeva said :—Oh king ! Thereupon lord Sri Hari having been thus devotedly praised by the gods, and being highly delighted at heart on hearing His glories chanted by the gods, addressed them as follows :—

“Oh the best of gods ! I am highly pleased with you. That knowledge of men which is mingled with my praise, will constantly put them in mind of the nothingness of this world and its variety of enjoyments, which knowledge will foster their devotion unto me. Oh the greatest of gods ! What is difficult of attainment, when I am propitiated and gratified ? But for all that, those who know the real Divine Truth, and who are absorbed in me, are, as it were, mad in having obtained me, and have no hankering after other things. The ignorant persons do not know what is beneficial for themselves. Those who try to gain divine truth from worldly things are mistaken. That person also is mistaken who gives them such of their desires for divine truth from worldly things. The person who himself knows divine truth, does not inculcate the lesson of being immersed in worldly activities, just as the best of physicians does not allow unwholesome diet to a patient although desired by the latter. (46—50).

“Oh Devendra ! May good betide you all. Go you all

to the foremost of the Munis named Dadhyancha, and forthwith pray unto him for his body which has become firm and impenetrable due to austere asceticism and divine knowledge. The said Dadhyancha Muni realised the pure, Supreme Spiritual Knowledge. That best of Munis had bestowed on the Aswini Kumaras the divine knowledge known as *Aswasira* (the head of a horse), by which they gained immortality. That Dadhyancha Muni is a Brahmana versed in the *Atharvan Veda*, gave the invincible charm (entitled Narayana-Kavacha) which is imbued with my spirit to Tastra. Thereupon the said Tastra in his turn bestowed it on his son Viswarupa, and you have obtained the said charm from Viswarupa. That Dadhyancha Muni who is conversant with *Dharma* (piety) will gladly offer you his body, as being asked for by the Aswini Kumaras that Muni gave unto them that Narayana-Kavacha. When the Muni will give his body to you, then by that body will be prepared the best of weapons by the skilful *Viswakarma*.

“Thereupon by virtue of the said weapon, you will be developed in my powers and will then be able to kill that Daitya Vritra. After that Daitya would be killed, you will regain your powers, weapons, arms and prosperity. May good betide thee. Nothing can harm them who are devoted unto me.” (51—55).

## CHAPTER X.

### INDRA'S ENCOUNTER WITH VRITRA.

The auspicious Vadarayani (Suka) said :—O King ! The Reverend Lord Sri Hari, the creator of the universe, having thus instructed Indra vanished just there even in the presence of the assembled gods. Thereafter the gods headed by Indra arrived before the great Rishi Dadhyancha, who was well-versed in *Atharvan Veda*, and they asked him for giving up his body to them. Oh Bharata ! Then that great Rishi having been thus asked for by the gods, felt highly gratified and with a sweet smile addressed the said celestials as follows :—

“Oh the excellent gods, perhaps you do not know the unbearable sorrow that the created bodied beings feel at death which destroys their consciousness. The creature who desires to live prize his body above everything else. Therefore, who would at all be feeling anxious to give up his body while living, even to lord Vishnu begging for it,—that body being deemed most dear to him in this world ?”

Thereupon the auspicious gods said :—“O Brahman ! What can they not part with for the benefit of others who wish to do good to the created, who are as magnanimous as you are, and whose acts are praised by the virtuous. True it is that people are selfish and they do not care to know the sorrow of others, as one would not pray to be relieved ; if he knew the inability of the prayed to grant the prayer. So, if capable of doing any good, people do not deny.” (1—6).

In reply to the gods, that great Rishi said ;—O ye gods ! Desirous of hearing the *Dharma* from you, I have replied in the above manner. I will, however, give unto you my body which, though most dear to me, I would have to give it up sometime. Oh lords ! The man who does not attempt

to earn praise and *Dharma* by kindness unto the creatures by the sacrifice of this perishable body is pitied even by the immovable inorganic bodies. That is the eternal *Dharma* under the influence of which people become sorry at the sorrow of creatures, and happy at their happiness. The virtuous embrace that *Dharma*. It would be a matter of much regret, if we do not do good to others by the transitory wealth, relations and body which are of no use to one's ownself and which only serve the purpose of food to Jackals etc."

The auspicious Vadarayani said :—That great Rishi Dadhyancha who was well-versed in the *Atharvan Veda*, having thus made up his mind, focussed his soul into the ultimate, excellent Brahman and gave up his body to the gods. The Rishi Dadhyancha who had gained complete mastery over his eyes, soul, mind and understanding, who had knowledge of the ultimate truth and who got himself disentangled from the ties of this world and who was absorbed in deep Yoga ; did not know that he was giving up his body. (7—12).

Then Indra holding the thunderbolt (Vajra) prepared by skilful Viswakarma out of the bones of the Muni, became infused with the powers of the Reverend One. He (Indra) was being served by all the gods, and was praised by the Muni ; and he seated on the Elephant (known as *Airavata*) looked resplendently shining and gladdened, as it were, the three worlds. Oh King ! Then Indra attacked his enemy, Vritra, though he was surrounded by the phalanx of the Asura army ; just as angry Rudra attacked Andhaka. Then, in the first part of the Yuga (known as Treta Yuga) there took place, on the banks of the river named Narmada, a fierce battle between the gods and the Asuras. In that battle, the Asuras led by their leader Vritra could not withstand their enemies Marutpati, the holder of the thunder-bolt, who looked proud in his own beauties, and who was followed by the Rudras, Adityas, Aswini Kumaras, Pitris, Fires, Maruts, Ribhus, Sadhyas and Viswadevas. (13—18).

Namuchi, Sambura, Anarva, Dwimurdha, Rishabha, Haya-griva, Asura, Sankusira, Viprachitti, Ayamukha, Pulama, Vrishaparva, Parahuti, Hayti, Utphala, Sumati, Mali and innumerable other Daityas, Danavas and Rakshasas who were all clad in gold-bedecked cloths, began to crush in their evil pride with fearlessness and rumbling noise, the army of Indra who were even unconquerable by the God of Death. The Asuras completely overwhelmed the best of gods armed, as they were, with mace, bludgeon, arrow, club, lance, pike, axe, dagger, sataghni and rockets. The gods were literally covered over by the arrows and other weapons which followed each other in quick and close succession. Having thus being covered under heavy shower of all sorts of weapons as hurled by the Asuras, they the gods resembled the luminous astral bodies in the firmament hidden under clouds, and they could not be seen. (19—24).

Notwithstanding that the flight of arrows darted by the Asuras did not pierce the army of the gods, because they were cut to several pieces during their coursing through the sky by the powerful gods who were very dexterous. Thus, at a time when the stock of weapons of the Asuras and their army was rather exhausted,—those Asuras then began to hurl at the army of the gods such other things as mountain-peaks, trees and flocks of stones, which also the gods had cut to various pieces as before.

Therefore, the Asuras under the leadership of Vritra, the foremost of them, got frightened at finding the army of gods uninjured and comfortable, although weapons, mountain-peaks and trees were incessantly showered over them. The repeated and various attempts at injuring the gods who were being favoured by lord Sri Krishna, became as ineffectual as the harsh and unpleasant words of the low are towards the noble. The Asuras who were not devoted to Hari, whose patience was taken possession of by the gods, whose pride was humbled in the battle, began to think of deserting their leader in the

thick of battle when they found their attempts ineffectual. The great warrior, wise Vritra, on finding his followers, the said Asuras, flying away and also finding his army scattered and dispersed in great panic, said smiling in the following strain. The best of the wise warrior Vritra uttered words befitting the occasion, such as would please the wise.

Vritra said :—"Oh Viprachitti ! Oh Namuchi ! Oh Pulama ! Oh Maya ! Oh Anarvan ! Oh Sumbar ! Do ye all listen to me. It is immutable that the created beings have destruction to meet. In this world, there is no violation of that order. Therefore who is there not to admit that death is desirable which secures both heaven and praise ? It is admitted that in this world two kinds of death are difficult of attainment, *viz.*, the one in which being absorbed in Yoga, obtaining mastery over the passions by meditations on Brahma, one gives up his body ; and the other in which one gives up his body in the battle-field without receding a single step, and at the van of the warriors." (25—33).

## CHAPTER XI.

### WONDERFUL CHARACTER OF VRITRASURA.

The auspicious Sukadeva said :—O King ! The army of the Asuras being greatly terrified, took to their heels in different directions, without paying any heed even to the equitable words of their lord, Vritrasura. Thereupon the great leader of the Asuras (Vritrasura) and the enemy of Indra,—seeing his army to be like leaderless and mercilessly driven and shattered by the powerful gods,—became highly indignant and infuriated and felt very much aggrieved at heart. He (Vritrasura) became impatient of enduring such a state of things any longer, checked the prowess of the gods

through sheer dint of his own prowess, and reprimanded them in the following words :—

Vritrasura said :—“O Gods ! Of what avail will it be to you to run after those cowards of Daityas ? By such an act of aggression you are proving yourselves as your mother’s filth, as you are killing those from behind who are flying away in great fear. To kill the frightened ones is neither worthy of those who style themselves as heroes, nor such act constitute the means of attaining heaven. O puny creatures ! If you have the courage and desire to enter into a combat, just stand steadily for a few minutes before me. If you would act otherwise, then that would make it apparently clear that you are still imbued with ideas of low enjoyment.”

Fired with terrific wrath and causing fear to his enemies with the huge dimension of his body, the wonderfully powerful leader of the Asuras (Vritrasura) roared so awfully that thereby the three worlds felt stunned. (1—6).

On hearing that great war-cry of Vritrasura, even the gods had dropped senseless on the pavement as if struck by the thunderbolt. Just like the leader of a herd of elephants intoxicated with shedding ichor would vehemently trample down the bushes of reeds,—Vritrasura being maddened with zeal of fighting and upraising his terror—inspiring trident (*Trisula*) in his hands, trod down upon the helpless hosts of the gods whose eyes were closed with fear ; and due to the vehement moving about of the huge and powerful leader of the Asuras, the earth trembled beneath his feet.

Thereupon, Indra, the wielder of the thunderbolt, became indignant at Vritra’s above conduct, and on finding him approaching towards himself,—he aimed and hurled at him great irresistible club. On seeing the club coming towards him with great velocity, Vritra, without much ado, caught it with his left hand. Thereafter, being very much exasperated, the valiant enemy of Indra, giving forth a terrific shout, struck the carrier elephant (*Airavata* by name) of Indra on the



frontal globe of his forehead by that very club of his enemy. O King ! That brave feat of Vritra was greatly admired by all. Like a mountain struck with the levin, Airavata being so greatly assailed by the mace hurled by Vritra, was pained extremely and bleeding profusely with a cloven forehead, went round and round with Indra on his back, and receded several paces measuring the length of seven bows. The high-souled Vritra did not again hurl his mace against the drooping and dejected elephant. In the meantime, Indra having healed the agony of his wounded carrier by chafing his body with his nectar-dropping hands obtained respite for a while. (7—12).

O illustrious monarch (Parikshit) ! The powerful Vritra seeing his adversary (Indra) the wielder of thunder-bolt staying in the field with the intent of battle and remembering the arch act of cruelty perpetrated by him (Indra), was overcome by grief and affliction and spoke with a laugh as follows :—

Vritrasura said :—“By good fortune it is that thou my enemy,—who hast killed Brahmanas, murdered thine own preceptor (Viswarupa) and treacherously put an end to my brother’s life,—art now before me. O thou vilest of the wretched ones ! It is by good luck that I shall set myself free from the debt that I owe to my brother (Viswarupa) by killing thee, whose stony heart should ere long be cleft asunder with the stroke of my trident. Like a heartless fellow intent on securing the attainment of heaven, chops off the head of a sacrificial beast,—thou hast severed with thy sword the head of my elder brother, who was a sage sinless, duly initiated and chief of the twice-born ones. Thou,—who on account of thy misdeeds art censured even by cannibals, who art devoid of bashfulness, fame, good fortune and generosity, whose body will be torn open by my terrible trident inflicting great suffering and will remain untouched by fire,—shalt be devoured by vultures.

“I shall worship the lords of beings accompanied by all

their troops of followers, with those other erring fools who will here strike home against my person with their raised arms, and whose necks, in consequence of that encounter shall be severed from their trunks by my sharp and resplendent trident.

“On the other hand, O thou heroic, Indra ! Even if thou wouldst cut off my head with thy thunder-bolt hurled against me, I shall as a result of that attain to the dust of the feet of the worthy ones, on being set free from the bonds of action, owing to my having offered myself unto the elements (*Bhutas*) oblations with my blood and flesh.

“O thou lord of the celestials ! How is it that thou dost not be hurling thy unfailing thunder-bolt at me, thine enemy striding valliantly before thee ? Do not doubt that thy thunder-bolt too would be equally unavailing like thy club, even as one who asks for alms from a niggard.

“O thou enemy of the Asuras ! Is not this thy thunder-bolt fraught with lord Vishnu’s energy and sharpened with the hard and excellent religious austerities of Dadhyancha Rishi ? By that thunder-bolt of thine, do thou put an end to thy adversary. Thou art deputed for encompassing this act by Lord Sri Hari. What room can there be then, for doubting thy victory ? For, with auspicious Lord Sri Hari go victory, good fortune and other excellences.” (13—20).

The mighty minded Vritrasura again began saying :—  
“O Indra ! As was told unto me by my lord Sankarshana-deva, after absorbing my mind in His lotus-feet and being killed by thy thunder-bolt and thus being spared from the influences of the low pleasures of life by abandoning this mortal frame of mine, I shall attain to the most excellent state of the best of ascetics. On those persons, whose thoughts are centered up unflinchingly on the Reverend One, and who are claimed as His own, my lord does not bestow any of those vile things known in heaven, on earth, or in the nether regions, as prosperity etc., for out of such things generate malice, anxiety,

anguish, pride, dissensions, disasters and difficulties. But the Lord diminishes impediments in the paths of persons attempting at realising the virtues known as *Trivarga* (*viz.*, *Dharma*, *Artha* and *Kama*). By this is to be inferred the grace of the illustrious Deity, which is easily obtainable by the poor and destitute, but hardly by others."

Thereupon, the mighty hero Vritra addressed the Reverend One saying as follows :—

"O God ! How very much do I crave for being once again one of the servants of those servants of thine, whose only refuge is thy holy lotus-feet ! Let my mind meditate upon the excellence of the darling lord of my heart. Let my tongue chant His auspicious glories ; and let my body serve His works.

"O thou reservoir of all good fortune ! Bereft of thee, I do not seek heavenly bliss, the highest supremacy, universal empire, sovereignty of the lower regions, success in religious contemplations, or even emancipation from constant transmigration.

"O lotus-eyed one ! I pine for a sight of thee, just as an unfledged young one of a bird does for a sight of its mother, just as a hungry calf does for a sight of its dam's milk, and just as an eagerly expectant sad wife does for a sight of her lord (husband) who is away from her.

"O lord ! I am whirling on the revolving wheel of this world in consequence of my past actions. My mind is deeply attached to son, wife and earthly habitation and possession through the power of thy illusion. Let me cultivate the friendship of thine illustrious votaries." (21—27).

## CHAPTER XII.

### INDRA KILLS VRITRASURA.

The auspicious Suka went on saying :—O King ! Being desirous of dying in the battle-field and thinking death preferable to victory,—Vritra wielded his terrible trident and attacked Indra, just as *Kaitabha* (an Asura of that name) had attacked the Great Being (Narayana) in the enundatory floods.

Then the heroic Vritra whirling with great energy his fearful trident, the points of which were as terrible as the tongues of flames of the world-consuming fire, hurled it vehemently at Mahendra, crying out in great wrath. “Thou art killed, O wretch.” The wielder of the thunder-bolt had nothing to be daunted. He saw the trident advancing towards him like a luminous planet or a meteor hard to be gazed at, whirling and whirling through the air.

Thereafter, Indra hurled his thunder-bolt at that advancing trident and broke the latter into hundred pieces, at the same time severing the hand of the Asura-chief, the cut off hand of Vritra resembled the body of the serpent-chief. On one of his hands having been so chopped off, Vritra became highly enraged. Then he caught hold of a terrible bludgeon, and with it he struck the thunder-armed Indra and his career on their temples. Thereat the thunder-bolt flew off and fell down from the hands of Mohendra. That wonderful feat performed by Vritra was greatly admired by the celestials, Asuras, Charanas and Siddhas. But the next moment they sorely lamented the predicament to which Indra had been reduced. He (Indra) did not from shame again take up the thunder-bolt which had escaped from his hands before his enemies. Thereat, Vritra addressed him saying :—O king of gods ! Take up thy thunder-bolt and kill thine enemy with it. It is no time for grief. (1—6.)

“O Indra ! Victory does not invariably embrace the dependent, fighting warrior as she does the primary eternal Omniscient Being who is the soul cause of creation, preservation and destruction. That great lord *Kala* is the sole ordainer of victory, under whose rule, like birds caught in a net, these worlds with their respective rulers are performing their functions, paralysed as it were. It is a matter of marvel that a person should think of his inert self as the cause of an action or thing, ignoring Him to be so, who alone is prowess, courage, energy, life, ambrosia, and death.

“O Maghavan ! Know these beings as dependent on the Lord and without any independent existence like a female figure made of wood or like a deer made of leaves. Without His mercy neither *Purusha* nor *Prakriti*, nor consciousness, nor the great fundamental principles, nor the elements, nor mind, nor the senses, are capable of creation. The ignorant only think themselves paramount and independent. But the Lord Himself creates beings by means of other beings and also destroys them in a like manner. (7--12.)

“It is during the season of Victory that persons attain to long life, fortune, fame, prosperity and benediction. But even then if they are unwilling to have them, they change themselves into their reverses. Therefore one ought to equally sustain fame, shame, Victory, defeat, prosperity, adversity, life and death. He who looks upon goodness, energy and dullness (*Sattwa*, *Rajas* and *Tamas*) as the attributes of Nature and not of the soul, and thinks the soul as a mere spectator of them, is never destroyed.

“O Indra ! Look thou at me defeated, whose weapon and arm have been cut asunder in battle, but who still am trying my best to deprive thee of thy life. This our combat is like a game of dice and our carriers are the dice-board. But, it is not known who will come off victorious and who will be defeated.”

The auspicious Sukadeva again began saying :—On hearing

Vritra's words, Indra was astonished, and he praised him for his sincerity ; and then taking up his thunder-bolt smilingly addressed him saying :—

“O Danavendra (the lord of Danavas) ! Thou art indeed emancipated. Thy understanding has grown so very refined. Thou art devoted heart and soul to the Omnipresent friendly lord of the universe, Thou hast tided over that most infatuating illusion, known as *Vaishnavi Maya* (the illusory will of lord Vishnu). For relinquishing the gross nature of Asuras, thou hast attained to the nature of great sages. Really it is wonderfully strange that thou, in whom the principle of energy (*Rajas*) predominates, shouldst have thine understanding so much absorbed in the illustrious Lord Vasudeva, who Himself is entirely composed of the principle of goodness (*Sattwa*). Thou whose stream of devotion, flows towards lord Sri Hari, the lord of all auspiciousness, hast no thirst for the water of the small pits (the virtues representing heaven) ; for thou hast played into the ocean of nectar and thou art revelling in the same (referring to his holding communion with God).” (13—21.)

The auspicious Sukadeva again saying :—O king ! Thus having spoken to each other, for the purpose of exchanging religious thoughts, Indra and Vritra, both well-versed in the tactics of battle and equally mighty, fell to fighting with great fury. O best of kings ! Vritra, the subduer of his enemies, grasped a terrible black iron-rod with his left hand and whirling it struck Indra with that weapon with great vehemence. But Indra, the king of gods, with his hundred-knotted thunder-bolt, simultaneously cut asunder both Vritra's club and his arm resembling the former, with his two arms, the roots of which were severed and which were profusely shedding blood, the Asura shone like a mountain dropping from the sky, having its wings severed by being struck by the thunder of Indra.

The Daitya-chief, Vritra, then placing his lower jaw on the

earth and his upper one in the heavens, and opening the aperture of his mouth profound like the ethereal dome, with his lusty serpentine tongue playing inside, and with his shinning teeth resembling those of *Kala*, the eternal destroyer, appeared to be devouring the three spheres. Then abnormally enlarging his great body, shivering rocks with his momentum, and like a walking mountain, shaking the earth underneath his feet, he completely engulfed Indra with his carrier, the elephant named *Airavata*, within his jaws. At that time, Vritra resembled a huge powerful and indomitable snake in the act of devouring an elephant.

On finding Indra to have been so swallowed up by Vritrasura, the despondent celestials with Prajapati and sages of great austerities, began to wail crying out, "Woe, Woe." Having been devoured by the said chief, of the Asuras, Indra gradually went down the Asuras abdomen, but he did not yet die as being protected by the *Narayana-Kavacha* and the influence of the Lord's *Yogamaya*. (22—31.)

Then the mighty Indra having cut open the abdomen of Vritrasura came out and with his irresistible might cut off the head of his enemy. The head of the Asura-chief resembled the summit of a mountain. Swift and duly directed as Indra's thunder-bolt had been, yet it could not sever and bring down the head of Vritra, in a period shorter than twice the member of days and nights occupied by the solar planets in their passage from one solstice to another.

Thereupon kettle-drums were sounded in the heavens in honour of Indra ; and the Gandharvas and Siddhas together with hosts of eminent sages, greatly delighted, eulogised him with panegyrics expressive of his great prowess equal to the destruction of Vritra, and covered him with a shower of blossoms. O subduer of enemies ! Even then before the very eyes of the astonished deities did the Supreme Spirit of Vritra issue forth from his corpse and was merged in the Being that transcends the universe. (32—35.)



## CHAPTER XIII.

INDRA FLIES AWAY IN FEAR OF KILLING A BRAHMANA

IN VRITRA.

The auspicious Sukadeva said :—O very liberal of kings ! On the death of Vritra, except Indra, all the three worlds with their respective rulers were forthwith cured of the fever of fear and enjoyed the blessings of tranquility. Then the deities, sages, ancestral spirits, ghosts, Daityas, Brahma, Isha, Indra, and the followers of the gods all returned to their respective quarters.

The auspicious king Parikshit then enquired saying :—O Muni ! I wish to learn the cause of Indra's sorrowfulness. Wherefore did woe occur to Indra's mind, from that which on the other hand filled the hearts of all the other celestials with great felicity ?

Thereupon the illustrious Sukadeva replied saying :—O king ! Fearful of the prowess of Vritrasura, the gods with the great sages, begged Indra to slay him. But Indra declined to comply with their request from fear of being involved in the sin of slaughtering a Brahmana. Indra said unto the gods :—“The burden of my sin which originated out of my killing of Viswarupa, was very graciously divided and shared of among themselves by the kind woman, the Earth, the tree, and water. But where am I to wash that sin which will arise out of my killing of Vritra ?”

Thereupon, on hearing the above words of Indra, the sages thus addressed Mohendra saying :—“Be not afraid, O Indra, we will help thee in the celebration of the horse-sacrifice (Aswamedha-Yajna), which will do thee good. (1—6).

“By offering oblation in the shape of horse-sacrifice to propitiate the Great Purusha, the Supreme Spirit, the Absolute Lord, the Reverend Narayana,—persons are released even from the sin of destroying the whole world. The very recital of his

glory purifies the patricide, the matricide, the murderer of Brahmanas, the slayer of kine, the destroyer of one's preceptor, the eater of dog's meat, the Chandala (lowest sect in the Hindu-religion), and the most sinful of beings. With hearts full of reverence then, we will then worship Him by means of our great horse-sacrifice. By this act thou wouldst have been purged off all sins even if thou hadst destroyed the Universe with Brahma, not to speak of thy crime of slaying the malicious."

The auspicious Sukadeva again began saying :—Having been thus persuaded by the sages,—Indra slew his foe (Vritrasura) but the sin arising out of slaughtering a Brahmana lay on his shoulders from the moment that he had killed his adversary. Surely, on account of that sin, Indra was constantly tormented, nor could he attain to repose of mind ; nor even could his very many excellent qualities secure his happiness, for indeed he was covered with shame and ignominy. Indra saw that the sin of killing Brahmana was following him in the form of a Chandala-woman. She was shaking with senility, suffering from decrepitude, and was clad in clothes red with blood that she was vomiting out. (7—12).

Indra saw her running after him exclaiming, "stop, stop, O thou Indra," whilst her grey hairs dishevelled, and whilst she poisoned the very atmosphere of her way with a stink, the effluvia of rotten fishes. O lord of thy subjects ! Indra, the thousand-eyed god, after having uselessly sought protection from the sin arising out of his killing a Brahmana, first in the heavens and then in all cardinal quarters. Thereafter he hastily flew in the North-east direction, and plunged into the lake of Manasa (*Manasa-sarovara*). There completely hiding himself under the fibres of lotus stems, and being reduced to starvation in consequence of his emissary Agni (fire) having no access in water. There Indra spent one thousand years. During that time he was revolving in his mind the means of his absolution from the sin of slaughtering Brahmana.

During the period of Indra's absence from Heaven, the mighty Nahusa, who was rendered equal to the task of governing heaven, by his learning, asceticism, prowess and Yoga, had reigned in heaven. But having been puffed up and blinded by the pride of his unthought of wealth and prosperity, he was ere long reduced to the state of a serpent through the curse of *Sachi*, the wife of Indra.

At that time Indra, who had been cleansed of his sin by means of concentrated meditation on the preserver of truth, resumed his sovereignty of heavens, having been called by the words of the Brahmanas. His sin, the heinousness of which had then been greatly mitigated, could not overpower him, for he was protected by the presiding deity of the north-east quarter of heaven, having Vishnu for its darling lord. O Bharata ! The above mentioned Brahmanas resorted to heaven and duly initiated Indra into the preliminaries of the horse-sacrifice, the sole object of which is the adoration of the Great Purusha. (13—18).

O king ! When Indra offered homages to the Great Purusha permeated with all the divinities, by way of the horse-sacrifice under-taken by the Brahmanas,—then the heavy weight of his sins which arose from his killing Vritra, were removed even like mist before the sun. As related before, Indra with the help of Marichi and other sages having performed in the horse-sacrifice the worship of the most ancient Being (*Purana Purusha*), the Lord of all sacrifices, was washed of all impiety, and was invested with his pristine glory.

The learned sages attentively hear and go through this story from chapter to chapter. It is the antedote against all sins. In it the Great Being, whose lotus-feet constitute holy spots of pilgrimage, has been glorified. In this story is a description of the devoted votaries of the Lord, and an account of Indra's killing of Vritra, and his absolution from the sin of slaughtering Brahmana. A perusal of this story causes a flow of reverence within our hearts, and secures praise, fame, prosperity,

freedom from sins, long life, victory over enemies, all auspiciousness and keen-ness of the senses. (19—23).

## CHAPTER XIV.

### MISERIES OF CHITRAKETU.

The illustrious king Parikshit said :—O Brahman ! How was it that the mind of the sinful Vritra which was characterised by the principles of energy and dullness was deeply engrossed in the worship of the Reverend Lord Narayana ? Even the stream of reverence of the very chaste-hearted deities and pure-souled sages, seldom flow towards the lotus-feet of Lord Mukunda (Vishnu). There are beings on the face of this Earth as numerous as the particles of dust ; but a very few among them, namely men and others, strive after their spiritual welfare.

O best of the twice-born ones ! Some of those innumerable creatures are seekers of the final emancipation. Of those seekers of emancipation, one in a thousand again, having torn asunder the worldly ties of family etc., are imbued with the knowledge of the real nature of things. O greatest of the sages ! In thousands of persons so imbued with the knowledge of the real nature of things and whose souls are emancipated and filled with true knowledge, a very few are found to be deeply devoted to Narayana and to be enjoying perfect peace of mind.

But that Vritra was a fiend incarnate and proved himself as the scourge of the worlds, and delighted in mortal combat ; how then was he turned into an ardent worshipper of lord Sri Krishna at the time of that battle ? O master ! Great doubts are darkening my mind about this incident, and I am curious to know all about this matter. (1—7).

The auspicious Suta said :—The eminent sage Vadarayani (Sukadeva) having listened to the above questions of devoted Parikshit, was very much pleased and replied him in the following words :—

The eminent sage Sukadeva said :—O king ! Do thou attentively hear me narrate this history as I myself heard of from the lips of Reverential Dwaipayana, Narada and Devala.

In the days of yore, there reigned in the country known as Surasena, a mighty sovereign King (*Sarvabhauma* King) known by the name of Chitraketu, whose desires were amply supplied by Earth. That Emperor Chitraketu had one crore (a *Koti*) of wives, and he was also potent enough for procreating progeny. Notwithstanding this that king had no child on any of his innumerable wives.

Thereupon that boring thought disturbed the tranquility of his mind. He had an enviable personal gracefulness, great magnanimity of character, high lineage, vast learning, immense wealth, all-round prosperity, great good fortune, charming youthfulness and all excellent qualities and accomplishments. But on account of being the husband of barren women constant anxious thought invaded his mind. In consequence thereof, neither his great wealth, nor his extensive empire, nor the fair eyes of his queens, could bring the desired happiness to this ruler of the universe. (18—13).

One day, the worshipful sage Angira, aimlessly wandering over the universe, repaired to the palace of that Emperor Chitraketu. Thereat the king duly welcomed that sage by rising from his seat, and with other kinds of homages, very scrupulously performed all the prescribed hospitable duties of a host towards his guest. Then, on the sage having taken his seat comfortably,—the king also respectfully resumed his seat by the side of the sage. That great sage, on seeing the king seated with his head bowing down to the ground in humility, received him smilingly and addressing him as Moharaj, spoke as follows :—

The great sage Angira said :—"Are you and your subjects prosperous and happy ? Like created beings, the kings are sheltered by *Prakritis* (Natural Laws). Thus, being completely guided by these *Prakritis*, kings attain to prosperity and fame. O thou best of men ! It is by such kings that their subjects are rendered rich and happy. Are all your wives, ministers, servants, subjects, guides, citizens, counsellors, country people, sons, and the subsidiary kings, under your absolute sway ? (13—19).

"But, O king, all these become subservient to the will of him only whose own self is under his full control ; and also all the cardinal quarters with their presiding lords offer him homage with one accord. Methinks, you are not satisfied with yourself. Do you owe this state of your mind to your own self, or to others ?

"O King ! I see your countenance pale through anxiety, and it clearly convinces me that you have not been able to realise the objects of your desire."

Having thus been questioned by the learned sage in doubt, the king being desirous of having progeny, spoke to the sage in the following manner with great humiliation.

The king Chitraketu said :—"O illustrious Sir ! What is there regarding the inner and outer nature of corporeal beings, that is unknown to you sanctified sages, whose channel of information is knowledge and contemplation, the result of religious austerities ? But as you have commanded me to unfold the cause of my anxiety, with your permission, I am laying it before you having been urged on by your-self to do so. Just as perfumes and garlands cannot delight one oppressed with hunger and thirst, so my enviable empire and prosperity cannot delight me, who am childless. O thou mighty one ! Therefore, do thou be pleased to save me and my ancestors, who are in point of being drowned in darkness, by blessing me with a child, and thereby so dispose, that we may cross that hell easily, which is tided over with difficulty by the childless." (20—26.)

The auspicious Śukadeva said ;—O King ! Having been thus entreated by the Emperor Chitraketu, the mighty sage Angira, the generous son of Brahma, then and there cooked the sacrificial *charu* (rice cooked in milk) in propitiation of the divine Tashta, and worshipped the deity thereby.

O Bharata (the king Parikshit) ! The mighty sage then fed the principal and the eldest of the queens of king Chitraketu (the queen named Kritadyuti) with the remnants of that sacrificial *charu*. And while doing so, the mighty son of Brahma (the sage Angira) addressed the Emperor Chitraketu saying as follows :—

“O thou sovereign king ! You shall get a male-child, who will simultaneously be the cause of your happiness and misery.” After so saying unto that king, that illustrious sage left the place.

Thereupon, by virtue of being fed with that potent sacrificial *charu*, the noble queen Kritadyuti conceived and bore within her womb, the son of Chitraketu, just as Krittika bore within her the offspring of divine Agni.

O King ! As days passed by, her foetus, generated by the vital fluid of the lord of Surasena (the Emperor Chitraketu), rapidly grew larger and larger by degrees, like the increasing of the sphere of the Moon by digits during the light half of a month. Thereafter, in due course of time a son was born unto them. The much desired prince having been born, the hearts of the citizens of Surasena were filled with great delight, as they heard that joyful news. (27—32).

Thereafter the highly delighted king Chitraketu, having been purified with a bath and being well-dressed, first made the Brahmanas utter the necessary benedictions on the new-born baby, and had performed by them such sacred ceremonies as are usually observed at the birth of a child. The joyful king gave unto those Brahmanas gold, silver, precious cloths, ornaments, villages, horses, elephants, and six billion of milch cows. And like the raining cloud, the magnanimous Emperor



Chitraketu literally showered all objects of desire of other corporeal beings, for the prosperity, longevity and reputation of the new-born baby.

O thou royal sage ! The affection of king Chitraketu towards his hard-won son became more and more day after day, like the fond attachment of a poor man towards his hard-won money. The fondness of the mother (Kritadyuti) also towards her son, also grew intensely, and the attachment sometimes produced in her perfect infatuation. At this, the other wives of Chitraketu, the rivals of Kritadyuti, now greatly burned with a feverish desire for getting children, Moreover, the affection of the king Chitraketu always occupied his whole-hearted attention in rearing up that darling son. He was then not so much affectionate unto his other wives as he was towards Kritadyuti, who bore him his son. (30—38).

Having been swayed by jealousy, the other wives of Chitraketu began to rail at their own selves, and they suffered great anguish on account of their misery of sterility. They cursed their lot also on account of the king's neglect towards them. They often bewailed as follows :—

“Fie ! Fie on a childless woman ! She is greatly sinful and she is not treated as a wife by her husband. She is remonstrated as a slave by her other fertile rivals. But, what is the misery of a slave ? Truly, we may attain respect by serving our husbands ; but we are not allowed to do it. Indeed we are luckless like the slave of a slave.”

Thus, while they burned with jealousy at the good fortune of their rival who bestowed a son on him,—the king discontinued their allowances. On the king so behaving with them, their miseries grew more and their malice became all the more predominant in their hearts. Thereupon, those cruel-hearted women, being unable to bear any longer such neglect and ill-treatment of the king, and their understanding having been perverted through envy and jealousy,—one day they administered poison to the king's son. Kritadyuti, the mother of the

son was entirely unaware of the sinful act of her rivals. She entered her son's apartment and looking towards him thought him to be profoundly asleep. Then walking hither and thither she went away. (39—44).

Thinking that her son had been sleeping for a longer time than usual,—that queen, the highly intelligent lady asked the boy's nurse saying, "O gentle woman, bring me my son."

Accordingly the nurse repaired to the sleeping baby. But the nurse found the boy with pupils of his eyes turned upwards and devoid of life, sensibility and soul. Thereupon she cried out exclaiming 'I am undone.' Being highly aggrieved and shocked, the nurse fell down on the ground giving out loud cries.

On hearing the heart-rending cry of the nurse, the queen began to beat her breast violently with her palms and hastened to the room where the boy was lying. She saw her boy suddenly dead. In intense grief, she rolled herself on the floor, and under the intensity of her sorrow and affliction, she soon lost her senses. Her garments and hair began to fall off. Thereupon the other members of the inner apartments, men and women, of the king's household hurried to the spot. Having known the incident they were also verily aggrieved with the queen and afflicted with sorrow. Even those guilty women, the perpetrators of the heinous crime hurriedly came to the scene and broke out into pretended wailing.

On hearing of his son's unaccountable sudden death, the king Chitraketu was suddenly deprived of his sight. His grief was all the more violent, as his affection to the son was very great. Every moment he lost his consciousness, and being surrounded by his servants, ministers and Brahmanas, the king staggered with faltering steps towards his son's apartment. (45—50).

There with his hair dishevelled, and attire, loosened, the king dropped down at the feet of his dead child. He was unable to speak anything, and he was only giving forth deep

sighs, as his voice was choked with the vapour of grief. On seeing her husband so greatly afflicted, and her son—the perpetuator of her race—dead by her side, the queen, augmenting the sufferings and agony of her subjects profusely lamented her sad lot. Her heaving bosom anointed with safron-paste, was shed with continuous tears mixed with the collyrium of her painted eyes. Her hair, from which the garlands had dropped off, floated in the air, and she bewailed her son's death, in the melodious tones of a female osprey.

The queen in her great agony bewailed crying as follows :—

“O creator ! Thou art void of sense, inasmuch as thou dost act in direct contravention to the welfare of thine own creatures. To allow old, worn-out beings, to burn to the socket, and to destroy the youthful is a total reversion of the common principle of creation. Thou hast become the arch and eternal enemy of the human race. If there be no fixed order regarding the birth and death of corporeal beings, if these be regulated solely by *Karma*, then let them be born and die according to their own actions ; and there can be no room for thy existence. The sacred tie of affection, which thou hast established for the preservation of the species, is now snapped asunder even by thy thoughtless self.”

Then addressing her dead-child, the queen cried saying :—

“O my darling ! It does not befit thee to thus forsake thy forlorn and pitiable mother. Look at thy greatly aggrieved father. O son ! By thine agency we hope to cross that hell, which cannot be crossed by the childless ones. So thou ought not to fly far with cruel Death, regardless of our long cherished desire. (51—56).

“Arise my child ! Open thy eyes and see here thy young playmates calling thee to join them in their sports. O thou delightful object of the king ! Thou hast slept for a long time. Thou must have been oppressed with hunger. Come thou and eat something, and suck thy mother's breast. Do thou remove the grief of us all including thy kinsmen,

“O my dear son ! An ill-fated woman as I am, I did not see the fascinating smile playing on thy lotus-like countenance, Do thou open thy closed eyes. Why do I not hear thy pleasing lisp ? Art thou indeed gone to other world ? I see, thou hast been borne away by the hated and heartless Death, to that country from which no one ever returns.”

The auspicious Sukadeva continued saying :—Whilst the queen bewailed her dead son in the aforesaid profuse lamentations, the king Chitraketu also being unable any longer to suppress his intense grief, burst out lamenting. The other males and females, the followers of the royal couple, seeing them lamenting, began to cry aloud.

Then, after a while, under the heavy weight of grief all became senseless. On coming to know of this great catastrophe in the kings family, the sage Angira accompanied by the divine sage Narada, came over there, and found them all senseless with sorrow and there was no body to soothe and console them. (57—61.)

## CHAPTER XV.

### NARADA AND ANGIRA CONSOLES CHITRAKETU.

The auspicious Sukadeva said :—O Moharaj ! The Maharshi Angira and Devarshi Narada both consoled the greatly sorrowful king Chitraketu of Surasena. At that time Chitraketu was lying unconscious like a corpse near his dead son. Both Angira and Narada gave the king various wise advice and spoke unto him saying as follows :—

The Rishis said :—“O thou king of kings ! Who is he to you, for whom you are so greatly bewailing ? And who are you to him ? Who were, are or will be your relations respectively in the life you had led formerly, in that which you are at present leading, or in that which you will lead in future ?

Just as sands in the beds of rivers are gathered up and separated by the force of the current, similarly, in this earth creatures are tied in the cord of relationship by the course of time (*Kala*), and again they are separated through the influence of the same agency. As one seed sometimes grows from another and sometimes does not, there being no relation between them, except as cause and effect,—similarly one being is towards another, by the illusive energy of the creator.

“O king ! Neither you, nor we, nor the contemporaneous mobile and immobile objects are the same, as you, we, or they were before this present state. Neither shall we, you, or they are the same in the present state. Nor shall the present condition remain unaltered after our deaths. The Lord of beings, although quite indifferent, in boy-like sport, creates, preserves, and destroys the beings of this universe, through the agency of the *Bhutas* (elements) who are not independent, and who in their turn are created by Him. (1—6.)

“O king ! Like one seed growing from another, one material body is grown out of another, through the instrumentality of a third. But the soul enshrined within the material frame, is immortal and eternal even like the earth. Like the imaginary division of things into genus and species, obtaining in the outside world, from time immemorial, this distinction of the spiritual soul from the material body, has been the result of ignorance.”

The auspicious Sukadeva said :—Having been thus consoled by the wise speech of the Rishis,—the king Chitraketu after having wiped out the tears from his eyes and his pale face stricken with grief and agony, replied to them in the following words.

The king Chitraketu said :—“Who are you two, who appear to be even greater than the greatest, and who are endowed with best knowledge ? Methinks, you have come heither, under the

disguise of ascetics. It is known that Brahmanas beloved of the Supreme Deity with marks of madness (in the form of *Abadhutas*) about them, rove at will on the earth for the purpose of awakening the apprehension of ignorant minds like mine own. Kumara (Sanat Kumara), Narada, Ribhu, Angira, Devala, Ashita, Veda-Vyasa with his internal darkness entirely dispelled, Markandeya, Gautama, Parashurama, Kapila, Suka, Durvasa, Yajnavalkya, Jatukarna, Aruni, Romasa, Chyavana, Dattatraya, Asuri, Patanjali, Vedashira, Rishis Dhauma and Panchasikha, Hiranya-nabha, Kausalya, Srutadeva and Ritadhwaja, these and other accomplished sages like them who are embodiment of true knowledge, are said to be constantly wandering in this universe. I am verily ignorant like a village beast. Therefore, you two, O Lords, do you be pleased to do me the favour of lighting the lamp of knowledge within my dark mind, who am sinking down fast into the depths of blinding darkness." (7—16.)

The auspicious Angira said :—"O king ! I am that Angira, who had conferred offspring on you, when you were desirous of having one ; and this the other sage before you, is the worshipful Divine-sage Narada himself, the son of Brahma. Knowing you immersed in great gloom consequent upon your grief on account of the death of your son, and thinking it unworthy of you, who belong to the chosen ones of the Mahapurusha (Great Being) we both have come to you for the purpose of showing our favour unto you. O king ! You are devotedly attached to the Reverend One. He who has realised *Brahman*, ought not to be dispirited. I would have even then instilled into you, the highest knowledge, when I first came to you. But on finding you intent on other things, I gave you a child. At present you are experiencing the distress of those who have got children ; and you now find wife, wealth, habitation and various other kinds of prosperity and power are equally afflicting. The objects of perception and royal fortune, are all a fleeting show. So also, the Earth, and

kingdom, army, treasury, retainers, ministers, friends, and everything belonging to Surasena, and every body else therein, are the sources of sorrow, ignorance, fear and affliction. They are like the imaginary cities of the Gandharvas, and are unreal like affections and desires experienced during a dream. (17—32.)

“O king ! These creations of the mind are seen in the absence of the divine knowledge, but not at other times. So actions originate from the mind from a desire of them. It is said that the bodies of corporeal beings, which are made up of matter, intellect, and action, are the springs of all their troubles and anxieties. Therefore with a peaceful mind, meditating upon the true nature of your own soul, and renouncing your belief in the actual existence of duality in this world, do you enter into the regions of tranquility.”

Thereafter the auspicious Narada said :—O king ! Receive from me this sacred *mantra* (spiritual formula) of the *Upanishad* with due care and sanctity, remembering which you shall see the great Lord Sankarsana within seven nights. Formerly approaching his feet (as a refuge) the gods with Sarva (all) as their crown having renounced the errors of duality, attained to his incomparable transcendent glory, which you also should reach ere long. (24—28.)



## CHAPTER XVI.

NARADA EXPLAINS THE KNOWLEDGE OF GREAT

UPANISHAD UNTO CHITRAKETU.

The illustrious Sukadeva said :—O king (Parikshit) ! Thereafter the divine sage Narada invoked the spirit of the king's dead son, and showing that spirit body to his lamenting relations, said as follows :

The auspicious Narada said :—“O thou Jiva-soul (the spirit body of the king's son) ! May thou rest in peace. Do thou see before thee thy mother and father. Thy friends and relations are sorely afflicted with the grief, of which thy separation is the cause. Revive thy dead-body by re-entering it. Then enjoy the remainder of thy allotted life, and being installed on the throne and being surrounded by thy relations, enjoy the good things of life as offered to thee by thy father.”

Thereupon that spirit-body said :—“In which of my births were they my father and mother ? Am I not compelled by my own acts to assume and re-assume the forms of gods, men and lower animals ? Every body in course of time becomes every other body's friend, relation or foe, or neither of these two ; cherisher or hater, or neither of them. Like gold and other things of merchandise, passing from one customer to another, the spirit (the Jiva-soul) is travelling from one existence to another. (1—6).

“It is seen that even in this life, the relation between living beings is found to be short and changeable ; and as long as the relation remains, only so long affection exists. Thus the spirit, though assuming various forms at different times, remains immutable and free from the sense of Egoism. The spirit would call the body as its own so long as it resides in it. The soul (the spirit) is eternal, undeteriorating and subtle. It is the refuge of all and the revealer of its manifestation. The all-

powerful Lord creates Himself and the universe by virtue of His own power of illusion. He has none whom He likes, and also none whom He dislikes. He has neither friend nor foe. He is one and companionless. He is a spectator of the good and evil ways of beings of various kinds of intellect. He, as the soul of creatures, reaps neither happiness nor misery, nor the results of actions. He merely looks with an indifferent eye ; that is He is the witness of causes and effects, and as such He is reckoned as the Supreme Deity.”

The auspicious Vadarayani (Sukadeva) said : After having spoken thus, the spirit of the dead-son of king Chitraketu vanished. Thereupon, the astonished relations of the dead, able to sever their bonds of affection unto him and shook of the miserable grief on his death. (7—12).

Thereupon, the kinsmen of the deceased son of king Chitraketu, carried his dead-body to the cremation ground, and having duly performed there the last rites unto the dead, were feeling themselves relieved from the fast fetters of affection, the source of sorrow, ignorance, fear and affliction, The infanticiders (the killers of the prince, the jealous queens of the king) ashamed of themselves and greatly diminished in beauty for having murdered the child, performed on the banks of the river Jumna the penances prescribed by the Brahmanas for such sins. O king ! They thoroughly understood and bore in mind the words spoken to them by the illustrious Rishi Angira.

The king Chitraketu having thus been spiritually awakened by the speeches of Angira and Narada, departed from his black hole of a habitation, just like an elephant freed from the mire of a tank. Then, having duly bathed in the sacred water of the river *Kalindi* (Jumna) and having offered oblations unto the ancestral manes with the holy waters of Jumna,—the king Chitraketu reverentially worshipped those two sons of Brahma (Angira and Narada), restraining his speech and concentrating his mind. Then knowing the king to be deeply attached to

them, controlled his senses and distressed for attaining emancipation,—the Divine sage Narada was greatly pleased with him and imparted unto him the following text full of spiritual knowledge.

Narada said :—“Salutations unto Thee, O Lord Vasudeva, let us meditate on Thee. Salutations unto Thee, O Lord, who art Pradyumna, Aniruddha and Sankarsana. (13—18).

“Salutation unto thee, O Lord Vasudeva, who art absolute consciousness, and who art the embodiment of ecstasy and peace, in whom the soul finds solace, and who hast got quit of the sense of duality. Salutations unto Him, who beats back the surges of passions by eternal enjoyment of His own soul. Salutations unto the Lord Hrishikesha, whose manifestations are endless. May He protect us, who reveals Himself only when there occur a perfect cessation of the actions of the senses, and the mind ; who has got no denomination and semblance ; who is made of thought only ; and who is the cause of causes and effects.

“Salutations unto that Absolute *Brahman*, on whom this world is centered, from whom it has originated, and by whom again it shall be destroyed ; unto Him who is pervasive like the earth in an earthen pot. I bow down unto Him, who though pervading the internal and external world like the sky, is neither touched nor apprehended by the mind, the senses, the intellect and the five vital breaths. It is only when inspired by a portion of His consciousness that the organ, the mind, the heart, and the intellect, betake themselves to their respective offices. At other times, they are powerless like cold iron-rods which cannot burn. During the time that the manifestations of the Lord are inspired in this way, they are worthy of the name of *Drasta* (Spectator).

“Om ! Salutations be unto the mighty great and magnanimous Being who is the lord of all prosperity ; whose pair of lotus-feet are cherished by the hands resembling lotus-buds of His principal devotees. I do reverentially bow down unto Thee

O Lord, who surpassest even those who are the most excellent." (19—25).

The auspicious Sukadeva said :—O king (Parikshit) ! Thus having been initiated in this spiritual knowledge, the king Chitraketu, who was attached to those Rishis and who sought their refuge,—Narada accompanied by Angira repaired to the excellent abode of the Lord self-sprung (Brahma). For seven days thereafter the king Chitraketu with concentration of mind contemplated the knowledge imparted unto him by Narada. During the whole period of that seven days the king lived solely on water.

O king Parikshit ! By virtue of this knowledge which the king had treasured up in his memory, after the lapse of seven nights, he obtained the sovereignty of the Vidyadharas, from which no fall was possible. His mind having been enlightened with the aforesaid knowledge, a few days thereafter, the king Chitraketu approached near the feet of the Reverend Lord Sesha, the god of gods. He then saw the Lord Sesha surrounded by the chiefs of Siddhas clad in blue attire and decked with brilliant diadem, *Keyuras*, garlands, and bracelets. The complexion of the Lord was fair as that of a blooming lotus, his countenance beaming with delight and his eyes tainted with a slight reddish tint.

O king ! Thereupon, having been purged of all his sins at the sight of the Reverend Lord Sesha, and with a heart cleansed and calm,—the king Chitraketu fell at His feet. The king then reverentially bowed down unto the Primaeval Purusha, whilst his eyes overflowed with the tears of devotion and the hairs of his head and body stood erect on their ends due to the great joy that the king was then feeling within himself. With tears of tender regard, the king drenched the alter of the lotus-feet of the illustrious Deity, and could not chant His glories long, for his utterance was choked with love and reverential awe. (26—32).

Thereafter, having concentrated his mind by the help of his

intellect and having regained the power of speech, and having checked the outward actions of his organs of sense,—the king Chitraketu thus addressed the Preceptor of the universe, whose image has been described in the Scriptural Text entitled as the Satatyas.

The king Chitraketu said :—“O Lord ! Unconquerable though thou art, yet thou art often vanquished by self-controlled sages of impartial minds, who again, in their turn, are conquered by thee, for being exceedingly kind, thou surrenderest thyself to those devotees, who are free from desire. O almighty Being ! The creation, preservation and destruction of the worlds are thy special privileges. The other gods vainly boast of their independence, for they are only portions of thy portions, while thou art the Sole creator of the entire universe. As thou art found in the beginning, the middle, and the end of the atoms, as well as, in those of the largest created things, thou art absent in all three. Thou who dost exist in the beginning, the middle and the end of all truth, art surely immutable and eternal. Surely this mundane sphere is twenty times covered over with earth etc. But millions of such, seem no better than atoms, in comparison with thyself, for thou art endless and infinite. Those beasts among men, who burn with a thirst for worldly advancement, worship those gods that preside over the same, and not thy hallowed self. But, O Lord, with the extinction of these deities, their prosperity comes to an end like the good fortune of the followers of a king when the family of the race of the king perishes. (33—38).

“O thou Supreme One ! If the persons, whose minds are bent upon realising worldly desires, direct their minds towards realising thee who art all knowledge and excellence, they cannot escape the miseries of their repeated births, just as plants do not grow out of dried seeds. It is when they are blinded by their passions, that all the troubles and afflictions of created beings are generated.

“O thou unconquerable One ! Thou dost indeed dwell in

everything that is best, for thou hast explained the unblameable *Bhagavat Dharma* to which, being desirous of securing final beatitude, even the self-satisfied and penniless sages betake themselves. "I", "mine", "you" and "your", these and other terms of endearment—the effects of perverse understanding—which are abundant in other systems, are scarcely to be found in the religion expounded in the *Bhagavat Dharma*. Those systems which are the results of a perverted intellect, are surely impure, filled with impiety and are subject to decay. What benefit can be reaped from those systems of religion, the principles of which inculcate an unqualified mortification of ourselves and others? What purpose can they serve? By practising self-mortification, one's temper grows irascible, and by oppressing others, one reaps sin.

"But, O Lord, Thine eye never swerves, and out of it beams forth the bright light of the religion of the *Bhagvat*. It is followed by people desirous of final emancipation, who have got rid of a sense of distinction pervading the mobile, immobile and living world. O Lord! Neither is it impossible for the entire mass of our sins to vanish at the mere sight of thy hallowed self. An attentive hearing of the recital of thy name is capable of liberating even a *Chandala* (the lowest sect in Hindu race) from the meshes of this mundane existence. (39—44).

"O thou mighty Being! I am cleansed of all impurities by virtue of my seeing thee. Why shall the saying of the divine sage Narada, who is known to thee, be otherwise? All the endless variety of actions performed by men, is known to thee, who art the soul of the universe. Like the glow-worm in relation to the sun, how can I enlighten thee on any point, who art the Supreme preceptor of all the worlds.

"Salutations unto the mighty Being, the Paramahansa, who is the original foundation, stay, and destroyer of this universe; whose real nature is unrevealed to even the sages on account of their sense of difference still existing in their minds. Salutation unto thee, O thou thousand-headed Deity,

on the putting forth of whose endeavours, the other gods put forth their own ; who exercising His power of vision, the sense organs perceive their objects, and this mundane globe being placed on whose head, seems like a tiny mustard seed."

The auspicious Sukadeva said :—O thou enhancer of the glory of the Kuru-race ! The mighty and infinite Lord, having been highly pleased with the praises contained in the afore-said hymn, had replied to that sovereign king Chitraketu who afterwards became the chief of the Vidyadharas.

The auspicious Lord Sesha said :—"O king ! Thou art indeed emancipated, because thou hast seen me, and thou art conversant with the knowledge imparted to thee by the divine sage Narada and Maharshi Angira, and thou hast also listened to my precepts as preached to thee by them. (45—50.)

"I constitute all created beings, and I am their soul and protector. *Savda-Brahman* and *Para-Brahman* are my two eternal bodies. Behold thee ! The soul pervading this universe, and the universe pervading the soul. I pervade both of them, and they both are made of me. Even as one, in a state of profound slumber, sees the different regions of the universe in his own self, and thinks of himself, whilst the same state continued, awake, and situated in a particular spot, so know the waking state etc. of animated beings to be the hallucinations of the mind. Therefore, do thou worship the Great Being who is the spectator of them all. Do thou know me to be the Supreme soul—Brahman—who is devoid of all the properties of matter, and through whose agency even a person who was fast asleep remembers his own slumber and happiness experienced during it.

"That knowledge is the Supreme Brahman which is found by a person remembering his experiences both during sleep and wake, to be the connecting link as well as the separating medium between the two states of existence. But when a person forgets this my true nature, and thinks himself in-



dependent of me, then is he merged into worldliness, and become subject to assume form after form and suffer death after death. (51—57.)

“O king ! At no time and no where can he expect to reap good, who cannot enlighten his mind with the knowledge of self (*Atmatattwa*) even when he is blessed with human existence, in which there is room for the acquirement of the knowledge of perception and inference. So the sages knowing troubles unexpected reversions of consequences to be the outcomes of desire, and final beatitude to be the fruit of absence of desire, annihilate all their wishes and expectations. The husband and the wife both perform various actions, either for the advancement of their worldly interest or for avoiding misery. But by these acts neither is their misery ended, nor is their happiness enhanced. Thus a person, knowing the perverseness of those who are proud of their own wisdom, and realising the subtle fourth state of the soul, and being liberated by their own spiritual energy from the ties of this world and the next, and imbued with the knowledge of perception and inference, become devoted to me. Those wise persons who are fully skilled in *Yoga*, think of the realisation of the Supreme Soul (within the mind) to be the greatest good possible to mankind.

“O king ! ! If thou wouldst remember my words with reverence and care, then being possessed of the knowledge of perception and inference thou shalt be emancipated without delay.”

The auspicious Sukadeva said :—The Almighty Lord Sri Hari, the Preceptor and soul of the Universe, after having so consoled the king Chitraketu, disappeared even before his very eyes. (58—65),

## CHAPTER XVII.

CHITRAKETU WAS BORN AS VRITRA DUE TO CURSE OF UMA.

The auspicious Sukadeva said :—The sky ranger Vidyadhara Chitraketu having then bowed down his head in the direction of that quarter of heaven into which the Reverend Lord, the Endless Being, had disappeared, began to wander about in the sky. Being possessed of indefatigable strength and acute senses, Chitraketu roved for thousand and thousands of years in the caverns of the mountain known as *Kulachala*, where beings often realise their desires. Chitraketu was a great *Yogin*. For this reason the ascetics, the Siddhas and the Charanas sang hymns in praise of him. While so roaming about in the mountain ranges of *Kulachala*, Chitraketu made the wives of the Vidyadharas chant the glories of lord Sri Hari.

Once on a time when travelling in the shinning car presented to him by lord Vishnu, Chitraketu saw before him Girisha, the Lord of mountains (the Divine Lord Siva) surrounded by the ascetics, Siddhas and Charanas etc. He saw the Divine Lord in the midst of the assembly of the ascetics and others, in a posture embracing within closed arms his wife, the Divine Goddess Bhavani seated on his lap. At this, with a loud laugh, Chitraketu uttered the following words even in the very presence of that Goddess.

Chitraketu said tauntingly :—“Such is then the conduct of the Preceptor of the Universe, who is deemed to be the teacher of all beings ? He is sitting in the assemblage of sages and others in a posture coupled with his wife. Like a low-minded shameless wight, he is presiding in the assembly with his wife on his lap, although he wears knotted hair on his head, and is renowned for his severe religious austerities and knowledge of Brahman. Generally even mean fellows indulge in dalliance with their wives in secluded places ; but this observer of great

vows is enjoying the company of his wife in the presence of such a noble gathering.” (1—8).

O king ! On hearing those words of Chitraketu, the mighty god Siva, whose intellect was immeasurable, smiled gently and remained silent, and the other members of the assembly also followed his example. But the goddess Bhavani, greatly wrathful with that king Chitraketu,—who was proud of his own self-control and who was ignorant of the irresistible prowess of the goddess, and who had uttered very many indecent words before her,—said as follows :—

“Is this fellow now a ruler among men ? Does he wield a sceptor, or is any power of life and death vested in him ? He seems to be very inimical to the wicked and shameless beings like ourselves ! The lotus-born Brahma, his sons Narada, Bhrigu and others, Kumara, Kapila and Manu, are all ignorant of the ordinances of religions ? They do not stop Hara as transgressing the scriptural rules. This most impertinent and vile Kshatriya, who, condemning the wise and the learned, reproves the preceptor of the world whose lotus-feet are meditated upon by the above-mentioned gods, and who is holy of holies,—is surely deserving of condign punishment. Neither is this ignorant wight worthy of attaining the lotus-feet of the Lord of Vaikuntha (Sri Krishna), which are reverentially worshipped by the great sages ; for he is insolent and full of egotism. O son ! Therefore, do thou be degenerated, into the wicked existence of the Asuras, so that thou mayst not be able to speak ill of the great ones any longer.” (9—15).

The auspicious Sukadeva said :—Oh Bharata ! Having been so cursed by the great goddess, Chitraketu descended from his car and tried to propitiate Sati, saluting her with his bent head.

Chitraketu said :—“O Ambica ! I do receive thy curse, with my folded palms. Because, what is spoken by the gods to the mortals is surely to be deemed as their destiny. Every where and at every time, animals blinded with ignorance, and

being turned on the wheel of life, come upon happiness and misery. Neither self, nor any other agent is the creator of happiness or misery ; only the ignorant persons think them to be so. This world is an illusory river of the principles and in it there is no very great distinction between a curse and a grace, heaven and hell, and happiness and misery. The One Supreme Deity through His own illusive energy creates beings, their happiness and misery, and their freedom and slavery ; but the Reverend One Himself is devoid of them. (16 -21.)

“The Reverend One has no one sharing his love and no one sharing His hate. He has neither relations nor kindred, neither friend nor foe. Regarding everyone and everything with an even eye, that unsullied Great Being has no attachment for happiness ; and so there is no room for any anger in Him. Still, righteous or otherwise, the actions which are done through His energy of illusion, are capable of producing the happiness or misery the weal or woe, the bondage or freedom, and the life, death or worldliness of beings. Therefore, O wrathful goddess, do not think that I am trying to appease thee, with a view that thou mayst release me from my curse. But, O most chaste lady ! I beg thy pardon for having uttered anything that thou mayst consider as wrong.”

The illustrious Sukadeva said :—O thou repressor of enemies (king Parikshit) ! Thus having propitiated both Lord Girisha (Siva) and his consort (the goddess Bhavani), Chitraketu went away in his excellent car, while all assembled there followed him with their wondering eyes. Thereupon the Lord Rudra (Siva) spoke to the goddess Rudrani (the wife of Rudra) in the following manner, whilst the divine sages, the Daityas, the Siddhas and the others present there listened to him reverentially

The auspicious Lord Rudra said :—“O thou possessor of a dainty waist, dost thou appreciate the nobleness of the high-souled followers of Lord Sri Hari, the servants of Hari having in them no desire ? Those devout ones who are greatly devoted unto Lord Narayana, are afraid of none. They

look upon Heaven, Hell and emancipation with an equal eye. (22—28.)

“In His sportive revelry the Supreme Deity dispenses bodily forms to corporal beings in cosequence of possessing which, the duality of happiness and misery, life and death, and curse and grace visits them. The difference which persons find between prosperity and adversity in respect of themselves is verily resembling the mistake of confounding a garland (or string) with a serpent, arising out of ignorance. The persons who bear heart-felt and unflinching reverence towards the auspicious Lord Vasudeva, and whose source of power is their knowledge and absence of worldly desire, have no other protector to seek (to take refuge to). Neither myself, nor Virinchi, nor Kumara, nor Narada, nor the other sons of Brahma, nor the ascetics, nor the chiefs among gods, can dive into His (the Supreme Lord’s) designs. How is it then possible for those gods who are composed of only a very small portions of Him, and who yet think themselves to be independent, to understand His real nature? The Reverend One has no object of love or hate, neither friend nor foe. He being the soul of every being, is beloved of all alike. This great, peaceful and impartial Chitraketu, is a very favourite follower of Achyuta and so am I. Therefore, O goddess, thou shouldst not wonder at the conduct of the peace-loving, high-souled and impartial devotees of the Great Lord.” (29—35).

The auspicious Sukadeva said :—O king ! The goddess Uma (Rudrani), having heard the aforesaid words of the mighty lord Siva, became very much satisfied and all her doubts were dispelled. Even though the mighty Chitraketu could have also cursed the goddess in revenge, yet he did not do it, but on the other hand took her curse on his own head. Surely this act on the part of Chitraketu indicated his high moral nature.

Having been so cursed by the goddess, Chitraketu then sprang as a Danava out of the sacrificial *Dakshin igni* of

Maharshi *Twasta* ; and that Danava was called Vritra, and he was gifted with a knowledge direct and inferential. O goddess ! I have now answered (in the above words) your queries in detail regarding the cause of Vritra's birth in the Asura race, and yet his attachment towards the auspicious Great Lord.

As a result of hearing of this sacred history of the high-souled Chitraketu, and of the glory of the devotees of Lord Sri Krishna, men are freed from the fetters of the worldly existence. The person who with his thought fixed on Lord Sri Hari every morning recites this history with reverence and with accurate enunciation, attains to the best and highest state of existence. (36—41).

## CHAPTER XVIII.

### DESCRIPTION OF THE PROGENIES OF SAVITA AND

#### OTHER DEITIES.

The auspicious Sukadeva said :—O king ! The wife of Savita, named as Prishni, gave birth to Savitri, Vyahriti, Trayee, Agnihotra, Pasuyajna, Soma-Yajna, Chaturmashya-Yajna and the five great sacrifices. O thou great observer of vows ! Siddhi, the wife of Bhaga, gave birth to Mahima, Vibhu and Prabhu, and also a most beautiful daughter named Ashi. The wives of Dhata named as Kuhu, Sinceevali, Raka, and Anumati respectively brought forth Swayam, Darsha, Pratas, and Purnamasha. Vidhata begat on his wife named Kriya the five fires who went by the name of Purishyas. Charshani was the wife of Varuna, unto whom was born Maharshi Bhrigu again ; and the foremost of the Yogins going by the name of Valmiki was said to have been born unto Charshani, after once having been emerged out of an ant-hill. The Rishis known as Agastya and Vasistha are both said to have

been born out of the combined vital fluids of Mitra and Varuna who were said to have dropped their vital fluids into the same earthen pot having been excited with lust at the sight of the celebrated Apsara Urvashi by name. O king ! Mitra also generated three other sons who were named as Utsarga, Arista and Pippala, on his duly married wife Rebati. (1—6.)

O son ! We also heard that the celestial king Indra begat on his wife Paulomi, three sons whose names were Jayanta, Rishabha and Midrusa. Urukrama, who had through the influence of his illusive energy formerly assumed the form of a *Vamana* (Dwarf), begat on his wife named Kirti a son named Vrihatsloka, and this Vrihatsloka also became the father of Soubhaga and others. I shall relate to you in detail herein after all about the prowess, accomplishments and actions of the reverend Vamanadeva. I shall now relate to you how the progeny of Kasyapa was procreated in Diti.

The sons of Kasyapa were called Daityas. In this race were born among others the renowned Prahlada and Vali who were remarkable for their auspiciousness and devotion unto Lord Vishnu. Diti had two sons named Hiranyakasipu and Hiranyaksha who were held in great estimation both by the Daityas and Danavas, of whom I have already related. Kayadhu, the daughter of the Danava named Jambha was the wife of the celebrated Asura Hiranyakasipu. She gave birth to four sons named Sanghrada, Anuhrada, Hrada and Prahlada. Their sister named Simhika, having been given in marriage to a Danava Viprachitti by name, became the mother of Rahu. (7—13.)

The auspicious Lord Sri Hari cut off the head of Rahu with His disc (Sudarsanchakra) whilst the latter was in the act of stealthily drinking *Amrita* (Ambrosia).

O king ! Mati, the wife of Sanghrada gave birth to Panchajana. Hrada's wife Dhamani brought forth Vatapi and Ilvala. This Ilvala cooked Vatapi in the form of a ram for the



meal of Maharshi Agastya who had repaired to them as a guest. Vaskala and Mahisha were the sons of Anuhrada by his wife named Surya. Prahlada begat Virochana on his wife named Darvi. This Virochana begat Vali; and Vali again begat on his wife named Asana one hundred sons, the eldest of whom was named Vana. Vali's fame, which is worthy of being related shall be described hereinafter. Vana, the son of Vali, after a protracted worship of lord Girisha (Siva), obtained the leadership of his (Siva's) followers; and even now the great lord Girisha could be found with him as the guardian of his city. The fortynine *Marutas* (the wind gods) were also the sons of Diti. The *Marutas* had no issues and they were rendered homogenous with the gods by the grace of Indra. (14—19.)

The auspicious king Parikshit said :—"O preceptor ! How were these *Maruts* rendered homogenous with the gods by Indra ? And how did they relinquish their Asura nature, which had been born with them ? What good did they do to Indra ? O Brahman ! These sages with myself are very anxious of knowing all about this matter. Therefore, O thou mighty one, be pleased to explain it to us.

The auspicious Suta said :—O Satrayana Saunaka ! Vadarayani (Sukadeva), versed in all knowledge, hearing with great regard the king Parikshit's few but sensible words, praised the latter sincerely within his heart and thereafter spoke unto him as follows :—

The auspicious Sukadeva said :—Diti, whose sons were all slain by Indra, with whom had sided the Reverend Lord Vishnu, began to think within herself thus, whilst she was burning with the fire of rage kindled by great grief :—

"When shall I rest in peace, after having destroyed that crooked, heartless and sinful Indra, who slew his brothers and who is given to the gratification of his senses. The designation even of that body, which now belongs to one who

is called a lord, was nothing more than worms, filth or ashes. Then, can he be said to know his own interests who oppresses others for the benefit of such a body, seeing that as a penalty for such tyranny, he is sure to be condemned to a life in hell ? (20—25.)

“Any how, I must have a son, powerful enough to humble Indra’s pride, who has grown very arrogant by thinking his frail body to be ever-enduring.”

O king ! Knowing the compassing of the pleasures of her husband, to be the best means of securing her object, that woman, intimate with the knowledge of human nature, very soon succeeded in ingratiating herself into his good graces, by means of love, self-control, attachment, devotion, sweet words, smiles, and side-long glances. In this way even a learned man, is made a slave by his beautiful wife. When this hen-pecked husband is reduced to this plight, it is no wonder that he should say ‘yea’ to every wish of his wife. In the beginning, the lord of men, Prajapati Kasyapa finding the male portion of created beings companionless, out of the remaining half of his body, created the females by whom the fancy of people has been ensured.

O king ! The mighty Prajapati Kasyapa having been greatly pleased with the services of his wife (Diti), one day greeting her with delight, thus smilingly spoke unto her.

The auspicious Kasyapa said :—“O thou unblamable lady of shapely thighs ! I am pleased with thee. May thou ask any boon of me. What object of desire in this or in the next world may not be realised by a female, whose husband is pleased with her ? (26—32).

“A husband is truly said to be the supreme deity to his wife. The Great Lord Vasudeva, the soul of every being and the husband of Sri is worshipped in the person of the gods by people who ascribe to him different images and names ; but by women he is worshipped in the person of their husbands.

“O lady of slender waist ! Therefore it is that wives devoted to their husbands, and desirous of their own welfare, should with a singleness of purpose worship their husbands who are their soul and highest deity. O gentle woman ! As I, thine husband, have been worshipped with reverence by thee in this manner, I am willing to gratify that desire of thine, which is incapable of being attained by unchaste women.”

Thereupon Diti said :—“O Brahman ! If thou art graciously willing to confer on me a boon, be pleased to grant me an immortal son who shall be powerful enough to kill Indra, because Indra has murdered both of my sons and has thus made me a bereaved mother.”

On hearing the above words of Diti, Kasyapa, the best of the Vipras, became greatly agitated in his mind and lamented saying as follows :—

“O what great sin has clung to me to-day ? An ignorant wretch that I am, I shall without any doubt be hurled down into hell, because I have suffered my heart to be captivated by the charms of a woman, and also for that I find pleasure in wealth and in the enjoyment of the senses. What can be the fault of this woman, because of the fact that she has only followed the propensity of womanly nature ! Fie, fie on me ! I am verily ignorant of my own interests, and I have lost control over my senses. Who can penetrate into the purposes of women whose faces are like fully blossomed autumnal lotuses, whose speech is as nectar to the ear, but whose hearts are sharp like razors ? It has been truly observed that women who are bent on realising their own desires do not even stay their hands against their beloved beings. They can themselves murder their husband, sons or brothers, or they can cause them to be murdered by others. However, I cannot belie my promise of granting her desires ; at the same time nor Indra is deserving of his destruction. In the circumstances, me-seems the following should be the best means to pursue.”

O thou illustrious son of the Kuru-race ! Thinking within

himself as aforesaid, the great son of the mighty Marichi (Kasyapa), whilst blaming himself of his own thought lessness, angrily spoke unto Diti, his wife, as follows :—

The auspicious Kasyapa said :—“O gentle dame ! If thou strictly observest the following religious vow, then thou shalt be blessed with a son who will be friendly to the enemies of the gods and who will slay Indra. But, if you are unable to follow the vow strictly to the end of it, then that son, instead of being inimical to the gods and Indra, shall be friendly to the gods and Indra.” (33—45).

Thereupon Diti said :—“O Brahman ! I will strictly observe the vow. Do thou be pleased to tell me what acts are to be performed by me what are prohibited, and also what acts shall be deemed to be detrimental to the due observance of the vow.

In reply to her, the auspicious Kasyapa said :—“Thou shalt not oppress, whilst in observing the vow, any being. Thou shalt not curse any creature. Thou shalt not utter any falsehood, nor shalt thou cut thy nails or hairs, nor shalt thou touch any inauspicious thing or being. Thou shalt not bathe in water, nor indulge in anger nor hold converse with the wicked. Thou shalt not wear unwashed clothes or garlands worn by others. Thou shalt not eat any food cooked by a *Vrisali* (a Sudra by caste), polluted by ant or touched by a woman during her monthly courses. Thou shalt not take the remnants of meals, nor shalt thou take any kind of flesh. Thou shalt drink water with thy joined palms. Thou shalt not go out in the evening, without having previously touched water or curbed thy speech. Thou shalt not go out also with thy body unclean or uncovered, and bare of ornaments, or with thy hair dishevelled. Thou shalt not lie down without having duly washed thy feet, or with thy feet wet, or with thy head placed towards the North or the West, or with any body else, or with thy person nude, or during either of the twilights. (46—51).

“Wearing washed garments, with thy mind and body puri-

fied and cleansed, thou shalt worship, before taking thy morning meal, cows, Vipras, Sree and Achyuta. Thou shalt also worship those women whose husbands are alive, with garlands, perfumes and ornaments. Thou shalt also serve thy husband, having adored him ; and also meditate on thy husband conceiving him to be within thy abdomen.

“If, for a year, thou canst strictly observe this vow capable of conferring offspring on people, thou shalt have a son equal to the destruction of Indra.”

O king Parikshit ! The high-minded Diti, having assented, was impregnated by Kasyapa, and began the observance of her vows in right earnest. O thou bestower of honour ! The sagacious Indra being apprised of the designs of his mother's sister, went to her hermitage and tried to please her by serving her in many ways. Everyday at the proper time, he presented her with flowers, fruits, roots, Kusa-grass, sacrificial fuel, leaves, earth, water, and sprouts gathered from the forest. (52—57).

O king ! like a cunning hunter of deers, disguised in the form of a deer, Indra waited upon Diti, who was absorbed in the performance of her vow, with a view to finding out any flaw in the discharge of her vow. But, O lord of earth, with all his sharpness Indra could not find out a single flaw in the observance of her vow. Thereupon Indra was verily oppressed with extreme anxiety and pondered over the means of realising his own welfare. One evening, as ill-luck would have it, Diti became unclean, and being fatigued in consequence of the severity of her religious observances of the vow, she fell asleep entirely forgetting either to touch water or to wash her feet therewith.

Having found out this flaw at that moment, Indra, who was well versed in yoga, by means of his power of yoga entered into the womb of Diti who was deprived of consciousness by sleep. Then, with his thunderbolt, Indra sundered in seven pieces the foetus (in the womb of Diti) of golden effulgence ;

and again he divided each of the said seven pieces, then crying out in pain, into seven other parts at the same time bidding them not to cry. O king ! When Indra was in that act of cutting them, these parts of the foetus with joined hands said :—“Wherefore dost thou so torture us ? We are thy brothers Marutas by name.” (58—63).

Thereupon Indra replied saying :—“Never fear. Ye all my brothers having the same nature with me. Ye shall be mine own followers and shall be called Marutas.”

Like thy own self, O king Parikshit, who did not die by the arms of Drona’s son (Aswathaman), through the mercy of Srinivasa (Sri Krishna), the foetus in the womb of Diti also though wounded in many places several times with the thunder-bolt, did not die on account of the mercy of the same lord Srinivasa. As a result of worshipping the first Being even once, all being obtain the self-same form with that Great Purusha. How then it was possible for Diti’s foetus to be destroyed, considering the fact that she adored Him for nearly a year ? These Marutas with Indra raised the number of the gods to fifty. They were made to drink *Soma* by Lord Sri Hari, after their mother’s defects (due to heredity) had been purged out of them.

After having awakened from her sleep, Diti found her sons radiant like fire, standing around her with Indra amongst them. That stainless lady was greatly rejoiced at their sight. Then, after a while, she asked Indra saying, “O son ! I underwent the severities of the vow with the desire of obtaining only one son, who would be a terror to the celestials. So I expected to have one son only. How then comes it that there are nine and forty sons ? Relate to me the truth about it, if you know it ; but do not speak any falsehood.” (64—70)

Indra replied :—O mother ! I am selfish and impious, and coming to know the end of thine endeavours, I came to thee and detecting a flaw in thy performance of the vow, I have severed thy foetus. The foetus in thy womb having been cut

in seven pieces by me has turned into seven male-child ; there-after each of these again was divided into seven parts. Still they did not die. Having seen this marvel, I ascertained that thou hast attained unto some great success, which is sometimes the result of worshipping the Great Being (Vishnu). Those persons who are free from all desire and who worship the almighty God without even cherishing the desire of realising the final beatitude, are said to know their interest well. What wise men would worship God, the soul and Lord of the universe and bestower of spiritual advancement, with the desire of asking worldly prosperity of Him, which can be found even in hell.

“O high-minded lady ! O mother ! It behoveth thee to forgive the wickedness of mine, a crooked wretch that I am, inasmuch as thy foetus has revived by a stroke of great good fortune.”

The auspicious Sukadeva said :—Then Indra, with the permission of the highly—delighted Diti, led her with the Fortynine Marutas to Heaven. Thus I have narrated unto you, O king Parikshit, all about the question that you put to me regarding the auspicious birth of the Marutas. Now you should inform me what shall I relate to you next. (71—78).



## CHAPTER XIX.

### DETAILS OF THE VOW OBSERVED BY DITI.

The king Parikshit said :—O Brahman ! I should like to know the detailed description of the Pungsavana Vow which you have narrated above to be propitiating to the Reverend Lord Vishnu.

The auspicious Sukadeva replied :—In the beginning of the (1st day) light half of the month of Margasira (Agrahayana), a wife with the permission of her husband, should commence the performance of this vow, which is capable of conferring all our desires on us. Having bathed, cleansed her teeth, and worn a white apparel and ornaments, she should hear the narration relating to the birth of the Marutas from the Brahmanas ; and thereafter she should worship the Great One with Sree, before taking her morning meal. The worship should be as follows :—

“Salutation unto thee who hast created all things, who art impartial and who hast attained the fruition of every desire. Salutation unto thee who art the Lord of the great goddess of fortune, and in whom dwell all the Siddhis. Thou art truly called the Great One, and the Lord of mercy, prosperity, prowess, glory, energy and all other divine excellences wait upon thee. Salutation unto thee, O mother of the Universe ! O wife of Vishnu, O mighty illusion ! O thou that art endowed with all the marks of the Mahapurusha, O thou of almighty parts, be propitious unto me. (1—6).

“Salutations unto that Great One, the Mahapurusha, the most magnanimous Being and the lord of the Goddess of good fortune staying together with her ; I reverentially offer thee these articles as sacrifices.”

Invoking Lord Vishnu by chanting the aforesaid sacred mantras, offerings of *Arghya*, of water for washing the feet and for ablution, of bathing garments, a sacred thread, orna-

ments, fragrant articles, incense, a lamp, and with other articles, should be made with a concentrated mind. Then, with the remnants of the sacrifices, twelve offerings should be burnt in the fire, with the following sacred mantras :—

“Om ! Salutations unto the almighty Mahapurusha, the lord of the Goddess of good fortune, Shaha.”

If one is desirous of securing all worldly prosperity, he should every day worship with a devoted heart, Sri and Vishnu, who both are the bestowers of all boons and who are the sources of all benediction. Then bowing down his head to the ground, with his heart overflowing with devotion, one should ten times meditate upon this sacred formula within himself and then he should chant this hymn :—

“Ye both are the rulers of the Universe, the prime causes of the worlds. This one is Prakriti, the subtle, insurmountable illusive energy. Thou art her lord and the excellent Purusha ; Thou art all sacrifice, whilst this goddess is the labour undergone in the performances of the sacrifices. She constitutes the acts performed during the sacrifices, whilst thou dost appropriate the fruits of all these. This goddess is the emanation of the principles, whilst thou art their emblem and thou also enjoyest these. Verily, thou art the soul of all corporeal beings, thou art their good fortune, thou art their bodies, their senses, and their lives. Thou art the mighty designation and the form. Thou art the revealer of these and their abode. O illustrious ones ! Ye both are the Supreme Deities and the bestowers of boons. May all blessing betide us through your grace !” (7—14).

After this eulogy, the offerings should be taken away, and then Srinivasa—the bestower of boons—with Sree (the goddess of good fortune) should be worshipped, with water offered for washing their mouth. Then the remnants of the sacrifice should be smelt, and Lord Sri Hari should be again praised with hymns and should be worshipped with heart full of reverence. The wife should also devotedly worship the husband, identifying

him with the Mahapurusha (the Reverend One) and should furnish him with those things which he likes. The husband with a loving heart should in his turn, perform in conjunction with her the various acts, great and small, which she shall perform. The husband and the wife are both equally entitled to its benefits, even when the vow is observed by either of them. If the wife is disqualified to perform it, then the husband shall observe it with a proper concentration of mind. If this vow unto Lord Vishnu is duly observed with offerings of wreaths, perfumes and ornaments given to Brahmanas and married ladies, then the performer is never separated from his or her children. In it the Great Lord Sri Hari shall always be worshipped with proper devotion and due performance of rites.

Then allowing the Deity to repair to his own residence, one should, for the purification of self, and the gratification of all desires, eat the things offered to the God, as aforesaid.

Thus having spent a full one year or twelve months in the performance of this religious ceremony, a chaste woman should observe a day's fast on the last day of the month of *Kartika*. (15—21).

At the break of the following day, having rinsed his mouth with water and having duly worshipped Sri Krishna, her husband should offer into the fire, twelve oblations consisting of *Charu* with clarified butter duly cooked in milk according to the rules of preparing sacrificial oblations. Then taking on his head the blessings pronounced by the pleased Brahmanas, he should bow down to them with reverence, and then begin eating his meal, consisting of the portion of the said *Charu*. Then curbing his speech, he accompanied by his friends and having his preceptor before him, should hand over to his wife the remainder of the *Charu*, which is capable of conferring progeny and good fortune.

Duly performing this ceremony, a person obtains his objects of desire ; and when observed by a woman, it confers on her good fortune, prosperity, children, reputation, and abode, and

bestows longevity to her husband. By observing it, a maiden is blessed with an excellent husband ; but having been observed by a widow, she obtains the best of existences on being purged of all her sins. A bereaved mother has her sons revived and becomes mistress of vast wealth ; a wretched woman turns fortunate, an ugly and bad-looking woman becomes fair and beautiful ; and the sick and the suffering being cured of their maladies, obtain new and able bodies, with all their senses being restored in tact.

A reading of this sacred narration at the ceremonies known as the *Abhyudayas*, greatly pleases the gods and the deceased forefathers ; and at the end of *Homas*, Lord Sri Hari (the Lord of Sacrifices) and His consort Sree, being very much gratified, grant us all our desires.

O king Parikshit ! Thus I have recounted unto you the sacred history of the birth of the Marutas and also the history of the great vow observed by Diti, known as *Pungsavana* vow. (22—28).

END OF BOOK VI.

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